



## Sin offering and burnt offering

Today, we'll consider the next offering -- the sin offering. But before we do so, and before we can fully understand the need for such an offering, it is important for us all (and may actually be an even bigger problem than we initially thought). We'll begin by examining, not what we think sin is, but what the Bible says about sin. In Gen 1:26, we learn that there was an order to creation. The Creator God made all creation, and within creation, and within creation, man was made to rule over other created things. The problem of the fall (Gen 3:14-19) was a subversion of this order -- Eve listened to the serpent and Adam did not protect his wife as God obeyed, and both put their own desires above the commands of God. Sin is overthrowing the divine order. It is going against God's intention and directly challenging God. In Gen 3:6, we also learn that even before acting on it, Eve's heart betrayed her rebellion and disobedience. Look at what she thought of it -- "good for food", "delight", "desired". Sin is not merely doing something wrong outwardly, it begins in the heart. In fact, because we are descendants of Adam, we are all born into this sin condition (Rom 5:12). As sinners, we make a practice of lawlessness, as a result of our deeply rooted sin nature which is so embedded as part of our identity (1 John 3:4). We no longer recognise the sovereignty and supremacy of God as king of heaven and earth and all that is in it. As a result, we are cut off from God. We see this in Gen 3:24, where Adam and Eve were exiled from the flaming sword (Gen 3:24). But how do we respond to sin? There are two ways we can react to all these. If we think that sin is equivalent to a violation of the law, we will resolve to do everything in our power to minimise and avoid it. However, the verses above remind us that sin is not less than we law, we will resolve to do everything in our power to minimise and avoid it. justify ourselves are but filthy rags. If sin is my inherent condition, I cannot do anything about it to save myself, and this only means one thing -- I need God's help. This is important for us to knows and is not interested in us trying to save ourselves, as if our burnt offerings in and of themselves can please Him. Ps 51:16-17 remind us that He is interested in the state of our hearts and requires us come with hearts that acknowledge our own helplessness. When we read Leviticus 4, we notice 4 different types of sin offering -- for the anointed priest (Lev 4:22) and the individual (Lev 4:27). Notice also that these are actually ordered according to the severity and impact of sin on the people of God. It is not that God thinks of sins by some individual as more important than that of others. For the case of the priests, they were to perform an intercessory role as a mediator on behalf of the people. In the same way, the congregation of Israel as an entire nation collectively has a role to play as God's chosen people to display His glory to the world, and thus, they were placed ahead of the individual. In reading these verses, also notice the repetition of the world, and thus, they were placed ahead of the individual did not intentionally commit, but is now repenting of after it has been brought to mind. What do we realise here? Our own personal knowledge is not the standard of sin and knows even when we do not. Thus, our accountability does not end with our own knowledge or ignorance becasue God always holds us accountable. This links back to what we've learnt about sin. If sin was simply about doing the right thing, we cannot be blamed for our unintentional sins. But, if sin is a far deeper problem, tied to our very nature, then we realise why God made provisions for sin offerings even for the unintentional sins. Lev 5:1-4 gives us some specific examples of conditions under which an individual Israelite must perform the sin offering. They are: The case of an absent witness, or assisting in injustice by neglecting your civic duty (Lev 5:2)Touching human uncleanness (Lev 5:3)A rash oath (Lev 5:4)What can we learn from these? We see how justice is important to God, in the case of the witness and making a rash oath. Making a rash oath that you cannot keep is injustice on the other. We also see how God requires purity of his people. Lev 5:5-13 gives us further details about the types of offerings that the Israelites could offer. Like the other offerings, God makes a provision for people situations. Those that cannot afford a lamb can bring before Him two turtledoves and two pigeons (Lev 5:7) and if they cannot afford even that, God was willing to accept a tenth of an ephah of fine flour. We see a holy and just God, but also one who shows grace and mercy in his acceptance of sin offerings. The bulk of Lev 4 gives us the steps of the different types of sin offering (Lev 4:3-35). The table below summarises: New International Versionone as a sin offering and the other for a sin offering and the other for a sin offering. In this way the priest will make atonement before the LORD on behalf of the one to be cleansed."New Living TranslationOne of them is for a sin offering and the other for a burnt offering, to be presented along with the grain offering. And the priest shall make atonement before the LORD for him who is being cleansed. Berean Study Bibleone as a sin offering, along with a grain offering. and the other as a burnt offering, together with the grain offering. 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Page 4(2) This shall be the law of the leper.--That is, the manner in which an Israelite cured of his leprosy shall be brought unto the priest.--He is to be conducted from his place of seclusion (see Leviticus 13:46) to an appointed place on the borders of the camp. It was this coming to the priest to which Christ referred when He said to the leper in the day of his cleansing. The ceremonies in the first stage of cleansing, which restored the outcast to the common life of his fellows, were the following: 1. The priest formally examined the leper outside the camp, and made up his mind that he was clean. 2. An earthen vessel was brought with fresh water, and one of two birds was killed, and its blood was allowed to run into this water. 3. The other bird was taken and dipped in the vessel, with a piece of cedar wood Qal - Imperfect - third person feminine singularStrong's 1961: To fall out, come to pass, become, bethe law, מונ] אונן (tow rat)Noun - feminine singularStrong's 8451: Direction, instructStrong's 8451: Direction, instructStrong's 8451: Direction, instructStrong's 8451: Direction, instructStrong's 6879: To be struck with leprosy, to be leprouson (bə·yō·wm)Preposition-b | Noun - masculine singular constructStrong's 2893: Ceremonial purification, moral purifywhen he is broughtywhen he is br come in, come, go in, goto אל ('el-)PrepositionStrong's 413: Near, with, among, tothe priest Regulations TimeJump to NextCeremonial Clean Cleansing
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Page 6XIII.(1) And the Lord spake unto Moses and Aaron.--As laws of leprosy chiefly concerned the priests, who had to examine the symptoms and to decide whether they indicated the distemper or not, the Lord addressed the regulations to Aaron as well as to Moses. The leprosy discussed in this and the following chapters consists of three general classes: viz., (1) leprosy of man (Leviticus 13:2-46); (2) leprosy of man, the lawgiver enumerates six different circumstances under which it may develop itself. The first circumstance adduced in Leviticus 13:2-6 is of its developing itself without an apparent cause. Hence it was enjoined that if anyone should notice in the skin of his flesh a rising or swelling, he should be taken to the priest. As the description of these symptoms is very concise, and requires to be specified more minutely for practical purposes, the spiritual guides of Israel, who had to explain the law to the priests during the second Temple, and who came in personal contact with this distemper, defined them as follows :--A rising.--That is, a swelling, or swollen spot. . . . UNCLEANNESS DERIVED FROM LEPROSY OR CONTACT WITH LEPERS AND LEPROUS THINGS (chapters 13, 14). A third cause of uncleanness is found in a third class of offensive or repulsive objects. There is no disease which produces so foul an appearance in the human form as leprosy. There was, therefore, no disease similar but not identical in character. There are many spurious forms of leprosy, and many diseases akin to leprosy which do not now come under discussion. The disease here dealt with is elephantiasis - the tuberculated and the anesthetic - are, however, so closely connected together that they cannot be separated, the one. often running into the other. The first symptom of the malady is a painless spot, which covers an indolent ulcer. This ulcer may continue unprogressive for months or for years, during which the person affected is able to do his ordinary business; but at the end of these periods, whether longer or shorter, it produces a more repulsive and foul disfigurement of the human face and frame than any known disease, the features of the body occasionally mortifying and dropping off. Death at last comes suddenly, when a vital part of the body has been affected. The home of leprosy has in all ages been Syria and Egypt and the countries adjacent to them, but Europeing off. has not escaped the scourge. In the Middle Ages, no European country was free from it; London had at one time six leper houses; cases were found not unfrequently in Scotland till the middle of the last century; and there was a death certified by medical science to have resulted from leprosy in the city of Norwich in the year 1880. The object of the regulations relating to leprosy is no more sanitary than of those relating to unclean meats. Like the latter, they may have served a sanitary purpose, for leprosy was hideous and foul, it therefore made the man affected by it unclean, and before he could be restored to communion with God and his people, he must be certified by God's priest to be delivered from the disease. As in the previous cases, physical ugliness and defilement represent spiritual depravity and viciousness. "The Levitical law concerning leprosy reveals to us the true nature of sin. It shows its hideousness and its foulness, and fills us with shame, hatred, and loathing for it. And it reveals to us the inestimable benefit which we have received from the incarnation of the Son of God, 'the Sun of Righteousness, with healing in his wings' (Malachi 4:2); and fills
us with joy, thankfulness, and love to him for his infinite goodness to us" (Wordsworth). Leprosy, the most loathsome of all common diseases, is the type and symbol of sin, and the ceremonial uncleanness attaching to it is a parable of the moral foulness of sin. Parallel Commentaries ...HebrewThen the LORD - Piel - Consecutive imperfect - third person masculine singularStrong's 1696: To arrange, to subdu )PrepositionStrong's 413: Near, with, among, toMoses SpeakethJump to NextAaron Moses SpeakethJump to NextAaron Moses SpeakethLinksLevi ('a hā ron)Noun - proper - masculine singularStrong's 175: Aaron -- an elder brother of MosesJump to PreviousAaron Moses SpeakethLinksLevi rash or a shiny spot on their skin that may be a defiling skin disease, they must be brought to Aaron the priest or to one of his sons. 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English Revised VersionWhen a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his sons the priests: Good News Translation If any of you have a sore on your skin or a boil or an inflammation which could develop into a dreaded skin disease, you shall be brought to the Aaronite priest. GOD'S WORD® Translation If anyone has a sore, a rash, or an irritated area on his skin that turns into an inflammation which could develop into a dreaded skin disease, you shall be brought to the Aaronite priest. of his sons who are also priests. International Standard Version "When a person has a swelling or a scab in the skin on his body that turns white in appearance and appears to be more extensive than skin deep, he is to be brought to Aaron the priest or to one of his sons among the priests. JPS Tanakh 1917 When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priest, or unto one of his flesh, and it has become a leprous plague in the skin of his flesh, then he has been brought to Aaron the priest or unto one of his sons the priest. or to one of his sons the priests;NET Bible"When someone has a swelling or a scab or a bright spot on the skin of his body that may become a diseased infection, he must be brought to Aaron the priests. New Heart English Bible"When a man shall have a rising in his body's skin, or a scab, or a bright spot, and it becomes in the skin of his body the plague of leprosy, then he shall be brought to Aaron the priest, or to one of his sons, the priests: World English Bible" When a man shall have a rising in his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is kin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, or a scab, or a bright spot, and it becomes in the skin of his body is skin, and it becomes in the skin of his body is skin, and it becomes in the skin of his body is skin, and it becomes in the skin of his body is skin, and it becomes in the skin of his body is skin, and the skin of his body is skin of his body is skin of h Translation 'When a man hath in the skin of his flesh a rising, or scab, or bright spot, and it hath become in the skin, and if the hair in the sore has turned white and the sore appears to be more than skin deep, it is a defiling skin disease. When the priest examines that person, he shall pronounce them ceremonially unclean. New Living TranslationThe priest examines that person, he shall pronounce them ceremonially unclean. New Living TranslationThe priest examines that person, he shall pronounce them ceremonially unclean. New Living TranslationThe priest examines that person appears to be more than skin-deep, it is a serious skin disease, and the priest who examines it must pronounce the person ceremonially unclean. English Standard Versionand the priest shall examine diseased area on the skin of his body, it is a case of leprous disease. When the priest has examined him, he shall pronounce him unclean. Berean Study BibleThe priest is to examine the infection on his skin, and if the hair in the skin, it is a skin disease. After the priest examines him, he must pronounce him unclean. King James BibleAnd the priest shall look on the plague in the skin of the flesh: and when the hair in the plaque is turned white, and the priest shall look on him, and pronounce him unclean. New King James VersionThe priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the priest shall examine the sore on the skin of his flesh, it is a plaque of leprosy: and the priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the priest shall examine the sore on the skin of the body; and if the hair on the skin of the body; and the priest shall examine the sore on the skin of the body; and the priest shall examine the sore on the skin of the body; and the priest shall examine the sore on the skin of the body; and the priest shall examine the sore on the skin of the body; and the priest shall examine the sore on the skin of the body; and the priest shall examine the sore on the skin of the body; and the priest shall examine
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Then the priest shall examine him, and pronounce him unclean. New American Standard BibleThe priest has looked at the infection appears to be deeper than the skin of his body, it is an infection of leprosy; when the priest has looked at him, he shall pronounce him unclean.NASB 1995 "The priest shall look at the mark on the skin of his body, it is an infection of leprosy; when the priest has looked at him, he shall pronounce him unclean.NASB 1977 "And the priest shall look at the mark on the skin of the body, and if the hair in the infection has turned white and the infection appears to be deeper than the skin of his body, it is an infection of leprosy; when the priest shall look at the diseased spot on the skin of his body, and if the hair in the infection has turned white and the infection appears deeper than the skin of his body, it is an infection of leprosy; when the priest has looked at him, he shall pronounce him [ceremonially] unclean. 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After the priest examines him, he must pronounce him unclean. Holman Christian Standard BibleThe priest will examine the infection appears to be deeper than the skin of his body, it is a skin disease. After the priest examines him, he must pronounce him unclean. American Standard Versionand the priest shall look on the plague in the skin of the flesh: and if the hair in the plague be turned white, and the priest shall look on him, and pronounce him unclean. Aramaic Bible in Plain EnglishAnd the Priest shall look on the sore in the skin of his changed to white, and the appearance of the spot be below the skin of the flesh, it is a plague of leprosy; and the priest shall look upon it, and pronounce him unclean. Contemporary English VersionIf the priest shall look upon it, and pronounce him unclean. Douay-Rheims BibleAnd if he see the leprosy and upon his judgment he shall be separated. English Revised Versionand the priest shall look on the plague in the skin of the flesh: and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy: and the priest shall examine the sore, and if the hairs in it have turned white and the sore appears to be deeper than the surrounding skin, it is a dreaded skin disease, and the priest shall pronounce you unclean. GOD'S WORD® TranslationThe priest will examine the diseased area has turned white, and the diseased area has turned white, and the diseased area looks deeper than the rest of his skin, it is an infectious skin disease. When the priest has examine the diseased area has turned white, and the diseased area looks deeper than the rest of his skin, it is an infectious skin disease. skin rash on the body. If the hair on the skin of his body, it's an infectious skin disease. When the priest shall look upon the plague in the skin of the flesh; and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy; and the priest shall look on him, and pronounce him unclean.Literal Standard Versionand the priest shall look on him, and pronounce him unclean.Literal Standard Versionand the priest shall look on him, and pronounce him unclean.Literal Standard Versionand the priest shall look on him, and pronounce him unclean.Literal Standard Versionand the priest shall look on him, and pronounce him unclean.Literal Standard Versionand the priest shall look on him, and pronounce him unclean.Literal Standard Versionand the priest shall be priest shall the priest has seen him, and has pronounced him unclean.NET BibleThe priest must then examine the infection on the skin of the body, and if the hair in the infection has turned white and the infection appears to be deeper than the skin of the body, then it is a diseased infection, so when the priest examines it he must pronounce the person unclean. New Heart English Bibleand the priest shall examine the plague in the skin of the body: and if the hair in the plague is deeper than the body: and the priest shall examine him, and pronounce him unclean. World English Bibleand the priest shall examine the plague in the skin of the body: and if the hair in the plague has turned white, and the priest shall examine him, and pronounce him unclean. World English Bibleand the priest shall examine the plague in the skin of the body: and if the hair in the plague has turned white, and the appearance of the plague is deeper than the body's skin, it is the plague of leprosy; and the priest shall examine him, and pronounce him unclean. Young's Literal Translation and the priest shall examine him, and pronounce him unclean. Young's skin, it is the plague of the plague is deeper than the body's skin, it is the plague of the plague in the skin of the plague in the skin of the flesh, and the priest shall examine him, and pronounce him unclean. Young's skin, it is the plague is deeper than the body's skin, it is the plague of the plague in the skin of the plague is deeper than the body's skin, it is the plague in the skin of the plague in the plague in the skin of the plague in the skin of the plague in th deeper than the skin of his flesh -- it is a plague of leprosy, and the priest hath seen him, and hath pronounced him unclean. Additional Translations ... Page 9New International VersionIf the shiny spot on the skin is white but does not appear to be more than skin deep and the hair in it has not turned white, the priest is to isolate the affected person for seven days. New Living Translation"But if the affected area of the skin is only a white discoloration and does not appear to be more than skin-deep, and if the hair on 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 shut up the diseased person for seven days. Berean Study BibleIf, however, the spot on his skin is white and does not appear to be deeper than the skin, and in sight be not turned white, the priest shall isolate the infected person for seven days. Berean Study BibleIf, however, the spot on his skin is white and does not appear to be deeper than the skin, and the skin of his flesh, and in sight be not turned white. deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days. New King James VersionBut if the bright spot is white on the skin, and its hair has not turned white, then the priest shall solate the one who has the sore seven days. New American Standard BibleBut if the bright spot is white on the skin of his body, and it does not appear to be deeper than the skin, and the hair on it has not turned white, then the priest shall isolate the person who has the infection for seven days. NASB 1995"But if the bright spot is white on the skin of his body, and it does not appear to be deeper than the skin, and the hair on it has not turned white, then the priest shall isolate him who has the infection for seven days. Amplified BibleIf the bright spot is white on the skin, and the
hair on it has not turned white, then the priest shall isolate him who has the infection for seven days. Amplified BibleIf the bright spot is white on the skin of his body, and it does not appear to be deeper than the skin, and the hair on it has not turned white. white on the skin of his body and does not appear to be deeper than the skin, and the hair on it has not turned white, the priest shall isolate the person who has the infection for seven days. Christian Standard BibleBut if the spot on the skin, and the hair on it has not turned white, the priest will quarantine the stricken person for seven days. Holman Christian Standard BibleBut if the spot on the skin of his body is white and does not appear to be deeper than the skin, and the hair in it has not turned white, the priest must quarantine the infected person for seven days. American Standard VersionAnd if the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up him that hath the plague seven days: Aramaic Bible in Plain EnglishAnd if the skin and the sk seven days:Brenton Septuagint TranslationBut if the spot be clear and white in the skin of his flesh, yet the appearance of it be not deep below the skin, and its hair have not changed itself for white hair, but it is dark, then the priest shall separate him that has the spot seven days;Contemporary English VersionBut if the infected area is white and only skin deep, and if the hair in it hasn't turned white, the priest will order you to stay away from everyone else for seven days. Douay-Rheims BibleBut if there be a shining whiteness in the skin, and not lower than the other flesh, and the hair be of the former colour, the priest shall shut him up seven days. English Revised VersionAnd if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hairs have not turned white, the priest shall shut up him that hath the plague seven days. GOD'S WORD® TranslationBut if the irritated area is white and does not look deeper than the rest of the skin, and the hair has not turned white, the priest must put him in isolation for seven days. International Standard Version" If the light spot in the skin of his body is white but the appearance of the skin of his body and its hair has not become white. then the priest is to isolate the one who is infected for seven days. JPS Tanakh 1917And if the bright spot is white in the skin, and the hair thereof be not turned white, then the priest shall shut up him that hath the plague seven days. Literal Standard VersionAnd if the bright spot is white in the skin, and the skin of his flesh, and the hair thereof be not turned white, then the priest shall shut up him that hath the plague seven days. Literal Standard VersionAnd if the bright spot is white in the skin of his flesh, and the skin of his flesh, and the appearance thereof be not turned white, then the skin of his flesh and the skin of his flesh. of his flesh, and its appearance is not deeper than the skin, and its hair has not turned white, then the priest has shut up [him who has] the plague [for] seven days.NET Bible"If it is a white bright spot on the skin, and its hair has not turned white, then the priest has shut up [him who has] the plague [for] seven days.NET Bible"If it is a white bright spot on the skin, and its hair has not turned white, then the priest has shut up [him who has] the plague [for] seven days.NET Bible"If it is a white bright spot on the skin of his body, but it does not appear to be deeper than the skin of his body. bis body, and its appearance isn't deeper than the skin, and its hair hasn't turned white in the skin of his body, and its appearance isn't deeper than the skin, and its hair hasn't turned white in the skin of his body, and its appearance isn't deeper than the skin, and its hair hasn't turned white in the skin of his body. hasn't turned white, then the priest shall isolate the infected person for seven days. Young's Literal Translation And if the bright spot is white in the skin, and its hair hath not turned white, then hath the priest shut up him who hath the plague seven days. Additional Translations ... Page 10New International Versionhe shall order that the spoiled article be washed. Then he is to isolate it for another seven days. New Living Translation the priest shall command that they wash the thing in which is the disease, and he shall shut it up for another seven days.Berean Study Biblethe priest is to order the contaminated article to be washed and isolated for another seven days.King James BibleThen the priest shall command that they wash the thing in which is the plague; and he shall isolate it another seven days.New American Standard Biblethen the priest shall order them to wash the thing in which the mark occurs, and he shall quarantine it for seven more days.NASB 1995then the priest shall order them to wash the thing in which the mark occurs, and he shall quarantine it for seven more days. Amplified Biblethen the priest shall order that they wash the thing in which the mark occurs, and he shall quarantine it for seven more days. Holman Christian Standard Biblethe priest is to order whatever is contaminated to be washed and quarantined for another seven days. American Standard Versionthen the plague is, and he shall shut it up seven days more: Aramaic Bible in Plain EnglishThe Priest shall command and they shall wash anything that has the plague in it, and the Priest shall seclude it seven days more: Brenton Septuagint Translation then the priest shall give directions, and one shall wash that on which there may have been the plague, and the priest shall set it aside for another seven days, Douay-Rheims BibleHe shall give orders, and the shall shut it up other seven days. English Revised Versionthen the priest shall command that they wash the thing wherein the plague is, and he shall shut it up other seven days. another seven days. GOD'S WORD® Translationhe must order the area to be washed and put the clothing in a separate place for seven more days. International Standard Versionthen the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days.NET Biblethe priest is to command that they wash whatever has the infection and quarantine it for another seven days.New Heart English that in which the plague [is], and he has shut it up [for] a second seven days.New Heart English Biblethen the priest shall command that they wash the thing in which the plague is, and he shall isolate it seven more days. World English Biblethen the priest shall command that they wash the thing in which the plague is, and he shall isolate it seven more days. World English Biblethen the priest shall command that they wash the thing in which the plague is, and he shall isolate it seven more days. World English Biblethen the priest shall command that they wash the thing in which the plague is, and he shall isolate it seven more days. 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Page 11New International Version "But if, when the priest examines it, the mold has not spread in the clothing, the clothing, the clothing, the mold has not spread in the clothing translation "But if the priest examines it, the mold has not spread in the clothing, the clothing, the clothing translation "But if the priest examines it and finds that the contaminated area has not spread in the clothing, the clothing translation "But if the priest examines it and finds that the contaminated area has not spread in the clothing, the clothing translation "But if the priest examines it and finds that the contaminated area has not fabric, or the leather, English Standard Version "And if the priest examines, and if the disease has not spread in the garment, in the warp or the woof or in any article made of skin, Berean Study BibleAnd if the priest shall look, and, behold, the plague be not spread in the garment, either in the worf, or in any thing of skin;New King James Version"But if the priest examines it, and indeed the plague has not spread in the garment, either in the worf, or in anything made of leather,New American Standard Bible"But if the priest looks, and indeed the mark has not spread in the garment, either in the warp or in the woof, or in any article of leather, NASB 1995 "But if the priest shall look, and indeed the mark has not spread in the garment, either in the woof, or in any article of leather, NASB 1977 "But if the priest shall look, and indeed the mark has not spread in
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Brenton Septuagint TranslationAnd if the priest should see, and the plague be not spread in the garments, either in the warp or in the woof, or in any utensil of skin, Contemporary English Revised VersionAnd if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in any thing of skin; Good News TranslationBut if, when he examines it, the priest finds that the mildew has not spread on the object, GOD'S WORD® TranslationBut if the priest sees that the area has not spread, International Standard Version"But if the priest examines it and the infection did not spread on the clothing, either in the woven or knitted material or on anything made of leather, JPS Tanakh 1917And if the priest sees, and behold the plague has not spread in the garment, or in the woof, or in any vessel of skin,NET BibleBut if the priest examines it, and look, the plague hasn't spread in the garment, either in the warp, or in the woof, or in anything of skin; World English Bible" If the priest examines it, and behold, the plague hasn't spread in the garment, or in the woof, or in any thing of skin; Young's Literal Translations 'And if the priest see, and lo, the plague hath not spread in the garment, or in the woof, or in any thing of skin; Young's Literal Translations' And if the priest see, and lo, the plague hath not spread in the garment, either in the woof, or in any thing of skin; Young's Literal Translations' And if the priest see, and lo, the plague hath not spread in the garment, either in the warp, or in the woof, or in any thing of skin; World English Bible" If the priest see, and lo, the plague hath not spread in the garment, either in the warp, or i ...Page 12New International VersionHe must burn the fabric, the woven or knitted material of wool or linen, or any leather article that has been spoiled; because the defiling mold is persistent, the article must burn the item—the clothing, the woven or knitted material of wool or linen, or any leather article that has been spoiled; because the defiling mold is persistent, the article must burn the item—the clothing, the woven or knitted material of wool or linen, or any leather article that has been spoiled; because the defiling mold is persistent. a serious mildew. It must be completely destroyed by fire. English Standard VersionAnd he shall burn the garment, or the woof, the woof, the woof, the woof, the woof, the woof, the woof or the linen, or any article made of skin that is diseased, for it is a persistent leprous disease. It shall be burned in the fire. Berean Study BibleHe is to burn the fabric, weave, or knit, whether the contaminated item is wool or linen or leather. Since the mildew is harmful, the article must be burned up.King James BibleHe shall therefore burn that garment in which is the plague is: for it is a fretting leprosy; it shall be burnt in the fire.New King James BibleHe shall therefore burn that garment in which is the plague. whether warp or woof, in wool or in linen, or anything of leather, for it is an active leprosy; the garment shall be burned in the fire.NASB be burned in the fire.New American Standard BibleSo he shall burn the garment, whether it is the warp or the woof, in wool or in linen, or any article of leather, in which the mark occurs; for it is an active leprosy; the garment shall be burned in the fire.NASB 1995"So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy; it shall be burned in the fire.NASB 1977 "So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy; it shall be burned in the fire.NASB 1977 "So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy; it shall be burned in the fire.NASB 1977 "So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy; it shall be burned in the fire.NASB 1977 "So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy; it shall be burned in the fire.NASB 1977 "So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy; it shall be burned in the fire.NASB 1977 "So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy; it shall be burned in the fire.NASB 1977 "So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy; it shall be burned in the fire.NASB 1977 "So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy in the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy in the garment,
whether the warp or the woof, in wool or in linen, or a malignancy; it shall be burned in the fire. Amplified BibleSo he shall burn the garment, whether the warp or woof, in wool or linen, or any leather article, which is a malignant leprosy; it shall be burned in the fire. Christian Standard BibleHe is to burn the fabric, the warp or weft in wool or linen, or any leather article, which is contaminated. Since it is harmful mildew it must be burned. Holman Christian Standard BibleHe is to burn the fabric, the warp or twoof in wool or linen, or any leather article, which is contaminated. Since it is harmful mildew it must be burned up." anything of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. Aramaic Bible in Plain EnglishHe shall burn the cloak or warp or woof of wool or of linen or any garment, either the warp or woof in woollen garments or in flaxen, or in any utensil of skin, in which there may be the plaque; because it is a confirmed leprosy; it shall be burnt with fire. Contemporary English Revised VersionAnd he shall burn the garment, whether the warp or the woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a spreading mildew which must be destroyed by fire. GOD'S WORD® TranslationHe must burn the piece of clothing or the leather article because the mildew is growing.International Standard Version"Incinerate the clothing, the woven material, the knitted material (whether wool or linen), or any of the leather articles on which the contagion is found, because it's a chronic fungal infection. It is to be incinerated.JPS Tanakh 1917And he shall burn the garment, or the woof, whether it be of wool or of linen, or any thing of skin, wherein the plague is; for it is a malignant leprosy; it shall be burnt in the fire.Literal Standard VersionAnd he has burned with fire.NET BibleHe must burn the garment or the warp, or the warp, or the warp, or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burn the garment or the warp it is burned with fire.NET BibleHe must burned with fire.NET Bible or the woof, whether wool or linen, or any article of leather which has the infection in it. Because it is a malignant disease it must be burned in the fire. New Heart English BibleHe shall burn the garment, whether the warp or the woof, in wool or in linen, or anything of skin, in which the plague is: for it is a destructive mildew. It shall be burned in the fire. World English BibleHe shall burn the garment, whether the woof, in wool or in linen, or anything of skin, in which the plague is; for it is a fretting leprosy with fire it is burnt. Additional Translation on the seventh day he is to examine it, and if the mold has spread in the fabric, the woven or knitted material, or the leather, whatever its use, it is a persistent defiling mold; the article is unclean. New Living Translation on the seventh day he is to examine it, and if the mold has spread in the fabric, the woven or knitted material, or the leather, whatever its use, it is a persistent defiling mold; the article is unclean. New Living Translation on the seventh day he is to examine it, and if the mold has spread in the fabric, the woven or knitted material, or the leather, whatever its use, it is a persistent defiling mold; the article is unclean. New Living Translation on the seventh day he is to examine it, and if the mold has spread in the fabric of the seventh day he is to examine it. contaminated area has spread, the clothing or fabric or leather is clearly contaminated by a serious mildew and is ceremonially unclean. English Standard VersionThen he shall examine the disease on the seventh day. If the disease has spread in the garment, in the warp or the woof, or in the skin, whatever be the use of the skin, the disease is a persistent leprous disease; it is unclean.Berean Study BibleOn the seventh day the priest shall reexamine it, and if the mildew; the article is unclean.King James BibleAnd he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean. New King James VersionAnd he shall examine the plague on the seventh day. If the plague is an active leprosy. It is unclean. New American Standard BibleHe shall then look at the mark on the seventh day; if the mark has spread in the garment, whether in the warp or in the warp or in the garment, whether in the garment, whether is used, the mark has spread in the garment, whether is used in the garment, whether in the warp or in the seventh day; if the mark has spread in the garment, whether in the warp or in the wa whether in the warp or in the woof, or in the leather, whatever the purpose for which the leather is used, the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark on the seventh day; if the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark on the seventh day; if the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is a leprous malignancy, it is unclean.NASB 1977 "He shall then look at the mark is mark is a leprous malignancy, it is unclean. Amplified BibleHe shall examine the mark on the seventh day: if it has spread in the garment, whether in the warp or the woof, or in the leather's purpose, the mark is a malignant leprosy; it is unclean. Christian Standard BibleHe shall examine the mark on the seventh day: if it has spread in the garment, whether in the warp or the woof, or in the leather's purpose, the mark is a malignant leprosy; it is unclean. Christian Standard BibleHe shall examine the mark on the seventh day: if it has spread in the garment, whether in the warp or the woof. ation on the seventh day. If it has spread in the fabric, the warp, the weft, or the leather, regardless of how it is used, the contamination is harmful mildew; it is unclean. Holman Christian Standard BibleThe priest is to reexamine the contamination is harmful mildew; it is unclean. American Standard Versionand he shall look on the plague is a fretting leprosy; it is unclean. Aramaic Bible in Plain EnglishAnd the Priest shall look at the plague in the seventh day; if the plague has changed in the cloak or in warp or in woof or in hide or in any leather that is made into a product, the plaque is of virulent leprosy; it is unclean. Brenton Septuagint TranslationAnd the priest shall look upon the seventh day; and if the plaque is of virulent leprosy; it is unclean. Brenton Septuagint TranslationAnd the priest shall look upon the seventh day; and if the plaque be spread in the garment, either in the warp or in the skin, in whatsoever things skins may be used in their workmanship, the plague is a confirmed leprosy; it is unclean. Contemporary English Versionand if the mildew has spread in that time, he will say, "This is unclean Douay-Rheims Bible51And on the seventh day when he looketh on it again, if he find that it if grown, it is a Axed leprosy: he shall judge the garment unclean, and every thing wherein it shall be found: English Revised Versionand he shall look on the plague on the seventh day; if the plague is a fretting leprosy; it is unclean. Good News TranslationHe shall examine it again on the seventh day, and if the mildew has spread, the object
is unclean. GOD'S WORD® TranslationOn the seventh day he will examine the area again. If the spot is spreading, it is unclean.International Standard VersionThe priest is to examine the contagion on the seventh day. If the infection has spread on the clothing, in the woven material, the knitted material, or in the leather, no matter the purpose for which the leather material had been manufactured, the contagion is a chronic fungal infection. It's unclean. JPS Tanakh 1917And he shall look on the plaque be spread in the garment, or in the skin, whatever service skin is used for, the plaque be spread in the garment, or in the skin, whatever service skin is used for, the plaque be spread in the garment, or in the skin, whatever service skin is used for, the plaque be spread in the garment at the spread in the garment at the skin, whatever service skin is used for, the plaque be spread in the garment at the spread in the s the plaque on the seventh day, and the plaque [is] a fretting leprosy; it [is] unclean.NET BibleHe must then examine the infection on the seventh day. If the infection has spread in the garment, or in the woof, or in the leatherwhatever the article into which the leather was made--the infection is a malignant disease. It is unclean. New Heart English BibleHe shall examine the plague on the skin, whatever use the skin is used for, the plague has spread in the garment, either in the warp, or in the warp, or in the skin, whatever use the skin is used for, the plague has spread in the garment, either in the warp, or in the warp, or in the skin, whatever use the skin is used for, the plague has spread in the garment, either in the warp, or in the skin, whatever use the skin is used for, the plague has spread in the garment, either in the warp, or in the skin, whatever use the skin is used for, the plague has spread in the garment, either in the warp, or in the skin is used for the sk BibleHe shall examine the plague on the seventh day. If the plague has spread in the garment, or in the warp, or in the warp, or in the warp, or in the warp, or in the skin, whatever use the skin is used for, the plague has spread in the garment, or in the warp, or in the woof, or in the skin, of all that is made of skin for work; the plaque is a fretting leprosy, it is unclean. Additional Translations ... Page 14 Context Crossref Comm Hebrew New International VersionThe priest is to examine the affected area and isolate the article for seven days. New Living TranslationAfter examining the affected spot, the priest will put the article in quarantine for seven days. English Standard VersionAnd the priest shall examine the disease and shut up that which has the disease for seven days. King James BibleAnd the priest shall look upon the plague, and shut up it that hath the plague seven days. New King James VersionThe priest shall look at the mark and shall guarantine the plague seven days. NASB 1995"Then the priest shall look at the mark and shall guarantine the article with the mark for seven days. NASB 1977 "Then the priest shall look at the mark, and shall quarantine the article with the mark for seven days. Amplified BibleThe priest is to examine the contamination and quarantine the contaminated fabric for seven days. Holman Christian Standard BibleThe priest is to examine the contamination and quarantine the contaminated fabric for seven days. American Standard VersionAnd the priest shall look at the plague and the Priest shall seclude the plague seven days. Brenton Septuagint TranslationAnd the priest shall look upon it and shall set apart that which has the plague seven days: English Revised Versionand the priest shall look upon the plague, and shut up that which has the plague seven days: English Revised Versionand the priest shall look upon the plague seven days. examine it and put the object away for seven days. GOD'S WORD® TranslationThe priest will examine the clothing in a separate place for seven days. IPS Tanakh 1917And the priest shall look upon the plaque, and shut up that which hath the plague seven days.Literal Standard VersionAnd the priest has seen the plague, and has shut up [that which has] the plague [for] seven days.New Heart English BibleThe priest shall examine the plague, and isolate the plague seven days.World English BibleThe priest shall examine the plague, and isolate the plague, seven days; Additional Translations ...ContextLaws about Mildew ...49and if the mark in the fabric, leather, weave, knit, or leather article is green or red, then it is contaminated with mildew and must be shown to the priest. 50And the priest is to examine the mildew and isolate the contaminated fabric for seven days. 51On the seventh day the priest shall reexamine it, and if the mildew; the article is unclean....Berean Study Bible · DownloadCross References Leviticus 13:49 and if the mark in the fabric, leather, weave, knit, or leather article is green or red, then it is contaminated with mildew and must be shown to the priest shall reexamine it, and if the mildew has spread in the fabric, weave, knit, or leather, then regardless of how it is used, it is a harmful mildew; the article is unclean. Ezekiel 44:23They are to teach My people the difference between the holy and the common, and show them how to discern between the plague, and shut up it that has the plague seven days: Page 15Laws about Skin Diseases (Numbers 5:1-4) Then the LORD said to Moses and Aaron, 2"When someone has a swelling or rash or bright spot on his skin that could become an infectious skin disease, a he must be brought to Aaron the priest is to examine the infection on his skin, and if the hair in the infection has turned white and the sore appears to be deeper than the skin, it is a skin disease. After the priest examines him, he must pronounce him unclean. 4If, however, the spot on his skin is white and does not appear to be deeper than the skin, and the hair in it has not turned white, the priest shall isolate the infected person for seven days. 5On the seventh day the priest is to reexamine him, and if he sees that the infected person for seven days. not spread on the skin, the priest must isolate him for another seven days. 6The priest will examine him again on the seventh day, and if the sore has faded and has not spread on the skin, the priest shall pronounce him clean; it is a rash. The person must wash his clothes and be clean. 7But if the rash spreads further on his skin after he has shown himself to the priest for his cleansing, he must present himself again to the priest. 8The priest will reexamine him, and if the rash has spread on the skin, the priest must pronounce him unclean; he has a skin disease. 9When anyone develops a skin disease, he must be brought to the priest will examine him, and if there is a white swelling on the skin that has turned the hair white, and there is raw flesh in the swelling, 11it is a chronic skin disease and the priest must pronounce him unclean. He need not isolate him, for he is unclean. 12But if the skin disease breaks out all over his skin so that it covers all the skin of the infected person from head to foot, as far as the priest shall examine him, and if the disease has covered his entire body, he is to pronounce the infected person clean. Since it has all turned white, he is clean. 14But whenever raw flesh, he must pronounce him unclean. The raw flesh is unclean; it is a skin disease. 16But if the raw flesh changes and turns white, he must pronounce him unclean. to the priest, 17The priest will reexamine him, and if the infection has turned white, the priest is to pronounce the infected person clean; then he is clean, 18When a boil appears on someone's skin and it heals, 19and a white swelling or a reddish-white spot develops where the boil was, he must present himself to the priest shall examine it, and if it appears to be beneath the skin and the hair in it has turned white, the priest shall pronounce him unclean; it is a diseased infection that has broken out in the skin and has faded, the priest shall isolate him for seven days. 22If it spreads any further on the skin, the priest must pronounce him unclean; it is an infection. 23But if the spot remains unchanged and does not spread, it is only the scar from the boil, and the raw area of the burn becomes reddish-white or white, 25the priest shall pronounce him clean. appears to be deeper than the skin, it is a disease that has broken out in the burn. The priest must pronounce him unclean; it is a diseased infection. 26But if the priest shall isolate him for seven days. 27On the seventh day the priest is to reexamine him, and if it has spread further on the skin, the priest must pronounce him unclean; it is a diseased infection. 28But if the spot is unchanged and has not spread on the skin but has faded, it is a swelling from the burn, and the priest shall examine the infection, and if it appears to be deeper than the skin and the hair in it is yellow and thin, the priest must pronounce him unclean; it is a scaly outbreak, an infectious disease of the head or chin. 31But if the priest shall isolate the infected person for seven days. 32On the seventh day the priest is to reexamine the infection, and if the scaly outbreak has not spread and there is no yellow hair in it, and it does not appear to be deeper than the priest shall isolate him for another seven days. 34On the seventh day the priest shall solate him for another seven days. examine the scaly outbreak, and if it has not spread on the skin and does not appear to be deeper than the skin, the priest is to pronounce him clean. He must wash his clothes, and he will be clean. 35If, however, the scaly outbreak spread on the skin, the priest need not look for yellow hair; the person is unclean. 37 If, however, in his sight the scaly outbreak is unchanged and black hair has grown in it, then it has healed. He is clean, and the priest shall examine them, and if the spots are dull white, it
is a harmless rash that has broken out on the skin; the person is clean. 40Now if a man loses his hair and is bald, he is still clean. 41Or if his hairline recedes and he is bald on his forehead, it is an infectious disease breaking out on it. 43The priest is to examine him, and if the swelling of the infection on his bald head or forehead is reddish-white like a skin diseased; he is unclean. The priest must pronounce him unclean because of the infection, he remains unclean. He must live alone in a place outside the camp. Laws about Mildew47If any fabric is contaminated with mildewc—any wool or linen garment, 48any weave or knit, or leather article is green or red, then it is contaminated with mildew and must be shown to the priest. 50And the priest is to examine the mildew and isolate the contaminated fabric for seven days. 510n the seventh day the priest shall reexamine it, and if the mildew; the article is unclean. 52He is to burn the fabric, weave, knit, or leather, then regardless of how it is used, it is a harmful mildew; the article is unclean. linen or leather. Since the mildew is harmful, the article must be burned up. 53But when the priest is to order the contaminated article to be washed and isolated for another seven days. 55After it has been washed, the priest is to order the contaminated article to be washed and isolated for another seven days. article has not changed in appearance, it is unclean. Even though the mildew has not spread, you must burn it, whether the rot is on the fabric, leather, weave, or knit. 57But if it reappears in the fabric, weave, or knit, or on any leather article, it is spreading. You must burn the contaminated article. 58If the mildew disappears from the fabric, weave, or knit, or any leather article after washing, then it is to be washed again, and it will be clean. 59This is the law concerning a mildew contamination in wool or linen fabric, weave, or knit, or any leather article after washing it clean or unclean."Page 16Purification after Childbirth1Then the LORD said to Moses, 2"Say to the Israelites, 'A woman who becomes pregnant and gives birth to a son will be unclean for seven days, as she is during the days of her menstruation. 3And on the eighth day the flesh of the boy's foreskin is to be circumcised. 4The woman shall continue in purification from her bleeding for thirty-three days. She must not touch anything sacred or go into the sanctuary until the days of her purification are complete. 51f, however, she gives birth to a daughter, the woman will be unclean for two weeks as she is during her menstruation. Then she must continue in purification from her bleeding for sixty-six days. 6When the days of her purification are complete, whether for a son or for a daughter, she is to bring to the priest at the entrance to the Tent of Meeting and a young pigeon or a turtledove for a sin offering. 7And the priest will present them before the LORD and make atonement for her; and she shall be ceremonially cleansed from her flow of blood. This is to bring to the priest will present them before the LORD and make atonement for her; and she shall be ceremonially cleansed from her flow of blood. is the law for a woman giving birth, whether to a male or to a female. 8But if she cannot afford a lamb, she shall bring two turtledoves or two young pigeons, a one for a burnt offering. Then the priest will make atonement for her, and she will be clean.' "Page 17Clean and Unclean Animals(Deuteronomy 14:1-21; Acts 10:9-16)1The LORD spoke again to Moses and Aaron, telling them, 2"Say to the Israelites, 'Of all the beasts of the earth, these ones you may eat: 3You may eat: any animal that has a split hoof completely divided and that chews the cud, does not have a divided hoof; it is unclean for you. 5The rock badger, b though it chews the cud, does not have a divided hoof; it is unclean for you. 7And the pig, though it has a split hoof completely divided, does not chew the cud; it is unclean for you. 8You must not eat their meat or touch their carcasses; they are unclean for you. 9Of all the creatures that live in the seas or in the streams, you may eat anything with fins and scales. 11They shall be an abomination to you; you must not eat their meat, and you must detest their carcasses. 12Everything in the water that does not have fins and scales shall be detestable: the eagle, the bearded vulture, the black vulture, 14the kite, any kind of falcon, 15any kind of raven, 16the ostrich, c the screech owl, the gull, any kind of heron, the hoopoe, and the bat. 20All flying insects that walk on all fours: those having jointed legs above their feet for hopping on the ground. 220f these you may eat any kind of locust, katydid, cricket, or grasshopper. 23All other flying insects that have four legs are detestable to you. 24These creatures will make you unclean. Whoever touches their carcasses must wash his of locust, katydid, cricket, or grasshopper. 23All other flying insects that have four legs are detestable to you. 24These creatures will be

clothes, and he will be unclean until evening. 26Every animal with hooves not completely divided or that does not chew the cud is unclean for you; whoever touches their carcasses will be unclean until evening, 28and anyone who picks up a carcass must wash his clothes, and he will be unclean for you. 29The following creatures that move along the ground are unclean for you: the mole, the monitor lizard, the common lizard, the common lizard, the common lizard, the skink, and the chameleon. 31These animals are unclean for you among all the crawling creatures. Whoever touches them when they are dead shall be unclean until evening, that article becomes unclean; any article of wood, clothing, leather, sackcloth, or any implement used for work must be rinsed with water and will remain unclean until evening; then it will be clean. 33If any of them falls into a clayer of them falls into pot, everything in it will be unclean; you must break the pot. 34Any food coming into contact with water from that pot will be unclean. If it is an oven or cooking pot, it must be smashed; it is unclean and will remain unclean for you. 36Nevertheless, and any drink in such a container will be unclean. spring or cistern containing water will remain clean, but one who touches a carcass falls on it, it is unclean for you. 39If an animal that you may eat dies, anyone who touches the carcass falls on it, it is unclean for you. 39If an animal that you may eat dies, anyone who touches the carcass falls on it, it is unclean for you. eats from the carcass must wash his clothes and will be unclean until evening, and anyone who picks up the carcass must wash his clothes and will be unclean until evening. 41Every creature that moves along the ground is detestable; it must not be eaten. feet; for such creatures are detestable. 43Do not defile yourselves by any creature; do not become unclean or defiled by them. 44For I am the LORD, who brought you up out of the land of Egypt so that I would be your God; therefore be holy, because I am holy. 46This is the law regarding animals, birds, all living creatures that move in the water, and all creatures that may be eaten and those that may not.' "Page 18The Sin of Nadab and Abihu (Numbers 3:1-4)1Now Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense, and offered unauthorized a fire before the LORD and consumed them, and they died in the presence of the LORD. 3Then Moses said to Aaron, "This is what the LORD mean when He said: "To those who come near Me I will show My holiness, and in the sight of all the people I will reveal My glory.' " But Aaron remained silent. 4Moses summoned Mishael and Elzaphan,b sons of Aaron's uncle Uzziel, and said to them, "Come here; carry the bodies of your cousins outside the camp, away from the front of the sanctuary." 5So they came forward and carried them, still in their tunics, outside the camp, as Moses had directed. 6Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not let your hair become disheveledc and do not tear your garments, or else you will die, and the LORD will be angry with the whole congregation. But your brothers, the whole house of Israel, may mourn on account of the fire that the LORD has ignited. 7You shall not go outside the entrance to the Tent of Meeting, or you will die, for the LORD's anointing oil is on you." So they did as Moses instructed. Restrictions for Priests8Then the LORD's anointing oil is on you." So they did as Moses instructed. this is a permanent statute for the generations to come. 10You must distinguish between the holy and the common, between the kirrough Moses." 12And Moses said to Aaron and his remaining sons, Eleazar and Ithamar, "Take the grain offering that remains from the offerings made by fire to the LORD and eat it without leaven beside the altar, because it is what I have been commanded. 14And you and your sons and daughters may eat the breast of the wave offering and the thigh on in a ceremonially clean place, because these portions have been assigned to you and your children from the peace offering, together with the fat portions of the offerings made by fire, to wave as a wave offering before the LORD. It will belond permanently to you and your children, as the LORD has commanded." 16Later, Moses searched carefully for the goat of the sin offering, and behold, it had been burned up. He was angry with Eleazar and Ithamar, Aaron's remaining sons, and asked, 17"Why didn't you eat the sin offering in the holy place? For it is most holy; it was given to you to take away the guilt of the congregation by making atonement for them before the LORD. 18Since its blood was not brought inside the holy place, you should have eaten it in the sanctuary area, as I commanded." 19But Aaron replied to Moses, "Behold, this very day they presented their sin offering and their burnt offering before the LORD. Since its blood was not brought inside the holy place, you should have eaten it in the sanctuary area, as I commanded." had eaten the sin offering today, would it have been acceptable in the sight of the LORD?" 20And when Moses heard this explanation, he was satisfied. Page 19Aaron's First Offerings10n the eighth day Moses summoned Aaron and his sons and the elders of Israel. 2He said to Aaron, "Take for yourself a young bull for a sin offering and a ram for a burnt offering, both without blemish, and present them before the LORD. 3Then speak to the Israelites and say, 'Take a male goat for a sin offering, a calf and a lamb-both a vear old and without blemish-for a burnt offering, a calf and a ram for a peace offering to sacrifice before the LORD. what Moses had commanded to the front of the LORD has commanded you to do, so that the glory of the LORD may appear to you." 7Then Moses said to Aaron, "Approach the altar and sacrifice your sin offering and your burnt offering to make atonement for yourself and for the people. And sacrifice the people's offering to make atonement for them, as the LORD has commanded." 8So Aaron brought the blood to him, and he dipped his finger in the blood and applied it to the horns of the altar. And he poured out the rest of the blood at the base of the altar. 10On the altar he burned up the flesh and the lobe of the liver from the sin offering, as the LORD had commanded Moses. 11But he burned up the flesh and the hide outside the camp. 13Then Aaron slaughtered the burned up the flesh and the hide outside the camp. brought him the burnt offering piece by piece, including the head, and he burned them on the altar. 14He washed the people's offering. He took the male goat for the people's sin offering, slaughtered it, and offered it for sin like the first one. 16He presented the burnt offering and offered it according to the ordinance. 17Next he presented the grain offering, took a handful of it, and burned it on the altar in addition to the morning's burnt offering. 18Then he slaughtered the ox and the ram as the people's peace offering. His sons brought him the blood, and he sprinkled it on all sides of the altar. 19They also brought the fat portions from the ox and the ram—the fat tail, the fat covering the entrails, the kidneys, and the lobe of the liver— 20and placed these on the breasts and the right thigh as a wave offering before the LORD, as Moses had commanded. 22Aaron lifted up his hands toward the people and blessed them. And having made the sin offering, the burnt offering, and the people, and the people, and the glory of the LORD appeared to all the people. 24Fire came out from the presence of the LORD and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown. Page 20 Moses Consecrates Aaron and His Sons (Exodus 29:1-9) Then the LORD said to Moses, 2"Take Aaron and His sons, their garments, the anointing oil, the bull of the sin offering, the two rams, and the basket of unleavened bread, 3 and assemble the whole congregation at the entrance of unleavened bread to the Tent of Meeting." 4So Moses did as the LORD had commanded him, and the assembly gathered at the entrance to the Tent of Meeting. 5And Moses said to them, "This is what the LORD had commanded him, clothed him with the robe, and put the ephod on him. He tied the woven band of the ephod around him and fastened it to him. 8Then he put the breastpiece on him and placed the Urim and Thummima in the breastpiece. 9Moses also put the turban, as the LORD had commanded him. 10Next, Mosestal on Aaron's head and set the gold plate, the holy diadem, on the front of the turban on Aaron's head and set the gold plate. took the anointing oil and anointed the tabernacle and everything in it; and so he consecrate them. 11He sprinkled some of the altar seven times, anointing oil on Aaron's head and anointed him to consecrate them. 13Then Moses presented Aaron's sons, put tunics on them, wrapped sashes around them, and tied headbands on them, just as the LORD had commanded him. The Priests' Sin Offering14Moses then brought the bull, took some of the blood, and applied it with his finger to all four horns the blood, and his sons laid their hands on its head. of the altar, purifying the altar. He poured out the rest of the blood at the base of the altar and consecrated it so that atonement could be made on it. 16 Moses also took all the fat that was on the entrails, the lobe of the liver, and burned it all on the altar. LORD had commanded him. The Priests' Burnt Offering18Then Moses presented the ram for the burnt offering, and Aaron and his sons laid their hands on its head. 19Moses slaughtered the ram into pieces and burned the fat. 21He washed the entrails and legs with water and burned the entire ram on the altar as a burnt offering, a pleasing aroma, an offering made by fire to the LORD, just as the LORD had commanded Moses. The Ram of Ordination, and Aaron and his sons laid their hands on its head. 23Moses slaughtered the ram and took some of its blood and put it on Aaron's right earlobe, on the thumb of his right hand, and on the big toes of their right feet. Then he sprinkled the blood on all sides of the altar. 25And Moses took the fat—the fat tail, all the fat that was on the entrails. The lobe of the liver, and both kidneys with their fat—as well as the right thigh. 27He put all these in the hands of Aaron and his sons and waved them before the LORD as a wave offering. 28Then Moses took these from their hands and burned them on the altar with the burnt offering. This was an ordination—and waved it before the LORD as a wave offering, as the LORD had commanded him. 30Next, Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled them on Aaron and his garments, as well as Aaron's sons and their garments, as well as Aaron's sons and their garments. Aaron and his sons are to eat it.' 32Then you must burn up the remainder of the meat and bread. 33You must not go outside the entrance to the Tent of Meeting for seven days, until the days of your ordination are complete; for it will take seven days to ordain you. 34What has been done today has been commanded by the LORD in order to make atonement on your behalf. 35You must remain at the entrance to the Tent of Meeting day and night for seven days and keep the LORD's charge so that you will not die, for this is what I have been commanded." 36So Aaron and his sons did everything the LORD had commanded through Moses.Page 21The Guilt Offering is slaughtered, and the priest shall sprinkle its blood on all sides of the altar. 3And all the fat from it shall be fat fro offered: the fat tail, the fat that covers the entrails, 4both kidneys with the fat on them near the loins, and the lobe of the liver, which is to be removed with the kidneys. 5The priest shall burn them on the altar as an offering made by fire to the LORD; it is most holy. 7The guilt offering is like the sin offering; the same law applies to both. It belongs to the priest who makes atonement with it. 8As for the priest who presents a burnt offering that is baked in an oven or cooked in a pana or on a griddleb belongs to the priest who presents it, 10and every grain offering, whether dry or mixed with oil, belongs equally to all the sons of Aaron. The Peace offering (Leviticus 3:1-17)11Now this is the law of the peace offering that one may present to the LORD: 12If he offers it in thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, unleavened wafers coated with oil, and well-kneaded cakes of fine flour mixed with oil. 13Along with his peace offering of thanksgiving he is to present an offering with cakes of leavened bread. 14From the cakes he must present one portion of each offering with cakes of his eace offering. peace offering of thanksgiving must be eaten on the day he offers it; none of it may be left until morning. 16If, however, the sacrifice he offers is a vow or a freewill offering, it shall be eaten on the day he presents his sacrifice, but the remainder may be eaten on the next day. 17But any meat of the sacrifice remaining until the third day must be burned up. 18If any of the meat from his peace offering is eaten on the third day, it will not be accepted. It will not be credited to the one who presented it; it shall bear his iniquity. 19Meat that touches anything unclean must not be eaten; it is to be burned up. As for any other meat, anyone who is ceremonially clean may eat it. 20But if anyone who is unclean eats meat from the peace offering that belongs to the LORD, that person must be cut off from his people. 21If one touches anything unclean, whether human uncleanness, an unclean animal, or any unclean, detestable thing, and then eats any of the meat of the peace offering that belongs to the LORD, that person must be cut off from his people." Fat and Blood Forbidden22Then the LORD said to Moses, 23"Speak to the Israelites and say, 'You are not to eat any of the fat of an ox, a sheep, or a goat. 24The fat of an ox, a sheep, or a goat. 24The fat of an ox, a sheep or a goat. presented to the LORD, the one who eats it must be cut off from his people. 26You must not eat the blood of any bird or animal in any of your dwellings. 27If anyone eats blood, that person must be cut off from his people.'" The Priests' Portion28Then the LORD said to Moses, 29"Speak to the Israelites and say, 'Anyone who presents a peace offering to the LORD must bring it as his sacrifice to the LORD. 30With his own hands he is to bring the offerings made by fire to the LORD; he shall bring the fat, together with the breast belongs to Aaron and his sons. 32And you are to give the right thigh to the priest as a contribution from your peace offering. 33The son of Aaron who presents the blood and fat of the peace offering shall have the right thigh as a portion. 34I have taken from the sons of Israel the breast of the wave offerings, and I have taken from the priest and his sons as a permanent portion from the contribution of their peace offering shall have taken from the priest and his sons as a permanent portion from the permanent po sons of Israel.' " 35This is the portion of the sons since the LORD for Aaron and his sons since the day they were presented to serve the LORD for Aaron and his sons since the burnt offering, these sons of Israel. It is a permanent portion for the generations to come. 37This is the low of the burnt offering, these sons of Israel. It is a permanent portion for the generations to come. grain offering, the sin offering, the guilt offering, and the peace offering, and the peace offering, and the LORD in the Wilderness of Sinai. Page 22Sins Requiring a Guilt Offering (Leviticus 5:14-19; Leviticus 7:1-10)1And the LORD said to Moses, 2"If someone sins and acts unfaithfully against the LORD by deceiving his neighbor in regard to a deposit or security entrusted to him or stolen, or if he extorts his neighbor 3 or finds lost property and lies about it and swears falsely, or if he commits any such sin that a man might commit— 4 once he has sinned and becomes guilty, he must return what he has stolen or taken by extortion, or the deposit entrusted to him, or the lost property he found, 5or anything else about which he has sworn falsely. He must bring to the priest his guilt offering to the LORD: an unblemished ram of proper value from the flock. 7In this way the priest will make atonement for him before the LORD, and he will be forgiven for anything he may have done to incur guilt." The Burnt Offering: The burnt offering is to remain on the hearth of the altar all night, until morning, and the fire must be kept burning on the altar. 10And the priest shall put on his linen robe and linen undergarments, and he shall remove from the altar the ashes of the burning that the fire has consumed and place them beside it. 11Then he must take off his garments, put on other clothes, and carry the ashes outside the camp to a ceremonially clean place. 12The fire on the altar shall be kept burning; it must not be extinguished. Every morning the priest is to add wood to the fire, arrange the burning on it. 13The fire shall be kept burning; it must not be extinguished. The Grain Offering (Leviticus 2:1-16)14Now this is the law of the grain offering: Aaron's sons shall present it before the LORD in front of the altar. 15The priest is to remove a handful of fine flour and olive oil, together with all the frankincense from the grain offering, and burn the memorial portion on the altar as a pleasing aroma to the LORD. holy place; they are to eat it in the courtyard of the Tent of Meeting. 17It must not be baked with leaven; I have assigned it as their portion of My offerings made by fire. It is most holy, like the sin offering and the guilt offering and the guilt offering. to come. Anything that touches them will become holy." 19Then the LORD said to Moses, 20"This is the offering, half of it in the morning and half in the evening. 21It shall be prepared with oil on a griddle; by ou are to bring it well. kneaded and present it as a grain offering brokenc in pieces, a pleasing aroma to the LORD. 22The priest, who is one of Aaron's sons and will be anointed to take his place, is to prepare it. As a permanent portion for the LORD, it must be burned completely: 12The priest, who is one of Aaron's sons and will be anointed to take his place, is to prepare it. As a permanent portion for the LORD, it must be burned completely. Offering(Leviticus 4:1-35; Leviticus 5:1-13)24And the LORD said to Moses, 25"Tell Aaron and his sons that this is the law of the sin offering: In the place where the burnt offering is slaughtered, the sin offering is slaughtered before the LORD; it is most holy. 26The priest who offers it shall eat it; it must be eaten in a holy place, in the courtyard of the Tent of Meeting. 27Anything that touches its flesh will become holy, and if any of the blood is spattered on a garment, you must wash it in a holy place. 28The clay pot in which the sin offering is boiled in a bronze pot, the pot must be scoured and rinsed with water. may be eaten if its blood has been brought into the Tent of Meeting to make atonement in the Holy Place; it must be burned. Page 23Sins Requiring a Sin Offering(Leviticus 4:1-35; Leviticus 6:24-30)1"If someone sins by failing to testify when he hears a public charge about something he has witnessed, whether he has seen it or learned of it, he shall bear the iniquity to testify when he hears a public charge about something he has witnessed, whether he has seen it or learned of it, he shall bear the iniquity to testify when he hears a public charge about something he has witnessed. 20r if a person touches anything unclean—whether the carcass of any unclean wild animal or livestock or crawling creature—even if he is unaware of it, when he realizes it, he is guilty. 40r if someone swears thoughtlessly with his lips to do anything good or evil—in whatever matter a man may rashly pronounce an oath—even if he is unaware of it, when he realizes it, he is guilt offering to the LORD for the sin he has committed; a female lamb or goat from the flock as a sin offering. And the priest will make atonement for him concerning his sin. 7 If, however, he cannot afford a lamb, he may bring to the LORD as restitution for his sin two turtledoves or two young pigeons—one as a sin offering. He is to twist its head at the front of its neck without severing it; 9then he is to sprinkle some of the altar, while the rest of the altar, while the rest of the altar, while the rest of the altar. It is a sin offering, 10And the priest must prepare the second bird as a burnt offering according to the ordinance. In this way the priest will make atonement for him for the sin he has committed, and he will be forgiven. 11But if he cannot afford two turtledoves or two young pigeons, he may bring a tenth of an ephah of fine floura as a sin offering. 12He is to bring it to the priest, who shall take a handful from it as a memorial portion and burn it on the altar atop the offerings made by fire to the LORD; it is a sin offering. 13In this way the priest, like the grain offering." Laws for Guilt Offerings(Leviticus 6:1-7; Leviticus 7:1-10)14Then the LORD said to Moses, 15" If someone acts sins unintentionally against any of the LORD's holy things, he must bring his guilt offering to the LORD: an unblemished ram from the flock, of proper valueb in silver shekels according to the sanctuary shekel; it is a guilt offering. 16Regarding any holy thing he has harmed, he must make restitution by adding a fifth of its value to it and giving it to will make atonement on his behalf with the ram as a guilt offering, and he will be forgiven, 17 If someone sins and violates any of the LORD's commandments even though he was unaware, he is guilty and shall bear his punishment, 18 He is to bring to the priest an unblemished ram of proper value from the flock as a guilt offering. Then the priest will make atonement on his behalf for the wrong he has committed in ignorance, and he will be forgiven. 19It is a guilt offering; he was certainly guiltyd before the LORD's aid to Moses, 2"Tell the Israelites to do as follows with one who sins unintentionally against any of the LORD's aid to Moses, 2"Tell the Israelites to do as follows with one who sins unintentionally against any of the LORD's aid to Moses, 2"Tell the Israelites to do as follows with one who sins unintentionally against any of the LORD's aid to Moses, 2"Tell the Israelites to do as follows with one who sins unintentionally against any of the LORD's aid to Moses, 2"Tell the Israelites to do as follows with one who sins unintentionally against any of the LORD's aid to Moses, 2"Tell the Israelites to do as follows with one who sins unintentionally against any of the LORD's aid to Moses, 2"Tell the Israelites to do as follows with one who sins unintentionally against any of the LORD's aid to Moses, 2"Tell the Israelites to do as follows with one who sins unintentionally against any of the LORD's aid to Moses, 2"Tell the Israelites to do as follows with one who sins unintentionally against any of the LORD's aid to Moses, 2"Tell the Israelites to do as follows with one who sins unintentionally against any of the LORD's additional to the Israelites ents and does what is forbidden by them: 3If the anointed priest sins, bringing guilt on the people, he must bring to the LORD a voung bull without blemish as a sin offering before the LORD avoung bull without blemish as a sin offering before the LORD avoung bull without blemish as a sin offering before the LORD avoung bull without blemish as a sin offering before the LORD avoung bull without blemish as a sin 5Then the anointed priest shall take some of the bull's blood and bring it into the Tent of Meeting. 6The priest is to dip his finger in the blood on the horns of the altar of fragrant incense that is before the LORD in the Tent of Meeting. And he is to pour out the rest of the bull's blood at the base of the altar of burnt offering—the fat that is on them, 9both kidneys with the fat on them near the loins, and the lobe of the liver, which he is to remove with the kidneys— 10just as the fat is removed from the ox of the peace offering. Then the priest shall burn them on the altar of burnt offering. 11But the hide of the bull—he must take outside the camp to a ceremonially clean place where the ashes are poured out, and there he must burn it on a wood fire on the ash heap. 13Now if the whole congregation of Israel strays unintentionally and the matter escapes the notice of the assembly so that they violate any of the LORD's commandments and incur guilt by doing what is forbidden, 14when they become aware of the sin they have committed, then the assembly must bring a young bull as a sin offering and present it before the LORD, and it shall be slaughtered before the LORD, and it shall be slaughtered before the LORD, and it shall be slaughtered before the LORD in the blood and sprinkle it seven times before the LORD in the blood into the Tent of Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in the blood into the Tent of Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in the blood into the Tent of Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in the blood into the Tent of Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in the blood into the Tent of Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in the blood into the Tent of Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in the blood into the Tent of Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in the blood into the Tent of Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in the tent of Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in the tent of Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in the tent of Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in the tent of Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in the tent of Meeting and front of the veil. 18He is also to put some of the blood on the horns of the altar that is before the LORD in the rest of the blood at the base of the altar. 20He shall offer this bull just as he did the bull for the sin offering; in this way the priest will make atonement on their behalf, and they will be forgiven. 21 Then he is to take the bull outside the camp and burn it, just as he burned the first bull. It is the sin offering for the assembly. 22 When a leader sins unintentionally and does what is prohibited by any of the commandments of the LORD his God, he incurs guilt. 23When he becomes aware of the sin he has committed, he must bring an unblemished male goat as his offering. 24He is to lay his hand on the head of the goat and slaughtered before the LORD. It is a sin offering. 25Then the priest is to take some of the sin offering with his finger, put it on the horns of the altar of burnt offering, and pour out the rest of the blood at the base of the altar. 26He must burn all its fat on the altar, like the fat of the peace offerings; thus the priest will make atonement for that man's sin, and he will be forgiven. 27And if one of the common people sins unintentionally and does what is prohibited by any of the LORD's commandments, he incurs guilt. 28When he becomes aware of the sin he has committed, he must bring an unblemished female goat as his offering, and pour out the rest of the blood at the base of the altar. 31Then he is to remove all the fat, just as it is removed from the priest will make atonement for him, and he will be forgiven. 32If, however, he brings a lamb as a sin offering, he must bring an unblemished female. 33And he is to lay his hand on the head of the sin offering and slaughter it as a sin offering at the place where the burnt offering, and pour out the rest of its blood at the base of the altar. 35And he shall remove all the fat, just as the fat of the lamb is removed from the peace offerings, and he shall burn it on the altar along with the offerings made by fire to the LORD. In this way the priest will make atonement for him for the sin he has committed, and he will be forgiven. Page 25Laws for Peace Offerings (Leviticus 7:11-21)1". If one's offering is a peace offering and he offers an animal from the herd, whether male or female, he must present it without blemish before the LORD. 2He is to lay his hand on the head of the offering and slaughter it at the entrance to the Tent of Meeting. Then Aaron's sons the priests shall sprinkle the blood on all sides of the altar. 3From the peace offering he is to bring an offering made by fire to the LORD: the fat that covers the entrails, all the fat that is on them, 4both kidneys with the fat on them near the loins, and the lobe of the liver, which he is to remove with the kidneys. 5Then Aaron's sons are to burn it on the burning wood, as an offering that is on the burning wood, as an offering that is on the burning wood, as an offering the burning wood, as an offering that is on the burning wood, as an offering the burning wood, as an of is from the flock, he must present a male or female without blemish. 7If he is presenting a lamb for his offering, he must present it before the LORD. 8He is to lay his hand on the head of his offering and slaughter it in front of the Tent of Meeting. Then Aaron's sons shall sprinkle its blood on all sides of the altar. 9And from the peace offering he shall bring an offering made by fire to the LORD consisting of its fat: the entire fat tail cut off close to the backbone, the fat that covers the entrails, all the fat that is on them, 10both kidneys. 11Then the priest is to burn them on the altar as food, an offering made by fire to the LORD. 12If one's offering is a goat, he is to present it before the LORD. 13He must lay his hand on its head and slaughter it in front of the Tent of Meeting. Then Aaron's sons shall present an offering made by fire to the LORD: the fat that covers the entrails, all the fat that is on them, 15both kidneys with the fat on them near the loins, and the lobe of the liver, which he is to remove with the kidneys. 16Then the priest is to burn the food on the altar as an offering made by fire, a pleasing aroma. All the fat is the LORD's. 17This is a permanent statute for the generations to come, wherever you live: You must not eat any fat or any blood." Page 26Laws for Grain Offerings (Leviticus 6:14-23)1 "When anyone brings a grain offering to the LORD, his offering must consist of fine flour. He is to pour olive oil on it, put frankincense on it, 2 and bring it to Aaron's sons the priests. The priest shall take a handful of the flour and oil, together with all the frankincense, and burn this as a memorial portion on the altar, an offering made by fire, a pleasing aroma to the LORD. 3The remainder of the grain offering shall belong to Aaron and his sons; it is a most holy part of fine flour, either unleavened cakes mixed with oil or unleavened wafers coated with oil. 5If your offering is a grain offering prepared on a griddle, a it must be unleavened bread made of fine flour mixed with oil. 6Crumble it and pour oil on it; it is a grain offering cooked in a pan, b it must consist of fine flour with oil. 8When you bring to the LORD the grain offering made in any of these ways, it is to be presented to the priest, and he shall take it to the altar. 9The priest is to remove the memorial portion from the grain offering and burn it on the altar as an offering made by fire, a pleasing aroma to the LORD. 10But the remainder of the grain offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; it is a most holy part of the offering shall belong to Aaron and his sons; made with leaven, for you are not to burn any leaven or honey as an offering made by fire to the LORD. 12You may bring them to the LORD as an offering aroma. 13And you shall season each of your grain offerings with salt. You must not leave the salt of the covenant of your God out of your grain offering aroma. offering; you are to add salt to each of your offerings. 14If you bring a grain offering of firstfruits to the LORD, you shall offer crushed heads of new grain roasted on the fire. 15And you are to put oil and frankincense on it; it is a grain offering. 16The priest shall then burn the memorial portion of the crushed grain and the oil, together with all its frankincense, as an offering made by fire to the LORD.

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