

ted us <sup>17</sup>to say to you: 'Please forgive your great wrong they did to you—for their sin in cruelty.' So we, the servants of the God of you to forgive our sin." When Joseph re-sage, he broke down and wept. <sup>18</sup>Then his and threw themselves down before Joseph. "our slaves!" they said.

replied, "Don't be afraid of me. Am I God, n you? <sup>20</sup>You intended to harm me, but God or good. He brought me to this position so I ves of many people. <sup>21</sup>No, don't be afraid. I take care of you and your children." So he by speaking kindly to them.

## Joseph

his brothers and their families continued to eph lived to the age of 110. <sup>23</sup>He lived to see ns of descendants of his son Ephraim, and e birth of the children of Manasseh's son claimed as his own.\*

die," Joseph told his brothers, "but God will help you and lead you out of this land of ing you back to the land he solemnly prom-raham, to Isaac, and to Jacob."

made the sons of Israel swear an oath, and God comes to help you and lead you back y bones with you." <sup>26</sup>So Joseph died at the Egyptians embalmed him, and his body was n in Egypt.

# EXODUS

**Author** Moses, according to tradition

**Date Written** 1450–1410 B.C.

**Content** Every country has its own national history—a record of the events leading to the nation's independence. The book of Exodus records Israel's national history, recounting the earliest years of the nation and of God's covenant with them. Exodus takes its name from the main event of the book: the Israelites' deliverance from slavery in Egypt. The book begins with a short account of how the Israelites became slaves in Egypt. The focus then shifts to the birth and life of Moses, God's chosen leader for Israel. From a burning bush in the Sinai Desert, God called Moses to return to his homeland of Egypt and lead the Israelites to freedom. But Pharaoh refused to free the Israelites and set in motion God's ten devastating plagues upon Egypt. The final plague not only changed Pharaoh's mind but became a memorial of God's deliverance, celebrated in the observance of Passover. Once set free, the Israelites traveled to the wilderness of Sinai to worship God. But Pharaoh chased the Israelites to the Red Sea, where God displayed his power by parting the sea for the Israelites to cross and then closing it over the pursuing Egyptians. The Israelites were then free to travel to Mount Sinai. There God established his covenant with them, giving them the Ten Commandments and plans for the Tabernacle. After the Israelites constructed the Tabernacle, God filled it with his glory, signifying his presence with them.

## The Israelites in Egypt

<sup>1</sup> These are the names of the sons of Israel (that is, Jacob) who moved to Egypt with their father, each with his family: <sup>2</sup>Reuben, Simeon, Levi, Judah, <sup>3</sup>Issachar, Zebulun, Benjamin, <sup>4</sup>Dan, Naphtali, Gad, and Asher. <sup>5</sup>In all, Jacob had seventy\* descendants in Egypt, including Joseph, who was already there.

<sup>6</sup>In time, Joseph and all of his brothers died, ending that entire generation. <sup>7</sup>But their descendants, the Israelites, had many children and grandchildren. In fact, they multiplied so greatly that they became extremely powerful and filled the land.

<sup>8</sup>Eventually, a new king came to power in Egypt who knew nothing about Joseph or what he had done. <sup>9</sup>He said to his people, "Look, the people of Israel now outnumber us and are stronger than we are. <sup>10</sup>We must make a plan to keep them from growing even more. If we don't, and if war breaks out, they will join our enemies and fight against us. Then they will escape from the country.\*"

<sup>11</sup>So the Egyptians made the Israelites their slaves. They appointed brutal slave drivers over them, hoping to wear them down with crushing labor. They forced them to build the cities of Pithom and Rameses as supply centers for the king. <sup>12</sup>But the more the Egyptians oppressed them, the more the Israelites multiplied and spread, and the more alarmed the Egyptians became. <sup>13</sup>So the Egyptians worked the people of Israel without mercy. <sup>14</sup>They made their lives bitter, forcing them to mix mortar and make bricks and do all the work in the fields. They were ruthless in all their demands.

<sup>15</sup>Then Pharaoh, the king of Egypt, gave this order to the Hebrew midwives, Shiphras and Puah: <sup>16</sup>"When you help the Hebrew women as they give birth, watch as they deliver. <sup>17</sup>If the baby is a boy, kill him; if it is a girl, let her live."

<sup>18</sup>But because the midwives feared God, they refused to obey the king's orders. They allowed the boys to live, too.

<sup>19</sup>So the king of Egypt called for the midwives. "Why have you not done this?" he demanded. "Why have you allowed the boys to live?"

<sup>20</sup>"The Hebrew women are not like the Egyptian women,"

the midwives replied. "They are more vigorous and have their babies so quickly that we cannot get there in time."

<sup>21</sup>So God was good to the midwives, and the Israelites continued to multiply, growing more and more powerful. <sup>22</sup>And because the midwives feared God, he gave them families of their own.

<sup>23</sup>Then Pharaoh gave this order to all his people: "Throw every newborn Hebrew boy into the Nile River. But you may let the girls live."

## The Birth of Moses

<sup>2</sup> About this time, a man and woman from the tribe of Levi got married. <sup>2</sup>The woman became pregnant and gave birth to a son. She saw that he was a special baby and kept him hidden for three months. <sup>3</sup>But when she could no longer hide him, she got a basket made of papyrus reeds and waterproofed it with tar and pitch. She put the baby in the basket and laid it among the reeds along the bank of the Nile River. <sup>4</sup>The baby's sister then stood at a distance, watching to see what would happen to him.

<sup>5</sup>Soon Pharaoh's daughter came down to bathe in the river, and her attendants walked along the riverbank. When the princess saw the basket among the reeds, she sent her maid to get it for her. <sup>6</sup>When the princess opened it, she saw the baby. The little boy was crying, and she felt sorry for him. "This must be one of the Hebrew children," she said.

<sup>7</sup>Then the baby's sister approached the princess. "Should I go and find one of the Hebrew women to nurse the baby for you?" she asked.

<sup>8</sup>"Yes, do!" the princess replied. So the girl went and called the baby's mother.

<sup>9</sup>"Take this baby and nurse him for me," the princess told the baby's mother. "I will pay you for your help." So the woman took her baby home and nursed him.

<sup>10</sup>Later, when the boy was older, his mother brought him back to Pharaoh's daughter, who adopted him as her own son. The princess named him Moses,\* for she explained, "I lifted him out of the water."

\*The Dead Sea Scrolls and Greek version read *seventy-five*; see notes on Gen 46:27. 1:10 Or *will take the country*. 1:16 Hebrew *look upon the two stones*; the reference is to a birthstool. 2:10 Moses sounds like a Hebrew term that means "to lift out."



**Moses Escapes to Midian**

<sup>11</sup>Many years later, when Moses had grown up, he went out to visit his own people, the Hebrews, and he saw how hard they were forced to work. During his visit, he saw an Egyptian beating one of his fellow Hebrews. <sup>12</sup>After looking in all directions to make sure no one was watching, Moses killed the Egyptian and hid the body in the sand.

<sup>13</sup>The next day, when Moses went out to visit his people again, he saw two Hebrew men fighting. "Why are you beating up your friend?" Moses said to the one who had started the fight.

<sup>14</sup>The man replied, "Who appointed you to be our prince and judge? Are you going to kill me as you killed that Egyptian yesterday?"

Then Moses was afraid, thinking, "Everyone knows what I did." <sup>15</sup>And sure enough, Pharaoh heard what had happened, and he tried to kill Moses. But Moses fled from Pharaoh and went to live in the land of Midian.

When Moses arrived in Midian, he sat down beside a well. <sup>16</sup>Now the priest of Midian had seven daughters who came as usual to draw water and fill the water troughs for their father's flocks. <sup>17</sup>But some other shepherds came and chased them away. So Moses jumped up and rescued the girls from the shepherds. Then he drew water for their flocks.

<sup>18</sup>When the girls returned to Reuel, their father, he asked, "Why are you back so soon today?"

<sup>19</sup>"An Egyptian rescued us from the shepherds," they answered. "And then he drew water for us and watered our flocks."

<sup>20</sup>"Then where is he?" their father asked. "Why did you leave him there? Invite him to come and eat with us."

<sup>21</sup>Moses accepted the invitation, and he settled there with him. In time, Reuel gave Moses his daughter Zipporah to be his wife. <sup>22</sup>Later she gave birth to a son, and Moses named him Gershom,\* for he explained, "I have been a for-eigner in a foreign land."

<sup>23</sup>Years passed, and the king of Egypt died. But the Israelites continued to groan under their burden of slavery. They cried out for help, and their cry rose up to God. <sup>24</sup>God heard their groaning, and he remembered his covenant promise to Abraham, Isaac, and Jacob. <sup>25</sup>He looked down on the people of Israel and knew it was time to act.\*

**Moses and the Burning Bush**

**3** One day Moses was tending the flock of his father-in-law, Jethro,\* the priest of Midian. He led the flock far into the wilderness and came to Sinai,\* the mountain of God. <sup>2</sup>There the angel of the Lord appeared to him in a blazing fire from the middle of a bush. Moses stared in amazement. Though the bush was engulfed in flames, it didn't burn up. <sup>3</sup>"This is amazing," Moses said to himself. "Why isn't that bush burning up? I must go see it."

<sup>4</sup>When the Lord saw Moses coming to take a closer look, God called to him from the middle of the bush, "Moses! Moses!"

"Here I am!" Moses replied.

<sup>5</sup>"Do not come any closer," the Lord warned. "Take off your sandals, for you are standing on holy ground. <sup>6</sup>I am the God of your father\*—the God of Abraham, the God of Isaac, and the God of Jacob." When Moses heard this, he covered his face because he was afraid to look at God.

<sup>7</sup>Then the Lord told him, "I have certainly seen the oppression of my people in Egypt. I have heard their cries of

distress because of their harsh slave drivers. Yes, I am aware of their suffering. <sup>8</sup>So I have come down to rescue them from the power of the Egyptians and lead them out of Egypt into their own fertile and spacious land. It is a land flowing with milk and honey—the land where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live. <sup>9</sup>Look! The cry of the people of Israel has reached me, and I have seen how harshly the Egyptians abuse them. <sup>10</sup>Now go, for I am sending you to Pharaoh. You must lead my people Israel out of Egypt."

<sup>11</sup>But Moses protested to God, "Who am I to appear before Pharaoh? Who am I to lead the people of Israel out of Egypt?"

<sup>12</sup>God answered, "I will be with you. And this is your sign that I am the one who has sent you: When you have brought the people out of Egypt, you will worship God at this very mountain."

<sup>13</sup>But Moses protested, "If I go to the people of Israel and tell them, 'The God of your ancestors has sent me to you,' they will ask me, 'What is his name?' Then what should I tell them?"

<sup>14</sup>God replied to Moses, "I Am Who I Am.\* Say this to the people of Israel: I Am has sent me to you." <sup>15</sup>God also said to Moses, "Say this to the people of Israel: Yahweh,\* the God of your ancestors—the God of Abraham, the God of Isaac, and the God of Jacob—has sent me to you.

This is my eternal name,  
my name to remember for all generations.

<sup>16</sup>"Now go and call together all the elders of Israel. Tell them, 'The Lord, the God of your ancestors—the God of Abraham, Isaac, and Jacob—has appeared to me. He told me, "I have been watching closely, and I see how the Egyptians are treating you. <sup>17</sup>I have promised to rescue you from your oppression in Egypt. I will lead you to a land flowing with milk and honey—the land where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live.'"

<sup>18</sup>"The elders of Israel will accept your message. Then you and the elders must go to the king of Egypt and tell him, 'The Lord, the God of the Hebrews, has met with us. So please let us take a three-day journey into the wilderness to offer sacrifices to the Lord, our God.'

<sup>19</sup>"But I know that the king of Egypt will not let you go unless a mighty hand forces him.\* <sup>20</sup>So I will raise my hand and strike the Egyptians, performing all kinds of miracles among them. Then at last he will let you go. <sup>21</sup>And I will cause the Egyptians to look favorably on you. They will give you gifts when you go so you will not leave empty-handed. <sup>22</sup>Every Israelite woman will ask for articles of silver and gold and fine clothing from her Egyptian neighbors and from the foreign women in their houses. You will dress your sons and daughters with these, stripping the Egyptians of their wealth."

**Signs of the LORD's Power**

**4** But Moses protested again, "What if they won't believe me or listen to me? What if they say, 'The Lord never appeared to you?'"

<sup>2</sup>Then the Lord asked him, "What is that in your hand?" "A shepherd's staff," Moses replied.

<sup>3</sup>"Throw it down on the ground," the Lord told him. So Moses threw down the staff, and it turned into a snake. Moses jumped back.

<sup>4</sup>Then the Lord told him, "Reach out and grab its tail." So Moses reached out and grabbed it, and it turned back into a shepherd's staff in his hand.

<sup>5</sup>"Perform this sign," the Lord told him. "Then they will believe that the Lord, the God of their ancestors—the God of Abraham, the God of Isaac, and the God of Jacob—really has appeared to you."

<sup>6</sup>Then the Lord said to Moses, "Now put your hand inside your cloak." So Moses put his hand inside his cloak, and when he took it out again, his hand was white as snow with a severe skin disease.\* <sup>7</sup>"Now put your hand back into your cloak," the Lord said. So Moses put his hand back in, and when he took it out again, it was as healthy as the rest of his body.

<sup>8</sup>The Lord said to Moses, "If they do not believe you and are not convinced by the first miraculous sign, they will be convinced by the second sign. <sup>9</sup>And if they don't believe you or listen to you even after these two signs, then take some water from the Nile River and pour it out on the dry ground. When you do, the water from the Nile will turn to blood on the ground."

<sup>10</sup>But Moses pleaded with the Lord, "O Lord, I'm not very good with words. I never have been, and I'm not now, even though you have spoken to me. I get tongue-tied, and my words get tangled."

<sup>11</sup>Then the Lord asked Moses, "Who makes a person's mouth? Who decides whether people speak or do not speak, hear or do not hear, see or do not see? Is it not I, the Lord? <sup>12</sup>Now go! I will be with you as you speak, and I will instruct you in what to say."

<sup>13</sup>But Moses again pleaded, "Lord, please! Send anyone else."

<sup>14</sup>Then the Lord became angry with Moses. "All right," he said. "What about your brother, Aaron the Levite? I know he speaks well. And look! He is on his way to meet you now. He will be delighted to see you. <sup>15</sup>Talk to him, and put the words in his mouth. I will be with both of you as you speak, and I will instruct you both in what to do. <sup>16</sup>Aaron will be your spokesman to the people. He will be your mouthpiece, and you will stand in the place of God for him, telling him what to say. <sup>17</sup>And take your shepherd's staff with you, and use it to perform the miraculous signs I have shown you."

**Moses Returns to Egypt**

<sup>18</sup>So Moses went back home to Jethro, his father-in-law. "Please let me return to my relatives in Egypt," Moses said. "I don't even know if they are still alive."

"Go in peace," Jethro replied.

<sup>19</sup>Before Moses left Midian, the Lord said to him, "Return to Egypt, for all those who wanted to kill you have died."

<sup>20</sup>So Moses took his wife and sons, put them on a donkey, and headed back to the land of Egypt. In his hand he carried the staff of God.

<sup>21</sup>And the Lord told Moses, "When you arrive back in Egypt, go to Pharaoh and perform all the miracles I have empowered you to do. But I will harden his heart so he will refuse to let the people go. <sup>22</sup>Then you will tell him, 'This is what the Lord says: Israel is my firstborn son. <sup>23</sup>I commanded you, "Let my son go, so he can worship me." But since you have refused, I will now kill your firstborn son!'"

<sup>24</sup>On the way to Egypt, at a place where Moses and his family had stopped for the night, the Lord confronted him and was about to kill him. <sup>25</sup>But Moses' wife, Zipporah, took a flint knife and circumcised her son. She touched his feet\* with the foreskin and said, "Now you are a bridegroom of me."

<sup>26</sup>Or with leprosy. The Hebrew word used here can describe various skin diseases.

2:22 Gershom sounds like a Hebrew term that means "a foreigner there." 2:25 Or and acknowledged his obligation to help them. 3:1a Moses' father-in-law went by two names, Jethro and Reuel. 3:1b Hebrew Horeb, another name for Sinai. 3:6 Greek version reads your fathers. 3:14 Or I WILL BE WHAT I WILL BE. 3:15 Yahweh is a transliteration of the proper name YHWH that is sometimes rendered "Jehovah"; in this translation it is usually rendered "the Lord" (note the use of small capitals). 3:19 As in Greek and Latin versions; Hebrew reads will not let you go, not by a mighty hand.



sh slave drivers. Yes, I am aware we come down to rescue them and lead them out of Egypt to a spacious land. It is a land flowing with milk and honey, a land where the Canaanites, Hittites, and Jebusites now live. The God of Israel has reached me, and I will rescue them from the hands of the Egyptians who abuse them. <sup>10</sup>Now go, tell Pharaoh, "You must lead my people out of Egypt."

Pharaoh said, "Who am I to appear before the Lord, that I should lead the people of Israel out of Egypt?"

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<sup>12</sup>Perform this sign," the LORD told him. "Then they will believe that the LORD, the God of their ancestors—the God of Abraham, the God of Isaac, and the God of Jacob—really has appeared to you."

<sup>13</sup>Then the LORD said to Moses, "Now put your hand inside your cloak." So Moses put his hand inside his cloak, and when he took it out again, his hand was white as snow with a severe skin disease. <sup>14</sup>Now put your hand back into your cloak," the LORD said. So Moses put his hand back in, and when he took it out again, it was as healthy as the rest of his body.

<sup>15</sup>The LORD said to Moses, "If they do not believe you and are not convinced by the first miraculous sign, they will be convinced by the second sign. <sup>16</sup>And if they don't believe you or listen to you even after these two signs, then take some water from the Nile River and pour it out on the dry ground. <sup>17</sup>When you do, the water from the Nile will turn to blood on the ground."

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<sup>21</sup>But Moses again pleaded, "Lord, please! Send anyone else."

<sup>22</sup>Then the LORD became angry with Moses. "All right," he said. "What about your brother, Aaron the Levite? I know he will speak well. And look! He is on his way to meet you now. He will stand in the place of God for him, telling him what to say. <sup>23</sup>And take your shepherd's staff with you, and use it to perform the miraculous signs I have shown you."

#### Moses Returns to Egypt

<sup>24</sup>So Moses went back home to Jethro, his father-in-law. <sup>25</sup>Let me return to my relatives in Egypt," Moses said. "I don't even know if they are still alive."

<sup>26</sup>In peace," Jethro replied.

<sup>27</sup>Before Moses left Midian, the LORD said to him, "Return to Egypt for all those who wanted to kill you have died."

<sup>28</sup>So Moses took his wife and sons, put them on a donkey, and went back to the land of Egypt. In his hand he carried the staff of God.

<sup>29</sup>Then the LORD told Moses, "When you arrive back in Egypt, go to Pharaoh and perform all the miracles I have commanded you to do. But I will harden his heart so he will not let the people go. <sup>30</sup>Then you will tell him, 'This is what the LORD says: Israel is my firstborn son. <sup>31</sup>I have brought you out of Egypt, at a place where Moses and his brothers have refused, I will now kill your firstborn son!'"

<sup>32</sup>So Moses and his sons went to Egypt, at a place where Moses and his brothers have refused, I will now kill your firstborn son!'"

<sup>33</sup>When they arrived in Egypt, at a place where Moses and his brothers have refused, I will now kill your firstborn son!'"

<sup>34</sup>When they arrived in Egypt, at a place where Moses and his brothers have refused, I will now kill your firstborn son!'"

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<sup>41</sup>When they arrived in Egypt, at a place where Moses and his brothers have refused, I will now kill your firstborn son!'"

<sup>42</sup>When they arrived in Egypt, at a place where Moses and his brothers have refused, I will now kill your firstborn son!'"

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blood to me." <sup>26</sup>(When she said "a bridegroom of blood," she was referring to the circumcision.) After that, the LORD left him alone.

<sup>27</sup>Now the LORD had said to Aaron, "Go out into the wilderness to meet Moses." So Aaron went and met Moses at the mountain of God, and he embraced him. <sup>28</sup>Moses then told Aaron everything the LORD had commanded him to say. And he told him about the miraculous signs the LORD had commanded him to perform.

<sup>29</sup>Then Moses and Aaron returned to Egypt and called all the elders of Israel together. <sup>30</sup>Aaron told them everything the LORD had told Moses, and Moses performed the miraculous signs as they watched. <sup>31</sup>Then the people of Israel were convinced that the LORD had sent Moses and Aaron. When they heard that the LORD was concerned about them and had seen their misery, they bowed down and worshiped.

#### Moses and Aaron Speak to Pharaoh

<sup>32</sup>After this presentation to Israel's leaders, Moses and Aaron went and spoke to Pharaoh. They told him, "This is what the LORD, the God of Israel, says: Let my people go so they may hold a festival in my honor in the wilderness."

<sup>33</sup>"Is that so?" retorted Pharaoh. "And who is the LORD? Why should I listen to him and let Israel go? I don't know the LORD, and I will not let Israel go."

<sup>34</sup>But Aaron and Moses persisted. "The God of the Hebrews has met with us," they declared. "So let us take a three-day journey into the wilderness so we can offer sacrifices to the LORD our God. If we don't, he will kill us with a plague or with the sword."

<sup>35</sup>Pharaoh replied, "Moses and Aaron, why are you distracting the people from their tasks? Get back to work! Look, there are many of your people in the land, and you are stopping them from their work."

#### Making Bricks without Straw

<sup>36</sup>That same day Pharaoh sent this order to the Egyptian slave drivers and the Israelite foremen: <sup>37</sup>"Do not supply any more straw for making bricks. Make the people get it themselves!"

<sup>38</sup>But still require them to make the same number of bricks as before. Don't reduce the quota. They are lazy. That's why they are crying out, 'Let us go and offer sacrifices to our God.' <sup>39</sup>Load them down with more work. Make them sweat! That will teach them to listen to lies!"

<sup>40</sup>So the slave drivers and foremen went out and told the people: "This is what Pharaoh says: I will not provide any more straw for you. <sup>41</sup>Go and get it yourselves. Find it wherever you can. But you must produce just as many bricks as before!" <sup>42</sup>So the people scattered throughout the land of Egypt in search of stubble to use as straw.

<sup>43</sup>Meanwhile, the Egyptian slave drivers continued to push hard. "Meet your daily quota of bricks, just as you did when we provided you with straw!" they demanded. <sup>44</sup>Then they whipped the Israelite foremen they had put in charge of the work crews. "Why haven't you met your quotas either yesterday or today?" they demanded.

<sup>45</sup>So the Israelite foremen went to Pharaoh and pleaded with him. "Please don't treat your servants like this," they begged. <sup>46</sup>"We are given no straw, but the slave drivers still demand, 'Make bricks!' We are being beaten, but it isn't our fault! Your own people are to blame!"

<sup>47</sup>But Pharaoh shouted, "You're just lazy! Lazy! That's why you're saying, 'Let us go and offer sacrifices to the LORD.' <sup>48</sup>Now get back to work! No straw will be given to you, but you must still produce the full quota of bricks."

<sup>49</sup>Now get back to work! No straw will be given to you, but you must still produce the full quota of bricks."

power

again, "What if they won't do it?"

What if they say, 'The LORD is with Moses and Aaron?'"

him, "What is that in your hand?"

Moses replied, "The LORD has said to me, 'Take this staff with you, and it will turn into a snake.'"

the ground," the LORD told Moses.

staff, and it turned into a snake.

son to help them. 3:14 Or 'I will bring you out of Egypt, at a place where Moses and his brothers have refused, I will now kill your firstborn son!'"

his translation it is usually rendered 'I will now kill your firstborn son!'"

by a mighty hand.

The Hebrew word used here can describe various skin diseases.

4:25 The Hebrew word for "feet" may refer here to the male



<sup>19</sup>The Israelite foremen could see that they were in serious trouble when they were told, "You must not reduce the number of bricks you make each day." <sup>20</sup>As they left Pharaoh's court, they confronted Moses and Aaron, who were waiting outside for them. <sup>21</sup>The foremen said to them, "May the LORD judge and punish you for making us stink before Pharaoh and his officials. You have put a sword into their hands, an excuse to kill us!"

<sup>22</sup>Then Moses went back to the LORD and protested, "Why have you brought all this trouble on your own people, LORD? Why did you send me?" <sup>23</sup>Ever since I came to Pharaoh as your spokesman, he has been even more brutal to your people. And you have done nothing to rescue them!"

### Promises of Deliverance

**6** Then the LORD told Moses, "Now you will see what I will do to Pharaoh. When he feels the force of my strong hand, he will let the people go. In fact, he will force them to leave his land!"

<sup>2</sup>And God said to Moses, "I am Yahweh—the LORD.\* <sup>3</sup>I appeared to Abraham, to Isaac, and to Jacob as El-Shaddai—'God Almighty'—but I did not reveal my name, Yahweh, to them. <sup>4</sup>And I reaffirmed my covenant with them. Under its terms, I promised to give them the land of Canaan, where they were living as foreigners. <sup>5</sup>You can be sure that I have heard the groans of the people of Israel, who are now slaves to the Egyptians. And I am well aware of my covenant with them.

<sup>6</sup>Therefore, say to the people of Israel: 'I am the LORD. I will free you from your oppression and will rescue you from your slavery in Egypt. I will redeem you with a powerful arm and great acts of judgment. <sup>7</sup>I will claim you as my own people, and I will be your God. Then you will know that I am the LORD your God who has freed you from your oppression in Egypt. <sup>8</sup>I will bring you into the land I swore to give to Abraham, Isaac, and Jacob. I will give it to you as your very own possession. I am the LORD!'"

<sup>9</sup>So Moses told the people of Israel what the LORD had said, but they refused to listen anymore. They had become too discouraged by the brutality of their slavery.

<sup>10</sup>Then the LORD said to Moses, <sup>11</sup>"Go back to Pharaoh, the king of Egypt, and tell him to let the people of Israel leave his country."

<sup>12</sup>"But LORD!" Moses objected. "My own people won't listen to me anymore. How can I expect Pharaoh to listen? I'm such a clumsy speaker!"

<sup>13</sup>But the LORD spoke to Moses and Aaron and gave them orders for the Israelites and for Pharaoh, the king of Egypt. The LORD commanded Moses and Aaron to lead the people of Israel out of Egypt.

### The Ancestors of Moses and Aaron

<sup>14</sup>These are the ancestors of some of the clans of Israel:

The sons of Reuben, Israel's oldest son, were Hanoch, Pallu, Hezron, and Carmi. Their descendants became the clans of Reuben.

<sup>15</sup>The sons of Simeon were Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul. (Shaul's mother was a Canaanite woman.) Their descendants became the clans of Simeon.

<sup>16</sup>These are the descendants of Levi, as listed in their family records: The sons of Levi were Gershon, Kohath, and Merari. (Levi lived to be 137 years old.)

6:2 *Yahweh* is a transliteration of the proper name *YHWH* that is sometimes rendered "Jehovah"; in this translation it is usually rendered "the LORD" (note the use of small capitals). 6:3 *El-Shaddai*, which means "God Almighty," is the name for God used in Gen 17:1; 28:3; 35:11; 43:14; 48:3. 6:12 Hebrew *l'ha'azinan* uncircumcised lips; also in 6:30. 7:9 Hebrew *tannin*, which elsewhere refers to a sea monster. Greek version translates it "dragon."

<sup>17</sup>The descendants of Gershon included Libni and Shimei, each of whom became the ancestor of a clan.

<sup>18</sup>The descendants of Kohath included Amram, Izhar, Hebron, and Uzziel. (Kohath lived to be 133 years old.)

<sup>19</sup>The descendants of Merari included Mahli and Mushi.

These are the clans of the Levites, as listed in their family records.

<sup>20</sup>Amram married his father's sister Jochebed, and she gave birth to his sons, Aaron and Moses. (Amram lived to be 137 years old.)

<sup>21</sup>The sons of Izhar were Korah, Nepheg, and Zicri.

<sup>22</sup>The sons of Uzziel were Mishael, Elzaphan, and Sithri.

<sup>23</sup>Aaron married Elisheba, the daughter of Amminadab and sister of Nahshon, and she gave birth to his sons, Nadab, Abihu, Eleazar, and Ithamar.

<sup>24</sup>The sons of Korah were Assir, Elkanah, and Abiasaph. Their descendants became the clans of Korah.

<sup>25</sup>Eleazar son of Aaron married one of the daughters of Putiel, and she gave birth to his son, Phinehas.

These are the ancestors of the Levite families, listed according to their clans.

<sup>26</sup>The Aaron and Moses named in this list are the same ones to whom the LORD said, "Lead the people of Israel out of the land of Egypt like an army." <sup>27</sup>It was Moses and Aaron who spoke to Pharaoh, the king of Egypt, about leading the people of Israel out of Egypt.

<sup>28</sup>When the LORD spoke to Moses in the land of Egypt, he said to him, "I am the LORD! Tell Pharaoh, the king of Egypt, everything I am telling you." <sup>29</sup>But Moses argued with the LORD, saying, "I can't do it! I'm such a clumsy speaker! Why should Pharaoh listen to me?"

### Aaron's Staff Becomes a Serpent

**7** Then the LORD said to Moses, "Pay close attention to this. I will make you seem like God to Pharaoh, and your brother, Aaron, will be your prophet. <sup>2</sup>Tell Aaron everything I command you, and Aaron must command Pharaoh to let the people of Israel leave his country. <sup>3</sup>But I will make Pharaoh's heart stubborn so I can multiply my miraculous signs and wonders in the land of Egypt. <sup>4</sup>Even then Pharaoh will refuse to listen to you. So I will bring down my fist on Egypt. Then I will rescue my forces—my people, the Israelites—from the land of Egypt with great acts of judgment. <sup>5</sup>When I raise my powerful hand and bring out the Israelites, the Egyptians will know that I am the LORD."

<sup>6</sup>So Moses and Aaron did just as the LORD had commanded them. <sup>7</sup>Moses was eighty years old, and Aaron was eighty-three when they made their demands to Pharaoh.

<sup>8</sup>Then the LORD said to Moses and Aaron, <sup>9</sup>"Pharaoh will demand, 'Show me a miracle.' When he does this, say to Aaron, 'Take your staff and throw it down in front of Pharaoh, and it will become a serpent.'"

<sup>10</sup>So Moses and Aaron went to Pharaoh and did what the LORD had commanded them. Aaron threw down his staff before Pharaoh and his officials, and it became a serpent.

<sup>11</sup>Then Pharaoh called in his own wise men and sorcerers, and these Egyptian magicians did the same thing with their magic. <sup>12</sup>They threw down their staffs, which also became serpents! But then Aaron's staff swallowed up their staffs.

<sup>13</sup>Pharaoh's heart, however, remained hard. He still refused to listen, just as the LORD had predicted.

### A Plague of Blood

<sup>14</sup>Then the LORD said to Moses, "Pharaoh's heart is stubborn,\* and he still refuses to let the people go. <sup>15</sup>So go to Pharaoh in the morning as he goes down to the river. Stand on the bank of the Nile and meet him there. Be sure to take along the staff that turned into a snake. <sup>16</sup>Then announce to him, 'The LORD, the God of the Hebrews, has sent me to tell you, 'Let my people go, so they can worship me in the wilderness.' Until now, you have refused to listen to him. <sup>17</sup>So this is what the LORD says: 'I will show you that I am the LORD.' Look! I will strike the water of the Nile with this staff in my hand, and the river will turn to blood. <sup>18</sup>The fish in it will die, and the river will stink. The Egyptians will not be able to drink any water from the Nile."

<sup>19</sup>Then the LORD said to Moses: "Tell Aaron, 'Take your staff and raise your hand over the waters of Egypt—all its rivers, canals, ponds, and all the reservoirs. Turn all the water to blood. Everywhere in Egypt the water will turn to blood, even the water stored in wooden bowls and stone pots.'"

<sup>20</sup>So Moses and Aaron did just as the LORD commanded them. As Pharaoh and all of his officials watched, Aaron raised his staff and struck the water of the Nile. Suddenly, the whole river turned to blood! <sup>21</sup>The fish in the river died, and the water became so foul that the Egyptians couldn't drink it. There was blood everywhere throughout the land of Egypt. <sup>22</sup>But again the magicians of Egypt used their magic, and they, too, turned water into blood. So Pharaoh's heart remained hard. He refused to listen to Moses and Aaron, just as the LORD had predicted. <sup>23</sup>Pharaoh returned to his palace and put the whole thing out of his mind. <sup>24</sup>Then all the Egyptians dug along the riverbank to find drinking water, for they couldn't drink the water from the Nile.

<sup>25</sup>Seven days passed from the time the LORD struck the Nile.

### A Plague of Frogs

**8** <sup>1</sup>Then the LORD said to Moses, "Go back to Pharaoh and announce to him, 'This is what the LORD says: Let my people go, so they can worship me. <sup>2</sup>If you refuse to let them go, I will send a plague of frogs across your entire land. The Nile River will swarm with frogs. They will come up out of the river and into your palace, even into your bedroom and onto your bed! They will enter the houses of your officials and your people. They will even jump into your ovens and your kneading bowls. <sup>3</sup>Frogs will jump on you, your people, and all your officials.'"

<sup>4</sup>Then the LORD said to Moses, "Tell Aaron, 'Raise the staff in your hand over all the rivers, canals, and ponds of Egypt, and bring up frogs over all the land.'" <sup>5</sup>So Aaron raised his hand over the waters of Egypt, and frogs came up and covered the whole land! <sup>6</sup>But the magicians were able to do the same thing with their magic. They, too, caused frogs to come up on the land of Egypt.

<sup>7</sup>Then Pharaoh summoned Moses and Aaron and begged, "Lead with the LORD to take the frogs away from me and my people. I will let your people go, so they can offer sacrifices to the LORD."

<sup>8</sup>"You set the time!" Moses replied. "Tell me when you want me to pray for you, your officials, and your people. Then you and your houses will be rid of the frogs. They will remain only in the Nile River."

<sup>9</sup>"Do it tomorrow," Pharaoh said.

<sup>10</sup>"All right," Moses replied, "it will be as you have said."

<sup>11</sup>Hebrew *heavy*. 8:1 Verses 8:1-4 are numbered 7:26-29 in Hebrew text. 8:23 As in Greek and Latin versions; Hebrew reads I will

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### Pharaoh's Serpent

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28:3; 35:11; 43:14; 48:3. 6:12 Hebrew  
translation translates it "dragon."

### A Plague of Blood

<sup>14</sup>Then the Lord said to Moses, "Pharaoh's heart is stub-  
born,\* and he still refuses to let the people go. <sup>15</sup>So go to  
Pharaoh in the morning as he goes down to the river. Stand  
on the bank of the Nile and meet him there. Be sure to take  
along the staff that turned into a snake. <sup>16</sup>Then announce to  
him, 'The Lord, the God of the Hebrews, has sent me to tell  
you. <sup>17</sup>'Let my people go, so they can worship me in the wil-  
derness." Until now, you have refused to listen to him. <sup>18</sup>So  
this is what the Lord says: "I will show you that I am the  
Lord." Look! I will strike the water of the Nile with this staff  
in my hand, and the river will turn to blood. <sup>19</sup>The fish in it  
will die, and the river will stink. The Egyptians will not be  
able to drink any water from the Nile."

<sup>20</sup>Then the Lord said to Moses: "Tell Aaron, 'Take your  
staff and raise your hand over the waters of Egypt—all its  
rivers, canals, ponds, and all the reservoirs. Turn all the  
water to blood. Everywhere in Egypt the water will turn to  
blood, even the water stored in wooden bowls and stone  
jars.'"

<sup>21</sup>So Moses and Aaron did just as the Lord commanded  
them. As Pharaoh and all of his officials watched, Aaron  
raised his staff and struck the water of the Nile. Suddenly,  
the whole river turned to blood! <sup>22</sup>The fish in the river died,  
and the water became so foul that the Egyptians couldn't  
drink it. There was blood everywhere throughout the land  
of Egypt. <sup>23</sup>But again the magicians of Egypt used their  
magic, and they, too, turned water into blood. So Pharaoh's  
heart remained hard. He refused to listen to Moses and  
Aaron, just as the Lord had predicted. <sup>24</sup>Pharaoh returned  
to his palace and put the whole thing out of his mind.  
Then all the Egyptians dug along the riverbank to find  
drinking water, for they couldn't drink the water from the  
river.

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### A Plague of Frogs

<sup>3</sup>Then the Lord said to Moses, "Go back to Pharaoh  
and announce to him, 'This is what the Lord says: Let  
my people go, so they can worship me. <sup>2</sup>If you refuse to let  
them go, I will send a plague of frogs across your entire land.  
The Nile River will swarm with frogs. They will come up out  
of the river and into your palace, even into your bedroom  
and onto your bed! They will enter the houses of your offi-  
cials and your people. They will even jump into your ovens  
and your kneading bowls. <sup>4</sup>Frogs will jump on you, your peo-  
ple, and all your officials.'"

<sup>5</sup>Then the Lord said to Moses, "Tell Aaron, 'Raise the  
rod over your hand over all the rivers, canals, and ponds of  
Egypt, and bring up frogs over all the land.'" <sup>6</sup>So Aaron  
raised his hand over the waters of Egypt, and frogs came up  
and covered the whole land! <sup>7</sup>But the magicians were able to  
do the same thing with their magic. They, too, caused frogs  
to come up on the land of Egypt.

<sup>8</sup>Then Pharaoh summoned Moses and Aaron and begged,  
"Deal with the Lord to take the frogs away from me and  
my people. I will let your people go, so they can offer sacri-  
fices to the Lord."

<sup>9</sup>"You set the time!" Moses replied. "Tell me when you  
want me to pray for you, your officials, and your people.  
You and your houses will be rid of the frogs. They will  
remain only in the Nile River."

<sup>10</sup>"It is tomorrow," Pharaoh said.  
"All right," Moses replied, "it will be as you have said."

<sup>11</sup>At dawn, Moses and Aaron went to the Nile River. <sup>12</sup>Then the Lord said to Moses, "Tell Aaron, 'Take your staff and raise your hand over the waters of Egypt—all its rivers, canals, ponds, and all the reservoirs. Turn all the water to blood. Everywhere in Egypt the water will turn to blood, even the water stored in wooden bowls and stone jars.'"

Then you will know that there is no one like the Lord our  
God. <sup>11</sup>The frogs will leave you and your houses, your offi-  
cials, and your people. They will remain only in the Nile  
River."

<sup>12</sup>So Moses and Aaron left Pharaoh's palace, and Moses  
cried out to the Lord about the frogs he had inflicted on  
Pharaoh. <sup>13</sup>And the Lord did just what Moses had predicted.  
The frogs in the houses, the courtyards, and the fields all  
died. <sup>14</sup>The Egyptians piled them into great heaps, and a ter-  
rible stench filled the land. <sup>15</sup>But when Pharaoh saw that re-  
lief had come, he became stubborn.\* He refused to listen to  
Moses and Aaron, just as the Lord had predicted.

### A Plague of Gnats

<sup>16</sup>So the Lord said to Moses, "Tell Aaron, 'Raise your staff  
and strike the ground. The dust will turn into swarms of  
gnats throughout the land of Egypt.'" <sup>17</sup>So Moses and Aaron  
did just as the Lord had commanded them. When Aaron  
raised his hand and struck the ground with his staff, gnats  
infested the entire land, covering the Egyptians and their  
animals. All the dust in the land of Egypt turned into gnats.  
<sup>18</sup>Pharaoh's magicians tried to do the same thing with their  
secret arts, but this time they failed. And the gnats covered  
everyone, people and animals alike.

<sup>19</sup>"This is the finger of God!" the magicians exclaimed to  
Pharaoh. But Pharaoh's heart remained hard. He wouldn't  
listen to them, just as the Lord had predicted.

### A Plague of Flies

<sup>20</sup>Then the Lord told Moses, "Get up early in the morning  
and stand in Pharaoh's way as he goes down to the river. Say  
to him, 'This is what the Lord says: Let my people go, so they  
can worship me. <sup>21</sup>If you refuse, then I will send swarms of  
flies on you, your officials, your people, and all the houses.  
The Egyptian homes will be filled with flies, and the ground  
will be covered with them. <sup>22</sup>But this time I will spare the re-  
gion of Goshen, where my people live. No flies will be found  
there. Then you will know that I am the Lord and that I am  
present even in the heart of your land. <sup>23</sup>I will make a clear  
distinction between\* my people and your people. This mi-  
raculous sign will happen tomorrow.'"

<sup>24</sup>And the Lord did just as he had said. A thick swarm of  
flies filled Pharaoh's palace and the houses of his officials.  
The whole land of Egypt was thrown into chaos by the flies.

<sup>25</sup>Pharaoh called for Moses and Aaron. "All right! Go  
ahead and offer sacrifices to your God," he said. "But do it  
here in this land."

<sup>26</sup>But Moses replied, "That wouldn't be right. The Egv-  
ptians detest the sacrifices that we offer to the Lord our God.  
Look, if we offer our sacrifices here where the Egyptians can  
see us, they will stone us. <sup>27</sup>We must take a three-day trip  
into the wilderness to offer sacrifices to the Lord our God,  
just as he has commanded us."

<sup>28</sup>"All right, go ahead," Pharaoh replied. "I will let you go  
into the wilderness to offer sacrifices to the Lord your God.  
But don't go too far away. Now hurry and pray for me."

<sup>29</sup>Moses answered, "As soon as I leave you, I will pray to  
the Lord, and tomorrow the swarms of flies will disappear  
from you and your officials and all your people. But I am  
warning you, Pharaoh, don't lie to us again and refuse to let  
the people go to sacrifice to the Lord."

<sup>30</sup>So Moses left Pharaoh's palace and pleaded with the  
Lord to remove all the flies. <sup>31</sup>And the Lord did as Moses  
asked and caused the swarms of flies to disappear from Pha-  
raoh, his officials, and his people. Not a single fly remained.

<sup>8:1</sup> Verses 8:1-4 are numbered 7:26-29 in Hebrew text. <sup>8:5</sup> Verses 8:5-32 are numbered 8:1-28 in Hebrew text. <sup>8:15</sup> Hebrew  
reads *I will set redemption between*.



<sup>32</sup>But Pharaoh again became stubborn and refused to let the people go.

#### A Plague against Livestock

**9** "Go back to Pharaoh," the LORD commanded Moses. "Tell him, 'This is what the LORD, the God of the Hebrews, says: Let my people go, so they can worship me. <sup>2</sup>If you continue to hold them and refuse to let them go, <sup>3</sup>the hand of the LORD will strike all your livestock—your horses, donkeys, camels, cattle, sheep, and goats—with a deadly plague. <sup>4</sup>But the LORD will again make a distinction between the livestock of the Israelites and that of the Egyptians. Not a single one of Israel's animals will die! <sup>5</sup>The LORD has already set the time for the plague to begin. He has declared that he will strike the land tomorrow.'"

<sup>6</sup>And the LORD did just as he had said. The next morning all the livestock of the Egyptians died, but the Israelites didn't lose a single animal. <sup>7</sup>Pharaoh sent his officials to investigate, and they discovered that the Israelites had not lost a single animal! But even so, Pharaoh's heart remained stubborn,\* and he still refused to let the people go.

#### A Plague of Festering Boils

<sup>8</sup>Then the LORD said to Moses and Aaron, "Take handfuls of soot from a brick kiln, and have Moses toss it into the air while Pharaoh watches. <sup>9</sup>The ashes will spread like fine dust over the whole land of Egypt, causing festering boils to break out on people and animals throughout the land."

<sup>10</sup>So they took soot from a brick kiln and went and stood before Pharaoh. As Pharaoh watched, Moses threw the soot into the air, and boils broke out on people and animals alike. <sup>11</sup>Even the magicians were unable to stand before Moses, because the boils had broken out on them and all the Egyptians. <sup>12</sup>But the LORD hardened Pharaoh's heart, and just as the LORD had predicted to Moses, Pharaoh refused to listen.

#### A Plague of Hail

<sup>13</sup>Then the LORD said to Moses, "Get up early in the morning and stand before Pharaoh. Tell him, 'This is what the LORD, the God of the Hebrews, says: Let my people go, so they can worship me. <sup>14</sup>If you don't, I will send more plagues on you\* and your officials and your people. Then you will know that there is no one like me in all the earth. <sup>15</sup>By now I could have lifted my hand and struck you and your people with a plague to wipe you off the face of the earth. <sup>16</sup>But I have spared you for a purpose—to show you my power\* and to spread my fame throughout the earth. <sup>17</sup>But you still lord it over my people and refuse to let them go. <sup>18</sup>So tomorrow at this time I will send a hailstorm more devastating than any in all the history of Egypt. <sup>19</sup>Quick! Order your livestock and servants to come in from the fields to find shelter. Any person or animal left outside will die when the hail falls.'"

<sup>20</sup>Some of Pharaoh's officials were afraid because of what the LORD had said. They quickly brought their servants and livestock in from the fields. <sup>21</sup>But those who paid no attention to the word of the LORD left theirs out in the open.

<sup>22</sup>Then the LORD said to Moses, "Lift your hand toward the sky so hail may fall on the people, the livestock, and all the plants throughout the land of Egypt."

<sup>23</sup>So Moses lifted his staff toward the sky, and the LORD sent thunder and hail, and lightning flashed toward the earth. The LORD sent a tremendous hailstorm against all the land of Egypt. <sup>24</sup>Never in all the history of Egypt had there been a storm like that, with such devastating hail and continuous lightning. <sup>25</sup>It left all of Egypt in ruins. The hail

<sup>9:7</sup> Hebrew heavy. <sup>9:14</sup> Hebrew on your heart. <sup>9:16</sup> Greek version reads to display my power in you; compare Rom 9:17. <sup>9:34</sup> Hebrew made his heart heavy. <sup>10:1</sup> Hebrew have made his heart and his officials' hearts heavy.

struck down everything in the open field—people, animals, and plants alike. Even the trees were destroyed. <sup>26</sup>The only place without hail was the region of Goshen, where the people of Israel lived.

<sup>27</sup>Then Pharaoh quickly summoned Moses and Aaron. "This time I have sinned," he confessed. "The LORD is the righteous one, and my people and I are wrong. <sup>28</sup>Please beg the LORD to end this terrifying thunder and hail. We've had enough. I will let you go; you don't need to stay any longer."

<sup>29</sup>"All right," Moses replied. "As soon as I leave the city, I will lift my hands and pray to the LORD. Then the thunder and hail will stop, and you will know that the earth belongs to the LORD. <sup>30</sup>But I know that you and your officials still do not fear the LORD God."

<sup>31</sup>(All the flax and barley were ruined by the hail, because the barley had formed heads and the flax was budding. <sup>32</sup>But the wheat and the emmer wheat were spared, because they had not yet sprouted from the ground.)

<sup>33</sup>So Moses left Pharaoh's court and went out of the city. When he lifted his hands to the LORD, the thunder and hail stopped, and the downpour ceased. <sup>34</sup>But when Pharaoh saw that the rain, hail, and thunder had stopped, he and his officials sinned again, and Pharaoh again became stubborn.\* <sup>35</sup>Because his heart was hard, Pharaoh refused to let the people leave, just as the LORD had predicted through Moses.

#### A Plague of Locusts

**10** Then the LORD said to Moses, "Return to Pharaoh and make your demands again. I have made him and his officials stubborn\* so I can display my miraculous signs among them. <sup>2</sup>I've also done it so you can tell your children and grandchildren about how I made a mockery of the Egyptians and about the signs I displayed among them—and so you will know that I am the LORD."

<sup>3</sup>So Moses and Aaron went to Pharaoh and said, "This is what the LORD, the God of the Hebrews, says: How long will you refuse to submit to me? Let my people go, so they can worship me. <sup>4</sup>If you refuse, watch out! For tomorrow I will bring a swarm of locusts on your country. <sup>5</sup>They will cover the land so that you won't be able to see the ground. They will devour what little is left of your crops after the hailstorm, including all the trees growing in the fields. <sup>6</sup>They will overrun your palaces and the homes of your officials and all the houses in Egypt. Never in the history of Egypt have your ancestors seen a plague like this one!" And with that, Moses turned and left Pharaoh.

<sup>7</sup>Pharaoh's officials now came to Pharaoh and appealed to him. "How long will you let this man hold us hostage? Let the men go to worship the LORD their God! Don't you realize that Egypt lies in ruins?"

<sup>8</sup>So Moses and Aaron were brought back to Pharaoh. "All right," he told them, "go and worship the LORD your God. But who exactly will be going with you?"

<sup>9</sup>Moses replied, "We will all go—young and old, our sons and daughters, and our flocks and herds. We must all join together in celebrating a festival to the LORD."

<sup>10</sup>Pharaoh retorted, "The LORD will certainly need to be with you if I let you take your little ones! I can see through your evil plan. <sup>11</sup>Never! Only the men may go and worship the LORD, since that is what you requested." And Pharaoh threw them out of the palace.

<sup>12</sup>Then the LORD said to Moses, "Raise your hand over the land of Egypt to bring on the locusts. Let them cover the land and devour every plant that survived the hailstorm."

<sup>13</sup>So Moses raised his staff over Egypt, and the LORD caused an east wind to blow over the land all that day and through the night. When morning arrived, the east wind had brought the locusts. <sup>14</sup>And the locusts swarmed over the whole land of Egypt, settling in dense swarms from one end of the country to the other. It was the worst locust plague in Egyptian history, and there has never been another one like it. <sup>15</sup>For the locusts covered the whole country and darkened the land. They devoured every plant in the fields and all the fruit on the trees that had survived the hailstorm. Not a single leaf was left on the trees and plants throughout the land of Egypt.

<sup>16</sup>Pharaoh quickly summoned Moses and Aaron. "I have sinned against the LORD your God and against you," he confessed. <sup>17</sup>Forgive my sin, just this once, and plead with the LORD your God to take away this death from me."

<sup>18</sup>So Moses left Pharaoh's court and pleaded with the LORD. <sup>19</sup>The LORD responded by shifting the wind, and the strong west wind blew the locusts into the Red Sea.\* Not a single locust remained in all the land of Egypt. <sup>20</sup>But the LORD hardened Pharaoh's heart again, so he refused to let the people go.

#### A Plague of Darkness

<sup>21</sup>Then the LORD said to Moses, "Lift your hand toward heaven, and the land of Egypt will be covered with a darkness so thick you can feel it." <sup>22</sup>So Moses lifted his hand to the sky, and a deep darkness covered the entire land of Egypt for three days. <sup>23</sup>During all that time the people could not see each other, and no one moved. But there was light as usual where the people of Israel lived.

<sup>24</sup>Finally, Pharaoh called for Moses. "Go and worship the LORD," he said. "But leave your flocks and herds here. You may even take your little ones with you."

<sup>25</sup>"No," Moses said, "you must provide us with animals for sacrifices and burnt offerings to the LORD our God. <sup>26</sup>All our livestock must go with us, too; not a hoof can be left behind. We must choose our sacrifices for the LORD our God from among these animals. And we won't know how we are to worship the LORD until we get there."

<sup>27</sup>But the LORD hardened Pharaoh's heart once more, and he would not let them go. <sup>28</sup>"Get out of here!" Pharaoh shouted at Moses. "I'm warning you. Never come back to see me again! The day you see my face, you will die!"

<sup>29</sup>"Very well," Moses replied. "I will never see your face again."

#### Death for Egypt's Firstborn

**11** Then the LORD said to Moses, "I will strike Pharaoh and the land of Egypt with one more blow. After that, Pharaoh will let you leave this country. In fact, he will be so eager to get rid of you that he will force you all to leave. <sup>2</sup>Tell all the Israelite men and women to ask their Egyptian neighbors for articles of silver and gold." <sup>3</sup>(Now the LORD had caused the Egyptians to look favorably on the people of Israel. And Moses was considered a very great man in the land of Egypt, respected by Pharaoh's officials and the Egyptian people alike.)

<sup>4</sup>Moses had announced to Pharaoh, "This is what the LORD says: At midnight tonight I will pass through the heart of Egypt. <sup>5</sup>All the firstborn sons will die in every family in Egypt, from the oldest son of Pharaoh, who sits on his throne, to the oldest son of his lowliest servant girl who grinds the flour. Even the firstborn of all the livestock will die. <sup>6</sup>Then a loud wail will rise throughout the land of Egypt,

<sup>19</sup> Hebrew sea of reeds. <sup>12:11</sup> Hebrew Bind up your loins.



in the open field—people, animals, the trees were destroyed. <sup>26</sup>The only region of Goshen, where the people

summoned Moses and Aaron. <sup>27</sup>He confessed, "The LORD is the people and I am wrong. <sup>28</sup>Please beg, removing thunder and hail. We've had you don't need to stay any longer." <sup>29</sup>He replied, "As soon as I leave the city, I pray to the LORD. Then the thunder you will know that the earth belongs to you and your officials still do

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Pharaoh's court and went out of the city to the LORD, the thunder and hail pour ceased. <sup>34</sup>But when Pharaoh and thunder had stopped, he and his court and Pharaoh again became stubborn. Pharaoh refused to let the LORD had predicted through

id to Moses, "Return to Pharaoh and his court again. I have made him and his court display my miraculous signs, but how I made a mockery of the signs I displayed among them—and the LORD."

Pharaoh went to Pharaoh and said, "This is the Hebrews, says: How long will I be? Let my people go, so they can go, watch out! For tomorrow I will be on your country. <sup>5</sup>They will cover the land, and I will not be able to see the ground. The LORD is left of your crops after the hail, the trees growing in the fields. <sup>6</sup>The LORD and the homes of your officials in Egypt. Never in the history of Egypt has there been a plague like this one!" And with that, Pharaoh left.

Pharaoh came to Pharaoh and appeared to him, saying, "Let this man hold us hostage!" Let the LORD their God! Don't you realize

we were brought back to Pharaoh. <sup>11</sup>Let them and worship the LORD your God. But what will you do with you?"

will all go—youth and old, our sons and flocks and herds. We must all go to a festival to the LORD."

The LORD will certainly need to take your little ones! I can see through the LORD. Only the men may go and worship the LORD what you requested." And Pharaoh said to Moses, "Raise your hand over the land of Egypt, and let the locusts. Let them cover the land that survived the hailstorm."

compare Rom 9:17. 9:34 Hebrew made him to be a sign.

<sup>13</sup>So Moses raised his staff over Egypt, and the LORD caused an east wind to blow over the land all that day and through the night. When morning arrived, the east wind had brought the locusts. <sup>14</sup>And the locusts swarmed over the whole land of Egypt, settling in dense swarms from one end of the country to the other. It was the worst locust plague in Egyptian history, and there has never been another one like it. <sup>15</sup>For the locusts covered the whole country and darkened the land. They devoured every plant in the fields and all the fruit on the trees that had survived the hailstorm. Not a single leaf was left on the trees and plants throughout the land of Egypt.

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<sup>28</sup>But the LORD hardened Pharaoh's heart once more, and he would not let them go. <sup>29</sup>"Get out of here!" Pharaoh shouted at Moses. "I'm warning you. Never come back to see me again! The day you see my face, you will die!"

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#### Death for Egypt's Firstborn

<sup>1</sup>Then the LORD said to Moses, "I will strike Pharaoh and the land of Egypt with one more blow. After that, Pharaoh will let you leave this country. In fact, he will be so eager to get rid of you that he will force you all to leave. <sup>2</sup>Tell the Israelite men and women to ask their Egyptian neighbors for articles of silver and gold." <sup>3</sup>(Now the LORD had made the Egyptians to look favorably on the people of Israel. And Moses was considered a very great man in the land of Egypt, respected by Pharaoh's officials and the Egyptian people alike.)

<sup>4</sup>Moses had announced to Pharaoh, "This is what the LORD says: At midnight tonight I will pass through the heart of Egypt. <sup>5</sup>All the firstborn sons will die in every family in Egypt, from the oldest son of Pharaoh, who sits on his throne, to the oldest son of his lowliest servant girl who is grinding the flour. Even the firstborn of all the livestock will die. <sup>6</sup>Then a loud wail will rise throughout the land of Egypt, for there will be no one to bury the dead."

compare Hebrew sea of reeds. 12:11 Hebrew Bind up your loins.

a wail like no one has heard before or will ever hear again. <sup>7</sup>But among the Israelites it will be so peaceful that not even a dog will bark. Then you will know that the LORD makes a distinction between the Egyptians and the Israelites. <sup>8</sup>All the officials of Egypt will run to me and fall to the ground before me. 'Please leave!' they will beg. 'Hurry! And take all your followers with you.' Only then will I go!" Then, burning with anger, Moses left Pharaoh.

<sup>9</sup>Now the LORD had told Moses earlier, "Pharaoh will not listen to you, but then I will do even more mighty miracles in the land of Egypt." <sup>10</sup>Moses and Aaron performed these miracles in Pharaoh's presence, but the LORD hardened Pharaoh's heart, and he wouldn't let the Israelites leave the country.

#### The First Passover

<sup>1</sup>While the Israelites were still in the land of Egypt, the LORD gave the following instructions to Moses and Aaron: <sup>2</sup>"From now on, this month will be the first month of the year for you. <sup>3</sup>Announce to the whole community of Israel that on the tenth day of this month each family must choose a lamb or a young goat for a sacrifice, one animal for each household. <sup>4</sup>If a family is too small to eat a whole animal, let them share with another family in the neighborhood. Divide the animal according to the size of each family and how much they can eat. <sup>5</sup>The animal you select must be a one-year-old male, either a sheep or a goat, with no defects.

<sup>6</sup>"Take special care of this chosen animal until the evening of the fourteenth day of this first month. Then the whole assembly of the community of Israel must slaughter their lamb or young goat at twilight. <sup>7</sup>They are to take some of the blood and smear it on the sides and top of the doorframes of the houses where they eat the animal. <sup>8</sup>That same night they must roast the meat over a fire and eat it along with bitter salad greens and bread made without yeast. <sup>9</sup>Do not eat any of the meat raw or boiled in water. The whole animal—including the head, legs, and internal organs—must be roasted over a fire. <sup>10</sup>Do not leave any of it until the next morning. Burn whatever is not eaten before morning.

<sup>11</sup>"These are your instructions for eating this meal: Be fully dressed,\* wear your sandals, and carry your walking stick in your hand. Eat the meal with urgency, for this is the LORD's Passover. <sup>12</sup>On that night I will pass through the land of Egypt and strike down every firstborn son and firstborn male animal in the land of Egypt. I will execute judgment against all the gods of Egypt, for I am the LORD! <sup>13</sup>But the blood on your doorposts will serve as a sign, marking the houses where you are staying. When I see the blood, I will pass over you. This plague of death will not touch you when I strike the land of Egypt.

<sup>14</sup>"This is a day to remember. Each year, from generation to generation, you must celebrate it as a special festival to the LORD. This is a law for all time. <sup>15</sup>For seven days the bread you eat must be made without yeast. On the first day of the festival, remove every trace of yeast from your homes. Anyone who eats bread made with yeast during the seven days of the festival will be cut off from the community of Israel. <sup>16</sup>On the first day of the festival and again on the seventh day, all the people must observe an official day for holy assembly. No work of any kind may be done on these days except in the preparation of food.

<sup>17</sup>"Celebrate this Festival of Unleavened Bread, for it will remind you that I brought your forces out of the land of Egypt on this very day. This festival will be a permanent law for you; celebrate this day from generation to generation.



<sup>18</sup>The bread you eat must be made without yeast from the evening of the fourteenth day of the first month until the evening of the twenty-first day of that month. <sup>19</sup>During those seven days, there must be no trace of yeast in your homes. Anyone who eats anything made with yeast during this week will be cut off from the community of Israel. These regulations apply both to the foreigners living among you and to the native-born Israelites. <sup>20</sup>During those days you must not eat anything made with yeast. Wherever you live, eat only bread made without yeast."

<sup>21</sup>Then Moses called all the elders of Israel together and said to them, "Go, pick out a lamb or young goat for each of your families, and slaughter the Passover animal. <sup>22</sup>Drain the blood into a basin. Then take a bundle of hyssop branches and dip it into the blood. Brush the hyssop across the top and sides of the doorframes of your houses. And no one may go out through the door until morning. <sup>23</sup>For the LORD will pass through the land to strike down the Egyptians. But when he sees the blood on the top and sides of the doorframe, the LORD will pass over your home. He will not permit his death angel to enter your house and strike you down."

<sup>24</sup>"Remember, these instructions are a permanent law that you and your descendants must observe forever. <sup>25</sup>When you enter the land the LORD has promised to give you, you will continue to observe this ceremony. <sup>26</sup>Then your children will ask, 'What does this ceremony mean?' <sup>27</sup>And you will reply, 'It is the Passover sacrifice to the LORD, for he passed over the houses of the Israelites in Egypt. And though he struck the Egyptians, he spared our families.'" When Moses had finished speaking, all the people bowed down to the ground and worshiped.

<sup>28</sup>So the people of Israel did just as the LORD had commanded through Moses and Aaron. <sup>29</sup>And that night at midnight, the LORD struck down all the firstborn sons in the land of Egypt, from the firstborn son of Pharaoh, who sat on his throne, to the firstborn son of the prisoner in the dungeon. Even the firstborn of their livestock were killed. <sup>30</sup>Pharaoh and all his officials and all the people of Egypt woke up during the night, and loud wailing was heard throughout the land of Egypt. There was not a single house where someone had not died.

#### Israel's Exodus from Egypt

<sup>31</sup>Pharaoh sent for Moses and Aaron during the night. "Get out!" he ordered. "Leave my people—and take the rest of the Israelites with you! Go and worship the LORD as you have requested. <sup>32</sup>Take your flocks and herds, as you said, and be gone. Go, but bless me as you leave." <sup>33</sup>All the Egyptians urged the people of Israel to get out of the land as quickly as possible, for they thought, "We will all die!"

<sup>34</sup>The Israelites took their bread dough before yeast was added. They wrapped their kneading boards in their cloaks and carried them on their shoulders. <sup>35</sup>And the people of Israel did as Moses had instructed; they asked the Egyptians for clothing and articles of silver and gold. <sup>36</sup>The LORD caused the Egyptians to look favorably on the Israelites, and they gave the Israelites whatever they asked for. So they stripped the Egyptians of their wealth!

<sup>37</sup>That night the people of Israel left Rameses and started for Succoth. There were about 600,000 men,\* plus all the women and children. <sup>38</sup>A rabble of non-Israelites went with them, along with great flocks and herds of livestock. <sup>39</sup>For bread they baked flat cakes from the dough without yeast they had brought from Egypt. It was made without yeast be-

cause the people were driven out of Egypt in such a hurry that they had no time to prepare the bread or other food.

<sup>40</sup>The people of Israel had lived in Egypt\* for 430 years. <sup>41</sup>In fact, it was on the last day of the 430th year that all the LORD's forces left the land. <sup>42</sup>On this night the LORD kept his promise to bring his people out of the land of Egypt. So this night belongs to him, and it must be commemorated every year by all the Israelites, from generation to generation.

#### Instructions for the Passover

<sup>43</sup>Then the LORD said to Moses and Aaron, "These are the instructions for the festival of Passover. No outsiders are allowed to eat the Passover meal. <sup>44</sup>But any slave who has been purchased may eat it if he has been circumcised. <sup>45</sup>Temporary residents and hired servants may not eat it. <sup>46</sup>Each Passover lamb must be eaten in one house. Do not carry any of its meat outside, and do not break any of its bones. <sup>47</sup>The whole community of Israel must celebrate this Passover festival."

<sup>48</sup>"If there are foreigners living among you who want to celebrate the LORD's Passover, let all their males be circumcised. Only then may they celebrate the Passover with you like any native-born Israelite. But no uncircumcised male may ever eat the Passover meal. <sup>49</sup>This instruction applies to everyone, whether a native-born Israelite or a foreigner living among you."

<sup>50</sup>So all the people of Israel followed all the LORD's commands to Moses and Aaron. <sup>51</sup>On that very day the LORD brought the people of Israel out of the land of Egypt like an army.

#### Dedication of the Firstborn

**13** Then the LORD said to Moses, <sup>2</sup>"Dedicate to me every firstborn among the Israelites. The first offspring to be born, of both humans and animals, belongs to me."

<sup>3</sup>So Moses said to the people, "This is a day to remember forever—the day you left Egypt, the place of your slavery. Today the LORD has brought you out by the power of his mighty hand. (Remember, eat no food containing yeast.) <sup>4</sup>On this day in early spring, in the month of Abib,\* you have been set free. <sup>5</sup>You must celebrate this event in this month each year after the LORD brings you into the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites. (He swore to your ancestors that he would give you this land—a land flowing with milk and honey.) <sup>6</sup>For seven days the bread you eat must be made without yeast. Then on the seventh day, celebrate a feast to the LORD. <sup>7</sup>Eat bread without yeast during those seven days. In fact, there must be no yeast bread or any yeast at all found within the borders of your land during this time."

<sup>8</sup>"On the seventh day you must explain to your children, 'I am celebrating what the LORD did for me when I left Egypt.' <sup>9</sup>This annual festival will be a visible sign to you, like a mark branded on your hand or your forehead. Let it remind you always to recite this teaching of the LORD: 'With a strong hand, the LORD rescued you from Egypt.'\* <sup>10</sup>So observe the decree of this festival at the appointed time each year."

<sup>11</sup>"This is what you must do when the LORD fulfills the promise he swore to you and to your ancestors. When he gives you the land where the Canaanites now live, <sup>12</sup>you must present all firstborn sons and firstborn male animals to the LORD, for they belong to him. <sup>13</sup>A firstborn donkey may be bought back from the LORD by presenting a lamb or young goat in its place. But if you do not buy it back, you

must break its neck. However, you must buy back every firstborn son.

<sup>14</sup>And in the future, your children will ask you, 'What does all this mean?' Then you will tell them, 'With the power of his mighty hand, the LORD brought us out of Egypt, the place of our slavery. <sup>15</sup>Pharaoh stubbornly refused to let us go, so the LORD killed all the firstborn males throughout the land of Egypt, both people and animals. That is why I now sacrifice all the firstborn males to the LORD—except that the firstborn sons are always bought back.' <sup>16</sup>This ceremony will be like a mark branded on your hand or your forehead. It is a reminder that the power of the LORD's mighty hand brought us out of Egypt."

#### Israel's Wilderness Detour

<sup>17</sup>When Pharaoh finally let the people go, God did not lead them along the main road that runs through Philistine territory, even though that was the shortest route to the Promised Land. God said, "If the people are faced with a battle, they might change their minds and return to Egypt." <sup>18</sup>So God led them in a roundabout way through the wilderness toward the Red Sea.\* Thus the Israelites left Egypt like an army ready for battle."

<sup>19</sup>Moses took the bones of Joseph with him, for Joseph had made the sons of Israel swear to do this. He said, "God will certainly come to help you. When he does, you must take my bones with you from this place."

<sup>20</sup>The Israelites left Succoth and camped at Etham on the edge of the wilderness. <sup>21</sup>The LORD went ahead of them. He guided them during the day with a pillar of cloud, and he provided light at night with a pillar of fire. This allowed them to travel by day or by night. <sup>22</sup>And the LORD did not remove the pillar of cloud or pillar of fire from its place in front of the people.

**14** Then the LORD gave these instructions to Moses: <sup>2</sup>"Order the Israelites to turn back and camp by Pi-hahiroth between Migdol and the sea. Camp there along the shore, across from Baal-zephon. <sup>3</sup>Then Pharaoh will think, 'The Israelites are confused. They are trapped in the wilderness.' <sup>4</sup>And once again I will harden Pharaoh's heart, and he will chase after you.\* I have planned this in order to display my glory through Pharaoh and his whole army. After this the Egyptians will know that I am the LORD!" So the Israelites camped there as they were told.

#### The Egyptians Pursue Israel

When word reached the king of Egypt that the Israelites had fled, Pharaoh and his officials changed their minds. "What have we done, letting all those Israelite slaves get away?" they asked. <sup>6</sup>So Pharaoh harnessed his chariot and called up his troops. <sup>7</sup>He took with him 600 of Egypt's best chariots, along with the rest of the chariots of Egypt, each with its commander. <sup>8</sup>The LORD hardened the heart of Pharaoh, the king of Egypt, so he chased after the people of Israel, who had left with fists raised in defiance. <sup>9</sup>The Egyptians chased after them with all the forces in Pharaoh's army—all his horses and chariots, his charioteers, and his troops. The Egyptians fought up with the people of Israel as they were camped on the shore near Pi-hahiroth, across from Baal-zephon.

<sup>10</sup>As Pharaoh approached, the people of Israel looked up and panicked when they saw the Egyptians overtaking them. They cried out to the LORD, <sup>11</sup>and they said to Moses, "Why have you brought us out here to die in the wilderness? Weren't there enough graves for us in Egypt? What have you done to

<sup>12:37</sup> Or fighting men; Hebrew reads men on foot. <sup>12:40</sup> Samaritan Pentateuch reads in Canaan and Egypt; Greek version reads in Egypt and Canaan. <sup>13:4</sup> Hebrew On this day in the month of Abib. This first month of the ancient Hebrew lunar calendar usually occurs within the months of March and April. <sup>13:9</sup> Or Let it remind you always to keep the instructions of the LORD on the tip of your tongue, because with a strong hand, the LORD rescued you from Egypt.

<sup>13:18b</sup> Greek version reads left Egypt in the fifth generation. Samaritan Pentateuch, and Syriac version; Hebrew reads He removed.







- he has hurled both horse and rider into the sea.
- <sup>2</sup> The LORD is my strength and my song; he has given me victory.  
This is my God, and I will praise him—my father's God, and I will exalt him!
- <sup>3</sup> The LORD is a warrior; Yahweh\* is his name!
- <sup>4</sup> Pharaoh's chariots and army he has hurled into the sea.  
The finest of Pharaoh's officers are drowned in the Red Sea.\*
- <sup>5</sup> The deep waters gushed over them; they sank to the bottom like a stone.
- <sup>6</sup> "Your right hand, O LORD, is glorious in power.  
Your right hand, O LORD, smashes the enemy.
- <sup>7</sup> In the greatness of your majesty, you overthrow those who rise against you.  
You unleash your blazing fury; it consumes them like straw.
- <sup>8</sup> At the blast of your breath, the waters piled up!  
The surging waters stood straight like a wall; in the heart of the sea the deep waters became hard.
- <sup>9</sup> "The enemy boasted, 'I will chase them and catch up with them.  
I will plunder them and consume them.  
I will flash my sword;  
my powerful hand will destroy them.'
- <sup>10</sup> But you blew with your breath, and the sea covered them.  
They sank like lead in the mighty waters.
- <sup>11</sup> "Who is like you among the gods, O LORD—glorious in holiness, awesome in splendor, performing great wonders?
- <sup>12</sup> You raised your right hand, and the earth swallowed our enemies.
- <sup>13</sup> "With your unfailing love you lead the people you have redeemed.  
In your might, you guide them to your sacred home.
- <sup>14</sup> The peoples hear and tremble; anguish grips those who live in Philistia.
- <sup>15</sup> The leaders of Edom are terrified; the nobles of Moab tremble.  
All who live in Canaan melt away; terror and dread fall upon them.
- <sup>16</sup> The power of your arm makes them lifeless as stone until your people pass by, O LORD, until the people you purchased pass by.
- <sup>17</sup> You will bring them in and plant them on your own mountain—the place, O LORD, reserved for your own dwelling, the sanctuary, O LORD, that your hands have established.
- <sup>18</sup> The LORD will reign forever and ever!"

15:3 *Yahweh* is a transliteration of the proper name *YHWH* that is sometimes rendered "Jehovah"; in this translation it is usually rendered "the LORD" (note use of small capitals). 15:4 Hebrew *sea of reeds*; also in 15:22. 16:1a The geographical name *Sin* is related to *Sinai* and should not be confused with the English word *sin*. 16:1b The Exodus had occurred on the fifteenth day of the first month (see Num 33:3).

<sup>19</sup> When Pharaoh's horses, chariots, and charioteers rushed into the sea, the LORD brought the water crashing down on them. But the people of Israel had walked through the middle of the sea on dry ground!

<sup>20</sup> Then Miriam the prophet, Aaron's sister, took a tambourine and led all the women as they played their tambourines and danced. <sup>21</sup> And Miriam sang this song:

"Sing to the LORD,  
for he has triumphed gloriously;  
he has hurled both horse and rider  
into the sea."

#### Bitter Water at Marah

<sup>22</sup> Then Moses led the people of Israel away from the Red Sea, and they moved out into the desert of Shur. They traveled in this desert for three days without finding any water.

<sup>23</sup> When they came to the oasis of Marah, the water was too bitter to drink. So they called the place Marah (which means "bitter").

<sup>24</sup> Then the people complained and turned against Moses. "What are we going to drink?" they demanded. <sup>25</sup> So Moses cried out to the LORD for help, and the LORD showed him a piece of wood. Moses threw it into the water, and this made the water good to drink.

It was there at Marah that the LORD set before them the following decree as a standard to test their faithfulness to him. <sup>26</sup> He said, "If you will listen carefully to the voice of the LORD your God and do what is right in his sight, obeying his commands and keeping all his decrees, then I will not make you suffer any of the diseases I sent on the Egyptians; for I am the LORD who heals you."

<sup>27</sup> After leaving Marah, the Israelites traveled on to the oasis of Elim, where they found twelve springs and seven palm trees. They camped there beside the water.

#### Manna and Quail from Heaven

**16** Then the whole community of Israel set out from Elim and journeyed into the wilderness of Sin,\* between Elim and Mount Sinai. They arrived there on the fifteenth day of the second month, one month after leaving the land of Egypt.\* <sup>2</sup> There, too, the whole community of Israel complained about Moses and Aaron.

<sup>3</sup> "If only the LORD had killed us back in Egypt," the moaned. "There we sat around pots filled with meat and all the bread we wanted. But now you have brought us into this wilderness to starve us all to death."

<sup>4</sup> Then the LORD said to Moses, "Look, I'm going to rain down food from heaven for you. Each day the people can go out and pick up as much food as they need for that day. I will test them in this to see whether or not they will follow my instructions. <sup>5</sup> On the sixth day they will gather food, and when they prepare it, there will be twice as much as usual."

<sup>6</sup> So Moses and Aaron said to all the people of Israel, "In the evening you will realize it was the LORD who brought you out of the land of Egypt. <sup>7</sup> In the morning you will see the glory of the LORD, because he has heard your complaints, which you raised against him, not against us. What have we done that you should complain about us?" <sup>8</sup> Then Moses added, "The LORD will give you meat to eat in the evening and bread to satisfy you in the morning, for he has heard all your complaints against him. What have we done? Yes, your complaints are against the LORD, not against us."

<sup>9</sup> Then Moses said to Aaron, "Announce this to the entire

community of Israel: 'Present yourselves before the LORD, for he has heard your complaining.'" <sup>10</sup> And as Aaron spoke to the whole community of Israel, they looked out toward the wilderness. There they could see the awesome glory of the LORD in the cloud.

<sup>11</sup> Then the LORD said to Moses, <sup>12</sup> "I have heard the Israelites' complaints. Now tell them, 'In the evening you will have meat to eat, and in the morning you will have all the bread you want. Then you will know that I am the LORD your God.'"

<sup>13</sup> That evening vast numbers of quail flew in and covered the camp. And the next morning the area around the camp was wet with dew. <sup>14</sup> When the dew evaporated, a flaky substance as fine as frost blanketed the ground. <sup>15</sup> The Israelites were puzzled when they saw it. "What is it?" they asked each other. They had no idea what it was.

And Moses told them, "It is the food the LORD has given you to eat. <sup>16</sup> These are the LORD's instructions: Each household should gather as much as it needs. Pick up two quarts\* for each person in your tent."

<sup>17</sup> So the people of Israel did as they were told. Some gathered a lot, some only a little. <sup>18</sup> But when they measured it out,\* everyone had just enough. Those who gathered a lot had nothing left over, and those who gathered only a little had enough. Each family had just what it needed.

<sup>19</sup> Then Moses told them, "Do not keep any of it until morning." <sup>20</sup> But some of them didn't listen and kept some of it until morning. But by then it was full of maggots and had a terrible smell. Moses was very angry with them.

<sup>21</sup> After this the people gathered the food morning by morning, each family according to its need. And as the sun became hot, the flakes they had not picked up melted and disappeared. <sup>22</sup> On the sixth day, they gathered twice as much as usual—four quarts\* for each person instead of two. Then all the leaders of the community came and asked Moses for an explanation. <sup>23</sup> He told them, "This is what the LORD commanded: Tomorrow will be a day of complete rest, a holy Sabbath day set apart for the LORD. So bake or boil as much as you want today, and set aside what is left for tomorrow."

<sup>24</sup> So they put some aside until morning, just as Moses had commanded. And in the morning the leftover food was wholesome and good, without maggots or odor. <sup>25</sup> Moses said, "Eat this food today, for today is a Sabbath day dedicated to the LORD. There will be no food on the ground today. <sup>26</sup> You may gather the food for six days, but the seventh day is the Sabbath. There will be no food on the ground that day."

<sup>27</sup> Some of the people went out anyway on the seventh day, but they found no food. <sup>28</sup> The LORD asked Moses, "How long will these people refuse to obey my commands and instructions? <sup>29</sup> They must realize that the Sabbath is the LORD's gift to you. That is why he gives you a two-day supply on the sixth day, so there will be enough for two days. On the Sabbath day you must each stay in your place. Do not go out to pick up food on the seventh day." <sup>30</sup> So the people did not gather any food on the seventh day.

<sup>31</sup> The Israelites called the food manna.\* It was white like triander seed, and it tasted like honey wafers.

<sup>32</sup> Then Moses said, "This is what the LORD has commanded: Fill a two-quart container with manna to preserve for your descendants. Then later generations will be able to see the food I gave you in the wilderness when I set you free from Egypt."

16:16 Hebrew *omer* [2 liters]; also in 16:32, 33. 16:18 Hebrew *measured it with an omer*. "What is it?" See 16:13. 16:34 Hebrew *He placed it in front of the Testimony*; see note on 25:1. The geographical name *Sin* is related to *Sinai* and should not be confused with the English word *sin*. 16:36 Or *Hands have been lifted up to the LORD's throne, and now*.



horses, chariots, and charioteers. The LORD brought the water crashing down on the people of Israel who had walked through dry ground! The prophet, Aaron's sister, took a tambourine, and the women as they played their tambourines sang this song:

and gloriously;  
and rider

people of Israel away from the Red Sea into the desert of Shur. They traveled three days without finding any water. At the oasis of Marah, the water was too bitter to drink. The place Marah (which means

complaint) and turned against Moses, saying, "Why are you bringing us out of Egypt to die here?" They demanded, "Give us water to drink!"

Moses said to the LORD, "What should I do? The people are complaining against me. Tell me what to do, and I will do it." The LORD said to Moses, "Take a staff and throw it into the water, and the water will become sweet." So Moses did as the LORD said, and the water became sweet. This is the first sign that the LORD set before them to test their faithfulness. They listened carefully to the voice of the LORD, who is right in his sight, obeying his commands. If only the people would all his decrees, then I will not make a name for myself on the Egyptians; for I am the LORD.

Then the Israelites traveled on to the desert of Sin, where they found twelve springs and seven wells there beside the water.

#### From Heaven

The community of Israel set out from the wilderness of Sin, and they arrived there on the first day of the month, one month after leaving Egypt. The whole community of Israel, including Moses and Aaron,

had killed us back in Egypt," the LORD said. "You have brought us out of Egypt, but now you have brought us into the wilderness to die." The LORD said to Moses, "Look, I'm going to rain bread from heaven for you. Each day the people will go out and gather as they need for that day. I will test them to see whether or not they will follow my commands. On the sixth day they will gather food, and on the seventh day they will not gather food, for the Sabbath is the LORD's day. That is why he gives you a two-day supply on the sixth day, so there will be enough for two days. On the seventh day you must stay in your place. Do not go out to gather food on the seventh day." So the people did not gather any food on the seventh day.

The Israelites called the food manna. It was white like snow, and it tasted like honey wafers. The LORD said to Moses, "This is what the LORD has commanded: Fill a two-quart container with manna to preserve it for your descendants. Then later generations will be able to see the food I gave you in the wilderness when I set you out from Egypt."

Then Moses said, "The LORD has heard all your complaints against us. What have we done that the LORD is angry with us? We have brought you out of Egypt, and now you are complaining against us. Tell me what to do, and I will do it." The LORD said to Moses, "The people are complaining against me. Tell me what to do, and I will do it." The LORD said to Moses, "Take a staff and throw it into the water, and the water will become sweet." So Moses did as the LORD said, and the water became sweet. This is the first sign that the LORD set before them to test their faithfulness. They listened carefully to the voice of the LORD, who is right in his sight, obeying his commands. If only the people would all his decrees, then I will not make a name for myself on the Egyptians; for I am the LORD.

Then the Israelites traveled on to the desert of Sin, where they found twelve springs and seven wells there beside the water.

It is usually rendered "the LORD" (note that the name of the LORD is not to be confused with the name of the LORD).

community of Israel: "Present yourselves before the LORD, for he has heard your complaining." <sup>10</sup>And as Aaron spoke to the whole community of Israel, they looked out toward the wilderness. There they could see the awesome glory of the LORD in the cloud.

<sup>11</sup>Then the LORD said to Moses, <sup>12</sup>"I have heard the Israelites' complaints. Now tell them, 'In the evening you will have meat to eat, and in the morning you will have all the bread you want. Then you will know that I am the LORD your God.'"

<sup>13</sup>That evening vast numbers of quail flew in and covered the camp. And the next morning the area around the camp was wet with dew. <sup>14</sup>When the dew evaporated, a flaky substance as fine as frost blanketed the ground. <sup>15</sup>The Israelites were puzzled when they saw it. "What is it?" they asked each other. They had no idea what it was.

And Moses told them, "It is the food the LORD has given you to eat. <sup>16</sup>These are the LORD's instructions: Each household should gather as much as it needs. Pick up two quarts\* for each person in your tent."

<sup>17</sup>So the people of Israel did as they were told. Some gathered a lot, some only a little. <sup>18</sup>But when they measured it out, everyone had just enough. Those who gathered a lot had nothing left over, and those who gathered only a little had enough. Each family had just what it needed.

<sup>19</sup>Then Moses told them, "Do not keep any of it until morning." <sup>20</sup>But some of them didn't listen and kept some of it until morning. But by then it was full of maggots and had a terrible smell. Moses was very angry with them.

<sup>21</sup>After this the people gathered the food morning by morning, each family according to its need. And as the sun became hot, the flakes they had not picked up melted and disappeared. <sup>22</sup>On the sixth day, they gathered twice as much as usual—four quarts\* for each person instead of two. Then all the leaders of the community came and asked Moses for an explanation. <sup>23</sup>He told them, "This is what the LORD commanded: Tomorrow will be a day of complete rest, a holy Sabbath day set apart for the LORD. So bake or boil as much as you want today, and set aside what is left for tomorrow."

<sup>24</sup>So they put some aside until morning, just as Moses had commanded. And in the morning the leftover food was wholesome and good, without maggots or odor. <sup>25</sup>Moses said, "Eat this food today, for today is a Sabbath day dedicated to the LORD. There will be no food on the ground today. <sup>26</sup>You may gather the food for six days, but the seventh day is the Sabbath. There will be no food on the ground that day."

<sup>27</sup>Some of the people went out anyway on the seventh day, but they found no food. <sup>28</sup>The LORD asked Moses, "How will these people refuse to obey my commands and instructions? <sup>29</sup>They must realize that the Sabbath is the LORD's gift to you. That is why he gives you a two-day supply on the sixth day, so there will be enough for two days. On the seventh day you must stay in your place. Do not go out to gather food on the seventh day." <sup>30</sup>So the people did not gather any food on the seventh day.

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<sup>32</sup>Then Moses said, "The LORD has heard all your complaints against us. What have we done that the LORD is angry with us? We have brought you out of Egypt, and now you are complaining against us. Tell me what to do, and I will do it." The LORD said to Moses, "The people are complaining against me. Tell me what to do, and I will do it." The LORD said to Moses, "Take a staff and throw it into the water, and the water will become sweet." So Moses did as the LORD said, and the water became sweet. This is the first sign that the LORD set before them to test their faithfulness. They listened carefully to the voice of the LORD, who is right in his sight, obeying his commands. If only the people would all his decrees, then I will not make a name for myself on the Egyptians; for I am the LORD.

Then the Israelites traveled on to the desert of Sin, where they found twelve springs and seven wells there beside the water.

It is usually rendered "the LORD" (note that the name of the LORD is not to be confused with the name of the LORD).

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<sup>33</sup>Moses said to Aaron, "Get a jar and fill it with two quarts of manna. Then put it in a sacred place before the LORD to preserve it for all future generations." <sup>34</sup>Aaron did just as the LORD had commanded Moses. He eventually placed it in the Ark of the Covenant—in front of the stone tablets inscribed with the terms of the covenant.\* <sup>35</sup>So the people of Israel ate manna for forty years until they arrived at the land where they would settle. They ate manna until they came to the border of the land of Canaan.

<sup>36</sup>The container used to measure the manna was an omer, which was one-tenth of an ephah; it held about two quarts.\*

#### Water from the Rock

**17** At the LORD's command, the whole community of Israel left the wilderness of Sin\* and moved from place to place. Eventually they camped at Rephidim, but there was no water there for the people to drink. <sup>2</sup>So once more the people complained against Moses. "Give us water to drink!" they demanded.

"Quiet!" Moses replied. "Why are you complaining against me? And why are you testing the LORD?"

<sup>3</sup>But tormented by thirst, they continued to argue with Moses. "Why did you bring us out of Egypt? Are you trying to kill us, our children, and our livestock with thirst?"

<sup>4</sup>Then Moses cried out to the LORD, "What should I do with these people? They are ready to stone me!"

<sup>5</sup>The LORD said to Moses, "Walk out in front of the people. Take your staff, the one you used when you struck the water of the Nile, and call some of the elders of Israel to join you. <sup>6</sup>I will stand before you on the rock at Mount Sinai.\* Strike the rock, and water will come gushing out. Then the people will be able to drink." So Moses struck the rock as he was told, and water gushed out as the elders looked on.

<sup>7</sup>Moses named the place Massah (which means "test") and Meribah (which means "arguing") because the people of Israel argued with Moses and tested the LORD by saying, "Is the LORD here with us or not?"

#### Israel Defeats the Amalekites

<sup>8</sup>While the people of Israel were still at Rephidim, the warriors of Amalek attacked them. <sup>9</sup>Moses commanded Joshua, "Choose some men to go out and fight the army of Amalek for us. Tomorrow, I will stand at the top of the hill, holding the staff of God in my hand."

<sup>10</sup>So Joshua did what Moses had commanded and fought the army of Amalek. Meanwhile, Moses, Aaron, and Hur climbed to the top of a nearby hill. <sup>11</sup>As long as Moses held up the staff in his hand, the Israelites had the advantage. But whenever he dropped his hand, the Amalekites gained the advantage. <sup>12</sup>Moses' arms soon became so tired he could no longer hold them up. So Aaron and Hur found a stone for him to sit on. Then they stood on each side of Moses, holding up his hands. So his hands held steady until sunset. <sup>13</sup>As a result, Joshua overwhelmed the army of Amalek in battle.

<sup>14</sup>After the victory, the LORD instructed Moses, "Write this down on a scroll as a permanent reminder, and read it aloud to Joshua: I will erase the memory of Amalek from under heaven." <sup>15</sup>Moses built an altar there and named it Yahweh-nissi (which means "the LORD is my banner"). <sup>16</sup>He said, "They have raised their fist against the LORD's throne, so now\* the LORD will be at war with Amalek generation after generation."

<sup>16</sup> Hebrew 1 omer (2 liters); also in 16:32, 33. <sup>16:18</sup> Hebrew measured it with an omer. <sup>16:22</sup> Hebrew 2 omers (4 liters). <sup>16:31</sup> Manna means "what I eat." See 16:15. <sup>16:34</sup> Hebrew He placed it in front of the Testimony; see note on 25:16. <sup>16:36</sup> Hebrew An omer is one-tenth of an ephah. <sup>17:6</sup> Hebrew Horeb, another name for Sinai. <sup>17:6</sup> Hands have been lifted up to the LORD's throne, and now.



# Jethro's Visit to Moses

**18** Moses' father-in-law, Jethro, the priest of Midian, heard about everything God had done for Moses and his people, the Israelites. He heard especially about how the LORD had rescued them from Egypt.

<sup>2</sup>Earlier, Moses had sent his wife, Zipporah, and his two sons back to Jethro, who had taken them in. <sup>3</sup>(Moses' first son was named Gershom,\* for Moses had said when the boy was born, "I have been a foreigner in a foreign land.") <sup>4</sup>His second son was named Eliezer,\* for Moses had said, "The God of my ancestors was my helper; he rescued me from the sword of Pharaoh.") <sup>5</sup>Jethro, Moses' father-in-law, now came to visit Moses in the wilderness. He brought Moses' wife and two sons with him, and they arrived while Moses and the people were camped near the mountain of God. <sup>6</sup>Jethro had sent a message to Moses, saying, "I, Jethro, your father-in-law, am coming to see you with your wife and your two sons."

<sup>7</sup>So Moses went out to meet his father-in-law. He bowed low and kissed him. They asked about each other's welfare and then went into Moses' tent. <sup>8</sup>Moses told his father-in-law everything the LORD had done to Pharaoh and Egypt on behalf of Israel. He also told about all the hardships they had experienced along the way and how the LORD had rescued his people from all their troubles. <sup>9</sup>Jethro was delighted when he heard about all the good things the LORD had done for Israel as he rescued them from the hand of the Egyptians.

<sup>10</sup>"Praise the LORD," Jethro said, "for he has rescued you from the Egyptians and from Pharaoh. Yes, he has rescued Israel from the powerful hand of Egypt! <sup>11</sup>I know now that the LORD is greater than all other gods, because he rescued his people from the oppression of the proud Egyptians."

<sup>12</sup>Then Jethro, Moses' father-in-law, brought a burnt offering and sacrifices to God. Aaron and all the elders of Israel came out and joined him in a sacrificial meal in God's presence.

## Jethro's Wise Advice

<sup>13</sup>The next day, Moses took his seat to hear the people's disputes against each other. They waited before him from morning till evening.

<sup>14</sup>When Moses' father-in-law saw all that Moses was doing for the people, he asked, "What are you really accomplishing here? Why are you trying to do all this alone while everyone stands around you from morning till evening?"

<sup>15</sup>Moses replied, "Because the people come to me to get a ruling from God. <sup>16</sup>When a dispute arises, they come to me, and I am the one who settles the case between the quarreling parties. I inform the people of God's decrees and give them his instructions."

<sup>17</sup>"This is not good!" Moses' father-in-law exclaimed. <sup>18</sup>"You're going to wear yourself out—and the people, too. This job is too heavy a burden for you to handle all by yourself. <sup>19</sup>Now listen to me, and let me give you a word of advice, and may God be with you. You should continue to be the people's representative before God, bringing their disputes to him. <sup>20</sup>Teach them God's decrees, and give them his instructions. Show them how to conduct their lives. <sup>21</sup>But select from all the people some capable, honest men who fear God and hate bribes. Appoint them as leaders over groups of one thousand, one hundred, fifty, and ten. <sup>22</sup>They should always be available to solve the people's common disputes, but have them bring the major cases to you. Let the leaders decide the smaller matters themselves. They will help you

carry the load, making the task easier for you. <sup>23</sup>If you follow this advice, and if God commands you to do so, then you will be able to endure the pressures, and all these people will go home in peace."

<sup>24</sup>Moses listened to his father-in-law's advice and followed his suggestions. <sup>25</sup>He chose capable men from all over Israel and appointed them as leaders over the people. He put them in charge of groups of one thousand, one hundred, fifty, and ten. <sup>26</sup>These men were always available to solve the people's common disputes. They brought the major cases to Moses, but they took care of the smaller matters themselves.

<sup>27</sup>Soon after this, Moses said good-bye to his father-in-law, who returned to his own land.

## The LORD Reveals Himself at Sinai

**19** Exactly two months after the Israelites left Egypt,\* they arrived in the wilderness of Sinai. <sup>2</sup>After breaking camp at Rephidim, they came to the wilderness of Sinai and set up camp there at the base of Mount Sinai.

<sup>3</sup>Then Moses climbed the mountain to appear before God. The LORD called to him from the mountain and said, "Give these instructions to the family of Jacob; announce it to the descendants of Israel: <sup>4</sup>'You have seen what I did to the Egyptians. You know how I carried you on eagles' wings and brought you to myself. <sup>5</sup>Now if you will obey me and keep my covenant, you will be my own special treasure from among all the peoples on earth; for all the earth belongs to me. <sup>6</sup>And you will be my kingdom of priests, my holy nation. This is the message you must give to the people of Israel.'

<sup>7</sup>So Moses returned from the mountain and called together the elders of the people and told them everything the LORD had commanded him. <sup>8</sup>And all the people responded together, "We will do everything the LORD has commanded." So Moses brought the people's answer back to the LORD.

<sup>9</sup>Then the LORD said to Moses, "I will come to you in a thick cloud, Moses, so the people themselves can hear me when I speak with you. Then they will always trust you."

Moses told the LORD what the people had said. <sup>10</sup>Then the LORD told Moses, "Go down and prepare the people for my arrival. Consecrate them today and tomorrow, and have them wash their clothing. <sup>11</sup>Be sure they are ready on the third day, for on that day the LORD will come down on Mount Sinai as all the people watch. <sup>12</sup>Mark off a boundary all around the mountain. Warn the people, 'Be careful! Do not go up on the mountain or even touch its boundaries. Anyone who touches the mountain will certainly be put to death. <sup>13</sup>No hand may touch the person or animal that crosses the boundary; instead, stone them or shoot them with arrows. They must be put to death.' However, when the ram's horn sounds a long blast, then the people may go up on the mountain."

<sup>14</sup>So Moses went down to the people. He consecrated them for worship, and they washed their clothes. <sup>15</sup>He told them, "Get ready for the third day, and until then abstain from having sexual intercourse."

<sup>16</sup>On the morning of the third day, thunder roared and lightning flashed, and a dense cloud came down on the mountain. There was a long, loud blast from a ram's horn, and all the people trembled. <sup>17</sup>Moses led them out from the camp to meet with God, and they stood at the foot of the mountain. <sup>18</sup>All of Mount Sinai was covered with smoke because the LORD had descended on it in the form of fire. The smoke billowed into the sky like smoke from a brick kiln, and the whole mountain shook violently. <sup>19</sup>As the blast

of the ram's horn grew louder and louder, Moses spoke, and God thundered his reply. <sup>20</sup>The LORD came down on the top of Mount Sinai and called Moses to the top of the mountain. So Moses climbed the mountain.

<sup>21</sup>Then the LORD told Moses, "Go back down and warn the people not to break through the boundaries to see the LORD, or they will die. <sup>22</sup>Even the priests who regularly come near to the LORD must purify themselves so that the LORD does not break out and destroy them."

<sup>23</sup>"But LORD," Moses protested, "the people cannot come up to Mount Sinai. You already warned us. You told me, 'Mark off a boundary all around the mountain to set it apart as holy.'"

<sup>24</sup>But the LORD said, "Go down and bring Aaron back up with you. In the meantime, do not let the priests or the people break through to approach the LORD, or he will break out and destroy them."

<sup>25</sup>So Moses went down to the people and told them what the LORD had said.

## Ten Commandments for the Covenant Community

**20** Then God gave the people all these instructions\*:

- <sup>1</sup>"I am the LORD your God, who rescued you from the land of Egypt, the place of your slavery. <sup>2</sup>You must not have any other god but me.
- <sup>3</sup>You must not make for yourself an idol of any kind or an image of anything in the heavens or on the earth or in the sea. <sup>4</sup>You must not bow down to them or worship them, for I, the LORD your God, am a jealous God who will not tolerate your affection for any other gods. I lay the sins of the parents upon their children; the entire family is affected—even children in the third and fourth generations of those who reject me. <sup>5</sup>But I lavish unfailing love for a thousand generations on those\* who love me and obey my commands.
- <sup>6</sup>You must not misuse the name of the LORD your God. The LORD will not let you go unpunished if you misuse his name.
- <sup>7</sup>Remember to observe the Sabbath day by keeping it holy. <sup>8</sup>You have six days each week for your ordinary work, but the seventh day is a Sabbath day of rest dedicated to the LORD your God. On that day no one in your household may do any work. This includes you, your sons and daughters, your male and female servants, your livestock, and any foreigners living among you. <sup>9</sup>For in six days the LORD made the heavens, the earth, the sea, and everything in them; but on the seventh day he rested. That is why the LORD blessed the Sabbath day and set it apart as holy.
- <sup>10</sup>Honor your father and mother. Then you will live a long, full life in the land the LORD your God is giving you.
- <sup>11</sup>You must not murder.
- <sup>12</sup>You must not commit adultery.
- <sup>13</sup>You must not steal.
- <sup>14</sup>You must not testify falsely against your neighbor.
- <sup>15</sup>You must not covet your neighbor's house. You must not covet your neighbor's wife, male or female servant, ox or donkey, or anything else that belongs to your neighbor."

<sup>16</sup>When the people heard the thunder and the loud blast of the ram's horn, and when they saw the flashes of lightning and the smoke billowing from the mountain, they stood at a distance, trembling with fear.

\* Hebrew all these words. <sup>20:6</sup> Hebrew for thousands of those. <sup>21:6</sup> Or before the

<sup>18:3</sup> Gershom sounds like a Hebrew term that means "a foreigner there." <sup>18:4</sup> Eliezer means "God is my helper." <sup>19:1</sup> Hebrew In the third month after the Israelites left Egypt, on the very day, i.e., two lunar months to the day after leaving Egypt. Compare Num 33:3. <sup>19:13</sup> Or up to the mountain.



ask easier for you. <sup>23</sup>If you follow hands you to do so, then you will be, and all these people will go after the father-in-law's advice and follow the man who chose capable men from all the tribes of one thousand, one hundred men were always available to settle disputes. They brought the matter to the care of the smaller matters. <sup>24</sup>He said good-bye to his father-in-law and returned to the land.

#### Self at Sinai

After the Israelites left Egypt, they came to the wilderness of Sinai at the base of Mount Sinai.

The mountain to appear before the Lord from the mountain and said to the family of Jacob; announce to them: "You have seen what I did to Egypt; now I carry you on eagles' wings and bring you to this mountain."

Now if you will obey my voice, I will be my own special treasure from among the nations; for all the earth belongs to me. I will be a sanctuary for the people of Israel.

From the mountain and called to the people and told them everything that the Lord had commanded Moses. "And all the people responded to the Lord's answer back to the Lord."

Moses, "I will come to you and I will be your people themselves can hear my voice when they will always trust you."

At the people had said, "The Lord is with us and prepare the people for the day of the Lord's coming."

Be sure they are ready for the day of the Lord's coming. The Lord will come down on the mountain and will certainly be with you. Warn the people, "Be careful not to touch the person or animal that is on the mountain. If you touch the person or animal, you will be put to death." However, when the Lord's blast, then the people may go up to the people. He commanded them to wash their clothes. On the third day, and until then, the people were to be in the course."

On the third day, thunder and lightning came down from the sky, and a loud blast from the mountain. Moses led them out from the camp and they stood at the foot of the mountain. Sinai was covered with smoke and the people were afraid. The Lord's voice came from the sky like smoke from a furnace. The people were shaking violently. The Lord's voice came from the distance, trembling with fear.

19:1 Hebrew in the distance. 19:13 Or up to the mountain.

20:2 Hebrew for thousands of those. 21:6 Or before the judges.

21:10 Hebrew for thousands of those. 21:16 Or before the judges.

21:22 Hebrew for thousands of those. 21:28 Or before the judges.

21:34 Hebrew for thousands of those. 21:38 Or before the judges.

21:44 Hebrew for thousands of those. 21:48 Or before the judges.

21:54 Hebrew for thousands of those. 21:58 Or before the judges.

21:64 Hebrew for thousands of those. 21:68 Or before the judges.

21:74 Hebrew for thousands of those. 21:78 Or before the judges.

21:84 Hebrew for thousands of those. 21:88 Or before the judges.

21:94 Hebrew for thousands of those. 21:98 Or before the judges.

21:104 Hebrew for thousands of those. 21:108 Or before the judges.

21:114 Hebrew for thousands of those. 21:118 Or before the judges.

21:124 Hebrew for thousands of those. 21:128 Or before the judges.

21:134 Hebrew for thousands of those. 21:138 Or before the judges.

21:144 Hebrew for thousands of those. 21:148 Or before the judges.

21:154 Hebrew for thousands of those. 21:158 Or before the judges.

21:164 Hebrew for thousands of those. 21:168 Or before the judges.

21:174 Hebrew for thousands of those. 21:178 Or before the judges.

21:184 Hebrew for thousands of those. 21:188 Or before the judges.

21:194 Hebrew for thousands of those. 21:198 Or before the judges.

21:204 Hebrew for thousands of those. 21:208 Or before the judges.

21:214 Hebrew for thousands of those. 21:218 Or before the judges.

21:224 Hebrew for thousands of those. 21:228 Or before the judges.

21:234 Hebrew for thousands of those. 21:238 Or before the judges.

21:244 Hebrew for thousands of those. 21:248 Or before the judges.

the ram's horn grew louder and louder, Moses spoke, and God thundered his reply. <sup>20</sup>The Lord came down on the top of Mount Sinai and called Moses to the top of the mountain.

Moses climbed the mountain. <sup>21</sup>Then the Lord told Moses, "Go back down and warn the people not to break through the boundaries to see the Lord, or they will die. <sup>22</sup>Even the priests who regularly come near the Lord must purify themselves so that the Lord does not break out and destroy them."

"But Lord," Moses protested, "the people cannot come to Mount Sinai. You already warned us. You told me, 'Mark off a boundary all around the mountain to set it apart as holy.'"

"But the Lord said, 'Go down and bring Aaron back up with you. In the meantime, do not let the priests or the people break through to approach the Lord, or he will break out and destroy them.'"

So Moses went down to the people and told them what the Lord had said.

20:2 Hebrew for thousands of those. 21:6 Or before the judges.

21:10 Hebrew for thousands of those. 21:16 Or before the judges.

21:22 Hebrew for thousands of those. 21:28 Or before the judges.

21:34 Hebrew for thousands of those. 21:38 Or before the judges.

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21:354 Hebrew for thousands of those. 21:358 Or before the judges.

19And they said to Moses, "You speak to us, and we will listen. But don't let God speak directly to us, or we will die!"

20"Don't be afraid," Moses answered them, "for God has come in this way to test you, and so that your fear of him will keep you from sinning!"

21As the people stood in the distance, Moses approached the dark cloud where God was.

22And the Lord said to Moses, "Say this to the people of Israel: You saw for yourselves that I spoke to you from heaven. Remember, you must not make any idols of silver or gold to rival me.

23Build for me an altar made of earth, and offer your sacrifices to me—your burnt offerings and peace offerings, your sheep and goats, and your cattle. Build my altar wherever I cause my name to be remembered, and I will come to you and bless you. 24If you use stones to build my altar, use only natural, uncut stones. Do not shape the stones with a tool, for that would make the altar unfit for holy use. 25And do not approach my altar by going up steps. If you do, someone might look up under your clothing and see your nakedness.

26If his master gave him a wife while he was a slave and they had sons or daughters, then only the man will be free in the seventh year, but his wife and children will still belong to his master. 27But the slave may declare, 'I love my master, my wife, and my children. I don't want to go free.' 28If he does this, his master must present him before God.\* Then his master must take him to the door or doorpost and publicly pierce his ear with an awl. After that, the slave will serve his master for life.

29When a man sells his daughter as a slave, she will not be freed at the end of six years as the men are. 30If she does not satisfy her owner, he must allow her to be bought back again. But he is not allowed to sell her to foreigners, since he is the one who broke the contract with her. 31But if the slave's owner arranges for her to marry his son, he may no longer treat her as a slave but as a daughter.

32If a man who has married a slave wife takes another wife for himself, he must not neglect the rights of the first wife to food, clothing, and sexual intimacy. 33If he fails in any of these three obligations, she may leave as a free woman without making any payment.

34Anyone who assaults and kills another person must be put to death. 35But if it was simply an accident permitted by God, I will appoint a place of refuge where the slayer can run for safety. 36However, if someone deliberately kills another person, then the slayer must be dragged even from my altar and be put to death.

37Anyone who strikes father or mother must be put to death. 38Kidnappers must be put to death, whether they are caught in possession of their victims or have already sold them as slaves.

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17"Anyone who dishonors\* father or mother must be put to death.

18"Now suppose two men quarrel, and one hits the other with a stone or fist, and the injured person does not die but is confined to bed. 19If he is later able to walk outside again, even with a crutch, the assailant will not be punished but must compensate his victim for lost wages and provide for his full recovery.

20If a man beats his male or female slave with a club and the slave dies as a result, the owner must be punished. 21But if the slave recovers within a day or two, then the owner shall not be punished, since the slave is his property.

22"Now suppose two men are fighting, and in the process they accidentally strike a pregnant woman so she gives birth prematurely.\* If no further injury results, the man who struck the woman must pay the amount of compensation the woman's husband demands and the judges approve. 23But if there is further injury, the punishment must match the injury: a life for a life, 24an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, 25a burn for a burn, a wound for a wound, a bruise for a bruise.

26If a man hits his male or female slave in the eye and the eye is blinded, he must let the slave go free to compensate for the eye. 27And if a man knocks out the tooth of his male or female slave, he must let the slave go free to compensate for the tooth.

28If an ox\* gores a man or woman to death, the ox must be stoned, and its flesh may not be eaten. In such a case, however, the owner will not be held liable. 29But suppose the ox had a reputation for goring, and the owner had been informed but failed to keep it under control. If the ox then kills someone, it must be stoned, and the owner must also be put to death. 30However, the dead person's relatives may accept payment to compensate for the loss of life. The owner of the ox may redeem his life by paying whatever is demanded.

31The same regulation applies if the ox gores a boy or a girl. 32But if the ox gores a slave, either male or female, the animal's owner must pay the slave's owner thirty silver coins,\* and the ox must be stoned.

33Suppose someone digs or uncovers a pit and fails to cover it, and then an ox or a donkey falls into it. 34The owner of the pit must pay full compensation to the owner of the animal, but then he gets to keep the dead animal.

35If someone's ox injures a neighbor's ox and the injured ox dies, then the two owners must sell the live ox and divide the price equally between them. They must also divide the dead animal. 36But if the ox had a reputation for goring, yet its owner failed to keep it under control, he must pay full compensation—a live ox for the dead one—but he may keep the dead ox.

### Protection of Property

**22** 1"If someone steals an ox\* or sheep and then kills or sells it, the thief must pay back five oxen for each ox stolen, and four sheep for each sheep stolen.

2"If a thief is caught in the act of breaking into a house and is struck and killed in the process, the person who killed the thief is not guilty of murder. 3But if it happens in daylight, the one who killed the thief is guilty of murder.

4A thief who is caught must pay in full for everything he stole. If he cannot pay, he must be sold as a slave to pay for

his theft. 4If someone steals an ox or a donkey or a sheep and it is found in the thief's possession, then the thief must pay double the value of the stolen animal.

5If an animal is grazing in a field or vineyard and the owner lets it stray into someone else's field to graze, then the animal's owner must pay compensation from the best of his own grain or grapes.

6If you are burning thornbushes and the fire gets out of control and spreads into another person's field, destroying the sheaves or the uncut grain or the whole crop, the one who started the fire must pay for the lost crop.

7Suppose someone leaves money or goods with a neighbor for safekeeping, and they are stolen from the neighbor's house. If the thief is caught, the compensation is double the value of what was stolen. 8But if the thief is not caught, the neighbor must appear before God,\* who will determine if he stole the property.

9Suppose there is a dispute between two people who both claim to own a particular ox, donkey, sheep, article of clothing, or any lost property. Both parties must come before God, and the person whom God declares\* guilty must pay double compensation to the other.

10Now suppose someone leaves a donkey, ox, sheep, or any other animal with a neighbor for safekeeping, but it dies or is injured or gets away, and no one sees what happened. 11The neighbor must then take an oath in the presence of the LORD. If the LORD confirms that the neighbor did not steal the property, the owner must accept the verdict, and no payment will be required. 12But if the animal was indeed stolen, the guilty person must pay compensation to the owner. 13If it was torn to pieces by a wild animal, the remains of the carcass must be shown as evidence,\* and no compensation will be required.

14If someone borrows an animal from a neighbor and it is injured or dies when the owner is absent, the person who borrowed it must pay full compensation. 15But if the owner was present, no compensation is required. And no compensation is required if the animal was rented, for this loss is covered by the rental fee.

### Social Responsibility

16If a man seduces a virgin who is not engaged to anyone and has sex with her, he must pay the customary bride price and marry her. 17But if her father refuses to let him marry her, the man must still pay him an amount equal to the bride price of a virgin.

18You must not allow a sorceress to live.

19Anyone who has sexual relations with an animal must certainly be put to death.

20Anyone who sacrifices to any god other than the LORD must be destroyed.\*

21You must not mistreat or oppress foreigners in any way. Remember, you yourselves were once foreigners in the land of Egypt.

22You must not exploit a widow or an orphan. 23If you exploit them in any way and they cry out to me, then I will certainly hear their cry. 24My anger will blaze against you, and I will kill you with the sword. Then your wives will be widows and your children fatherless.

25If you lend money to any of my people who are in need, do not charge interest as a money lender would. 26If you take your neighbor's cloak as security for a loan, you must

return it before sunset. 27This cloak may be the only blanket your neighbor has. How can a person sleep without it? If you do not return it and your neighbor cries out to me for help, then I will hear, for I am merciful.

28You must not dishonor God or curse any of your rulers.

29You must not hold anything back when you give me offerings from your crops and your wine.

30You must give me your firstborn sons.

31You must also give me the firstborn of your cattle, sheep, and goats. But leave the newborn animal with its mother for seven days; then give it to me on the eighth day.

32You must be my holy people. Therefore, do not eat any animal that has been torn up and killed by wild animals. Throw it to the dogs.

### Call for Justice

**23** You must not pass along false rumors. You must not cooperate with evil people by lying on the witness stand.

2You must not follow the crowd in doing wrong. When you are called to testify in a dispute, do not be swayed by the crowd to twist justice. 3And do not slant your testimony in favor of a person just because that person is poor.

4If you come upon your enemy's ox or donkey that has strayed away, take it back to its owner. 5If you see that the donkey of someone who hates you has collapsed under its load, do not walk by. Instead, stop and help.

6In a lawsuit, you must not deny justice to the poor.

7Be sure never to charge anyone falsely with evil. Never sentence an innocent or blameless person to death, for I declare a guilty person to be innocent.

8Take no bribes, for a bribe makes you ignore something you clearly see. A bribe makes even a righteous person forget the truth.

9You must not oppress foreigners. You know what it's like to be a foreigner, for you yourselves were once foreigners in the land of Egypt.

10Plant and harvest your crops for six years, 11but let the land be renewed and lie uncultivated during the seventh year. Then let the poor among you harvest whatever grows in its own. Leave the rest for wild animals to eat. The same applies to your vineyards and olive groves.

12You have six days each week for your ordinary work, 13on the seventh day you must stop working. This gives your ox and your donkey a chance to rest. It also allows you and the foreigners living among you to be refreshed.

14Pay close attention to all my instructions. You must not follow the name of any other gods. Do not even speak their names.

### Three Annual Festivals

1Each year you must celebrate three festivals in my honor. 2First, celebrate the Festival of Unleavened Bread. For seven days the bread you eat must be made without yeast, as I commanded you. Celebrate this festival annually at the appointed time in early spring, in the month of Abib,\*

3that is the anniversary of your departure from Egypt. No one may appear before me without an offering.

4Second, celebrate the Festival of Harvest,\* when you bring me the first crops of your harvest.

5Finally, celebrate the Festival of the Final Harvest\* at the end of the harvest season, when you have harvested all the

6Hebrew appointed time in the month of Abib. This first month of the ancient Hebrew calendar was the month of Nisan. 7Hebrew seven days. This was later called the Festival of Pentecost (see Acts 2:1-4). 8Hebrew as I commanded you. This was later called the Festival of Shelters or Festival of Tabernacles (see Leviticus 23:33-43). 9Hebrew as in Greek and Latin versions; Hebrew reads he. 10Hebrew 23:28 Often rendered the horn of the sea of the Philistines. 23:31b Hebrew from the wilderness to the sea.

21:17 Greek version reads *Anyone who speaks disrespectfully of*. Compare Matt 15:4; Mark 7:10. 21:22 Or *so she has a miscarriage*; Hebrew reads *so her children come out*. 21:28 Or *bull*, or *cow*; also in 21:29-36. 21:32 Hebrew *30 shekels of silver*, about 12 ounces or 342 grams in weight. 22:1a Verse 22:1 is numbered 21:37 in Hebrew text. 22:1b Or *bull*, or *cow*; also in 22:4, 9, 10. 22:2 Verses 22:2-31 are numbered 22:1-30 in Hebrew text. 22:8 Or *before the judges*. 22:9 Or *before the judges, and the person whom the judges declare*. 22:20 The Hebrew term used here refers to the complete consecration of things or people to the LORD, either by destroying them or by giving them as an offering.

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kills an ox or a donkey or a sheep, the thief must return it to the owner. If the thief does not return it, the owner must pay compensation from the best of his flock.

If someone else's field or vineyard is damaged by a thief, the thief must pay compensation from the best of his flock.

If a thief steals a donkey, ox, sheep, or any animal from a neighbor's field, destroying it, the thief must pay compensation from the best of his flock.

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before sunset. <sup>27</sup>This coat may be the only blanket your neighbor has. How can a person sleep without it? If you do not return it and your neighbor cries out to me for help, I will hear, for I am merciful.

<sup>28</sup>You must not dishonor God or curse any of your rulers. <sup>29</sup>You must not hold anything back when you give me offerings from your crops and your wine.

<sup>30</sup>You must give me your firstborn sons.

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<sup>23</sup>Each year you must celebrate three festivals in my honor.

<sup>24</sup>First, celebrate the Festival of Unleavened Bread. For seven days the bread you eat must be made without yeast.

<sup>25</sup>I commanded you. Celebrate this festival annually at the appointed time in early spring, in the month of Abib, <sup>26</sup>the anniversary of your departure from Egypt. No one is to appear before me without an offering.

<sup>27</sup>Second, celebrate the Festival of Harvest, <sup>28</sup>when you begin to reap the first crops of your harvest.

<sup>29</sup>Third, celebrate the Festival of the Final Harvest <sup>30</sup>at the end of the harvest season, when you have harvested all the crops from your fields.

<sup>31</sup>At these three times each year, every man in Israel must appear before the Sovereign, the LORD. <sup>32</sup>You must not offer the blood of my sacrificial offerings together with any baked goods containing yeast. And do not leave the fat from the festival offerings until the next morning.

<sup>33</sup>As you harvest your crops, bring the very best of the first harvest to the house of the LORD your God.

<sup>34</sup>You must not cook a young goat in its mother's milk.

#### A Promise of the LORD's Presence

<sup>20</sup>See, I am sending an angel before you to protect you on your journey and lead you safely to the place I have prepared for you. <sup>21</sup>Pay close attention to him, and obey his instructions. Do not rebel against him, for he is my representative, and he will not forgive your rebellion. <sup>22</sup>But if you are careful to obey him, following all my instructions, then I will be an enemy to your enemies, and I will oppose those who oppose you. <sup>23</sup>For my angel will go before you and bring you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites, so you may live there. And I will destroy them completely. <sup>24</sup>You must not worship the gods of these nations or serve them in any way or imitate their evil practices. Instead, you must utterly destroy them and smash their sacred pillars.

<sup>25</sup>You must serve only the LORD your God. If you do, I will bless you with food and water, and I will protect you from illness. <sup>26</sup>There will be no miscarriages or infertility in your land, and I will give you long, full lives.

<sup>27</sup>I will send my terror ahead of you and create panic among all the people whose lands you invade. I will make all your enemies turn and run. <sup>28</sup>I will send terror ahead of you to drive out the Hivites, Canaanites, and Hittites. <sup>29</sup>But I will not drive them out in a single year, because the land would become desolate and the wild animals would multiply and threaten you. <sup>30</sup>I will drive them out a little at a time until your population has increased enough to take possession of the land. <sup>31</sup>And I will fix your boundaries from the Red Sea to the Mediterranean Sea, <sup>32</sup>and from the eastern wilderness to the Euphrates River. <sup>33</sup>I will hand over to you the people now living in the land, and you will drive them out ahead of you.

<sup>34</sup>Make no treaties with them or their gods. <sup>35</sup>They must not live in your land, or they will cause you to sin against me. If you serve their gods, you will be caught in the trap of idolatry.

#### Israel Accepts the LORD's Covenant

<sup>24</sup>Then the LORD instructed Moses: "Come up here to me, and bring along Aaron, Nadab, Abihu, and seventy of Israel's elders. All of you must worship from a distance. <sup>25</sup>Only Moses is allowed to come near to the LORD. The others must not come near, and none of the other people are allowed to climb up the mountain with him."

<sup>26</sup>Then Moses went down to the people and repeated all the instructions and regulations the LORD had given him. All the people answered with one voice, "We will do everything the LORD has commanded."

<sup>27</sup>Then Moses carefully wrote down all the LORD's instructions. Early the next morning Moses got up and built an altar at the foot of the mountain. He also set up twelve pillars, one

for each tribe. <sup>28</sup>At the appointed time in the month of Abib. This first month of the ancient Hebrew lunar calendar usually occurs within the months of March and April. <sup>29</sup>The Festival of Weeks. This was later called the Festival of Pentecost (see Acts 2:1). It is celebrated today as Shavuot (or Shabuoth). <sup>30</sup>23:16b Or Pentecost. This was later called the Festival of Shelters or Festival of Tabernacles (see Lev 23:33-36). It is celebrated today as Sukkot (or Succoth). <sup>31</sup>23:28 Often rendered the hornet. The meaning of the Hebrew is uncertain. <sup>32</sup>23:31a Hebrew from the sea of the Philistines. <sup>33</sup>23:31b Hebrew from the wilderness to the river.



for each of the twelve tribes of Israel. <sup>5</sup>Then he sent some of the young Israelite men to present burnt offerings and to sacrifice bulls as peace offerings to the LORD. <sup>6</sup>Moses drained half the blood from these animals into basins. The other half he splattered against the altar.

<sup>7</sup>Then he took the Book of the Covenant and read it aloud to the people. Again they all responded, "We will do everything the LORD has commanded. We will obey."

<sup>8</sup>Then Moses took the blood from the basins and splattered it over the people, declaring, "Look, this blood confirms the covenant the LORD has made with you in giving you these instructions."

<sup>9</sup>Then Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel climbed up the mountain. <sup>10</sup>There they saw the God of Israel. Under his feet there seemed to be a surface of brilliant blue lapis lazuli, as clear as the sky itself. <sup>11</sup>And though these nobles of Israel gazed upon God, he did not destroy them. In fact, they ate a covenant meal, eating and drinking in his presence!

<sup>12</sup>Then the LORD said to Moses, "Come up to me on the mountain. Stay there, and I will give you the tablets of stone on which I have inscribed the instructions and commands so you can teach the people." <sup>13</sup>So Moses and his assistant Joshua set out, and Moses climbed up the mountain of God.

<sup>14</sup>Moses told the elders, "Stay here and wait for us until we come back. Aaron and Hur are here with you. If anyone has a dispute while I am gone, consult with them."

<sup>15</sup>Then Moses climbed up the mountain, and the cloud covered it. <sup>16</sup>And the glory of the LORD settled down on Mount Sinai, and the cloud covered it for six days. On the seventh day the LORD called to Moses from inside the cloud. <sup>17</sup>To the Israelites at the foot of the mountain, the glory of the LORD appeared at the summit like a consuming fire. <sup>18</sup>Then Moses disappeared into the cloud as he climbed higher up the mountain. He remained on the mountain forty days and forty nights.

#### Offerings for the Tabernacle

**25** The LORD said to Moses, <sup>2</sup>"Tell the people of Israel to bring me their sacred offerings. Accept the contributions from all whose hearts are moved to offer them. <sup>3</sup>Here is a list of sacred offerings you may accept from them:

- gold, silver, and bronze;
- blue, purple, and scarlet thread;
- fine linen and goat hair for cloth;
- tanned ram skins and fine goatskin leather;
- acacia wood;
- olive oil for the lamps;
- spices for the anointing oil and the fragrant incense;
- onyx stones, and other gemstones to be set in the ephod and the priest's chestpiece.

<sup>8</sup>"Have the people of Israel build me a holy sanctuary so I can live among them. <sup>9</sup>You must build this Tabernacle and its furnishings exactly according to the pattern I will show you.

#### Plans for the Ark of the Covenant

<sup>10</sup>"Have the people make an Ark of acacia wood—a sacred chest 45 inches long, 27 inches wide, and 27 inches high.\* <sup>11</sup>Overlay it inside and outside with pure gold, and run a molding of gold all around it. <sup>12</sup>Cast four gold rings and at-

<sup>25:10</sup> Hebrew 2.5 cubits [1.5 meters] long, 1.5 cubits [90 centimeters] wide, and 1.5 cubits high. <sup>25:16</sup> Hebrew Place inside the Ark the Testimony; similarly in 25:21. The Hebrew word for "testimony" refers to the terms of the LORD's covenant with Israel as written on stone tablets, and also to the covenant itself. <sup>25:17</sup> Hebrew 2.5 cubits [1.5 meters] long and 1.5 cubits [90 centimeters] wide. <sup>25:22</sup> Or Ark of the Testimony. <sup>25:23</sup> Hebrew 2 cubits [92 centimeters] long, 1 cubit [46 centimeters] wide, and 1.5 cubits [90 centimeters] high. <sup>25:25</sup> Hebrew a border of a handbreadth [8 centimeters] wide. <sup>25:39</sup> Hebrew 1 talent [34 kilograms]. <sup>26:2</sup> Hebrew 28 cubits [12.9 meters] long and 4 cubits [1.8 meters] wide.

tach them to its four feet, two rings on each side. <sup>13</sup>Make poles from acacia wood, and overlay them with gold. <sup>14</sup>Insert the poles into the rings at the sides of the Ark to carry it. <sup>15</sup>These carrying poles must stay inside the rings; never remove them. <sup>16</sup>When the Ark is finished, place inside it the stone tablets inscribed with the terms of the covenant,\* which I will give to you.

<sup>17</sup>"Then make the Ark's cover—the place of atonement—from pure gold. It must be 45 inches long and 27 inches wide.\* <sup>18</sup>Then make two cherubim from hammered gold and place them on the two ends of the atonement cover. <sup>19</sup>Mold the cherubim on each end of the atonement cover making it all of one piece of gold. <sup>20</sup>The cherubim will face each other and look down on the atonement cover. With their wings spread above it, they will protect it. <sup>21</sup>Place inside the Ark the stone tablets inscribed with the terms of the covenant, which I will give to you. Then put the atonement cover on top of the Ark. <sup>22</sup>I will meet with you there and talk to you from above the atonement cover between the gold cherubim that hover over the Ark of the Covenant.\* From there I will give you my commands for the people of Israel.

#### Plans for the Table

<sup>23</sup>"Then make a table of acacia wood, 36 inches long, 18 inches wide, and 27 inches high.\* <sup>24</sup>Overlay it with pure gold and run a gold molding around the edge. <sup>25</sup>Decorate it with a 3-inch border\* all around, and run a gold molding along the border. <sup>26</sup>Make four gold rings for the table and attach them at the four corners next to the four legs. <sup>27</sup>Attach the rings near the border to hold the poles that are used to carry the table. <sup>28</sup>Make these poles from acacia wood, and overlay them with gold. <sup>29</sup>Make special containers of pure gold for the table—bowls, pans, pitchers, and jars—to be used in pouring out liquid offerings. <sup>30</sup>Place the Bread of the Presence on the table to remain before me at all times.

#### Plans for the Lampstand

<sup>31</sup>"Make a lampstand of pure, hammered gold. Make the entire lampstand and its decorations of one piece—the base, center stem, lamp cups, buds, and petals. <sup>32</sup>Make it with six branches going out from the center stem, three on each side. <sup>33</sup>Each of the six branches will have three lamp cups shaped like almond blossoms, complete with buds and petals. <sup>34</sup>Craft the center stem of the lampstand with four lamp cups shaped like almond blossoms, complete with buds and petals. <sup>35</sup>There will also be an almond bud beneath each pair of branches where the six branches extend from the center stem. <sup>36</sup>The almond buds and branches must all be of one piece with the center stem, and they must be hammered from pure gold. <sup>37</sup>Then make the seven lamps for the lampstand, and set them so they reflect their light forward. <sup>38</sup>The lamp snuffers and trays must also be made of pure gold. <sup>39</sup>You will need seventy-five pounds\* of pure gold for the lampstand and its accessories.

<sup>40</sup>"Be sure that you make everything according to the pattern I have shown you here on the mountain.

#### Plans for the Tabernacle

**26** "Make the Tabernacle from ten curtains of fine woven linen. Decorate the curtains with blue, purple, and scarlet thread and with skillfully embroidered cherubim. <sup>2</sup>These ten curtains must all be exactly the same size—

42 feet long and 6 feet wide.\* <sup>3</sup>Join five of these curtains together to make one long curtain, then join the other five into a second long curtain. <sup>4</sup>Put loops of blue yarn along the edge of the last curtain in each set. <sup>5</sup>The fifty loops along the edge of one curtain are to match the fifty loops along the edge of the other curtain. <sup>6</sup>Then make fifty gold clasps and fasten the long curtains together with the clasps. In this way, the Tabernacle will be made of one continuous piece.

<sup>7</sup>"Make eleven curtains of goat-hair cloth to serve as a tent covering for the Tabernacle. <sup>8</sup>These eleven curtains must all be exactly the same size—45 feet long and 6 feet wide.\* <sup>9</sup>Join five of these curtains together to make one long curtain, and join the other six into a second long curtain. Allow 3 feet of material from the second set of curtains to hang over the front\* of the sacred tent. <sup>10</sup>Make fifty loops for one edge of each large curtain. <sup>11</sup>Then make fifty bronze clasps, and fasten the loops of the long curtains with the clasps. In this way, the tent covering will be made of one continuous piece. <sup>12</sup>The remaining 3 feet\* of this tent covering will be left to hang over the back of the Tabernacle. <sup>13</sup>Allow 18 inches\* of remaining material to hang down over each side, so the Tabernacle is completely covered. <sup>14</sup>Complete the tent covering with a protective layer of tanned ram skins and a layer of fine goatskin leather.

<sup>15</sup>"For the framework of the Tabernacle, construct frames of acacia wood. <sup>16</sup>Each frame must be 15 feet high and 27 inches wide.\* <sup>17</sup>With two pegs under each frame, make all the frames identical. <sup>18</sup>Make twenty of these frames to support the curtains on the south side of the Tabernacle. <sup>19</sup>Also make forty silver bases—two bases under each frame, with the pegs fitting securely into the bases. <sup>20</sup>For the north side of the Tabernacle, make another twenty frames, <sup>21</sup>with their forty silver bases, two bases under each frame. <sup>22</sup>Make six frames for the rear—the west side of the Tabernacle—<sup>23</sup>along with two additional frames to reinforce the rear corners of the Tabernacle. <sup>24</sup>These corner frames will be matched at the bottom and firmly attached at the top with a single ring, forming a single corner unit. Make both of these corner units the same way. <sup>25</sup>So there will be eight frames at the rear of the Tabernacle, set in sixteen silver bases—two bases under each frame.

<sup>26</sup>"Make crossbars of acacia wood to link the frames, five crossbars for the north side of the Tabernacle <sup>27</sup>and five for the south side. Also make five crossbars for the rear of the Tabernacle, which will face west. <sup>28</sup>The middle crossbar, attached halfway up the frames, will run all the way from one end of the Tabernacle to the other. <sup>29</sup>Overlay the frames with gold, and make gold rings to hold the crossbars. Overlay the crossbars with gold as well.

<sup>30</sup>"Set up this Tabernacle according to the pattern you were shown on the mountain.

<sup>31</sup>"For the inside of the Tabernacle, make a special curtain of finely woven linen. Decorate it with blue, purple, and scarlet thread and with skillfully embroidered cherubim. <sup>32</sup>Hang this curtain on gold hooks attached to four posts of acacia wood. Overlay the posts with gold, and set them in four silver bases. <sup>33</sup>Hang the inner curtain from clasps, and put the Ark of the Covenant\* in the room behind it. This curtain will separate the Holy Place from the Most Holy Place.

<sup>34</sup>"Then put the Ark's cover—the place of atonement—on top of the Ark of the Covenant inside the Most Holy Place.

<sup>26:8</sup> Hebrew 30 cubits [13.8 meters] long and 4 cubits [1.8 meters] wide. <sup>26:9</sup> Hebrew sheet that is left over. <sup>26:13</sup> Hebrew 1 cubit [46 centimeters]. <sup>26:16</sup> Hebrew 1 cubit [46 centimeters]. <sup>26:33</sup> Or Ark of the Testimony; also in 26:34. <sup>27:1</sup> Hebrew 5 cubits [2.3 meters] wide. <sup>27:9</sup> Hebrew 100 cubits [46 meters]; also in 27:11. <sup>27:12</sup> Hebrew 50 cubits [23 meters]. <sup>27:15</sup> Hebrew 20 cubits [9.2 meters]. <sup>27:18</sup> Hebrew 100 cubits [46 meters]. <sup>27:21</sup> Hebrew in the Tent of Meeting, outside the inner curtain that is in front of



et, two rings on each side. <sup>13</sup>Make  
d, and overlay them with gold.  
he rings at the sides of the Ark  
g poles must stay inside the rings.  
When the Ark is finished, place it  
scribed with the terms of the co-  
to you.

your cover—the place of atonement—be 45 inches long and 27 inches wide. Make two cherubim from hammered gold, one at each end of the atonement cover. The cherubim will face each other, and they will protect it. Place the tablets inscribed with the terms of the covenant to you. Then put the atonement cover between the tablets. I will meet with you there and atone for you. Place the atonement cover between the tablets of the Ark of the Covenant.\* From now on, I will command for the people of Israel.

of acacia wood, 36 inches in diameter and 48 inches high. \*24Overlay it with pure gold around the edge. 25Decorate the poles all around, and run a gold molding around the four gold rings for the table arms. 26Turn the four legs 90 degrees so the corners next to the four legs. 27Attach rings to hold the poles that are used to hold these poles from acacia wood. 28Make special containers of gold for the pans, pitchers, and jars—to be used for offerings. 29Place the bread of the Presence before me at all times.

## stand

of pure, hammered gold. Make three decorations of one piece—the stem, buds, and petals. <sup>32</sup>Make it without from the center stem, three on each branch; the branches will have three blossoms, complete with buds and petals. The stem of the lampstand with flowers and blossoms, complete with buds and petals, to be an almond bud beneath each of the six branches extend from the center stem, and branches must all be made of pure gold. They must be hammered into the stem, and they must be made of pure gold. Then make the seven lamps for the lampstand; they reflect their light forward. The seven lamps must also be made of pure gold. Fifty-five pounds\* of pure gold must be used for the accessories.

## ernacle

Decorate the curtains with embroidery and with skillfully embroidered designs must all be exactly the same.

16 Hebrew Place inside the Ark in the Testament  
written on stone tablets, and also to the testimony  
of the Testament. 25-23 Hebrew Place  
border of a handbreadth (8 centimeters)  
side

42 feet long and 6 feet wide.\* 3Join five of these curtains together to make one long curtain, then join the other five into a second long curtain. 4Put loops of blue yarn along the edge of the last curtain in each set. 5The fifty loops along the edge of one curtain are to match the fifty loops along the edge of the other curtain. 6Then make fifty gold clasps and fasten the long curtains together with the clasps. In this way, the Tabernacle will be made of one continuous piece.

7 Make eleven curtains of goat-hair cloth to serve as a covering for the Tabernacle. 8 These eleven curtains must all be exactly the same size—45 feet long and 6 feet wide.\* 9 Join five of these curtains together to make one curtain, and join the other six into a second long curtain. Allow 3 feet of material from the second set of curtains to hang over the front\* of the sacred tent. 10 Make loops for one edge of each large curtain. 11 Then make bronze clasps, and fasten the loops of the long curtain with the clasps. In this way, the tent covering will be made of one continuous piece. 12 The remaining 3 feet\* of tent covering will be left to hang over the back of the Tabernacle. 13 Allow 18 inches\* of remaining material to hang down over each side, so the Tabernacle is completely covered. 14 Complete the tent covering with a protective layer of tanned ram skins and a layer of fine goatskin leather.

17For the framework of the Tabernacle, construct  
frames of acacia wood. 18Each frame must be 15 feet high  
and 27 inches wide,<sup>a</sup> 17with two pegs under each frame.  
19Make all the frames identical. 20Make twenty of these  
frames to support the curtains on the south side of the Tab-  
ernacle. 21Also make forty silver bases—two bases under  
each frame, with the pegs fitting securely into the bases.  
22For the north side of the Tabernacle, make another twenty  
frames 23with their forty silver bases, two bases under each  
frame. 24Make six frames for the rear—the west side of the  
Tabernacle—25along with two additional frames to rein-  
force the rear corners of the Tabernacle. 26These corner  
frames will be matched at the bottom and firmly attached at  
the top with a single ring, forming a single corner unit. Make  
these corner units the same way. 27So there will be  
frames at the rear of the Tabernacle, set in sixteen sil-  
vers—two bases under each frame.

Make crossbars of acacia wood to link the frames, five for the north side of the Tabernacle <sup>27</sup> and five for the south side. Also make five crossbars for the rear of the Tabernacle, which will face west. <sup>28</sup>The middle crossbar, attached halfway up the frames, will run all the way from one side of the Tabernacle to the other. <sup>29</sup>Overlay the frames with gold, and make gold rings to hold the crossbars. Overlay the crossbars with gold as well.

Set up this Tabernacle according to the pattern you saw on the mountain.

For the inside of the Tabernacle, make a special curtain of blue, purple, and scarlet, woven linen. Decorate it with blue, purple, and scarlet threads and with skillfully embroidered cherubim. <sup>32</sup>Hang the curtain on gold hooks attached to four posts of acacia. <sup>33</sup>Overlay the posts with gold, and set them in four silver sockets. <sup>34</sup>Hang the inner curtain from clasps, and put the Ark of the Covenant\* in the room behind it. This curtain will separate the Holy Place from the Most Holy Place.

put the Ark's cover—the place of atonement—on the Ark of the Covenant inside the Most Holy Place.

<sup>35</sup>Place the table outside the inner curtain on the north side of the Tabernacle, and place the lampstand across the room on the south side.

<sup>36</sup>Make another curtain for the entrance to the sacred tent. Make it of finely woven linen and embroider it with exquisite designs, using blue, purple, and scarlet thread. <sup>37</sup>Craft five posts from acacia wood. Overlay them with gold, and hang the curtain from them with gold hooks. Cast five bronze bases for the posts.

### Plans for the Altar of Burnt Offering

**27** <sup>1</sup>Using acacia wood, construct a square altar 7½ feet wide, 7½ feet long, and 4½ feet high. <sup>2</sup>Make horns for each of its four corners so that the horns and altar are all one piece. Overlay the altar with bronze. <sup>3</sup>Make ash buckets, shovels, basins, meat forks, and firepans, all of bronze. <sup>4</sup>Make a bronze grating for it, and attach four bronze rings at its four corners. <sup>5</sup>Install the grating halfway down the side of the altar, under the ledge. <sup>6</sup>For carrying the altar, make poles from acacia wood, and overlay them with bronze. <sup>7</sup>Insert the poles through the rings on the two sides of the altar. <sup>8</sup>The altar must be hollow, made from planks. Build it just as you were shown on the mountain.

### Plans for the Courtyard

<sup>9</sup>"Then make the courtyard for the Tabernacle, enclosed with curtains made of finely woven linen. On the south side, make the curtains 150 feet long.\* <sup>10</sup>They will be held up by twenty posts set securely in twenty bronze bases. Hang the curtains with silver hooks and rings. <sup>11</sup>Make the curtains the same on the north side—150 feet of curtains held up by twenty posts set securely in bronze bases. Hang the curtains with silver hooks and rings. <sup>12</sup>The curtains on the west end of the courtyard will be 75 feet long,\* supported by ten posts set into ten bases. <sup>13</sup>The east end of the courtyard, the front will also be 75 feet long. <sup>14</sup>The courtyard entrance will be on the east end, flanked by two curtains. The curtain on the right side will be 22½ feet long,\* supported by three posts set into three bases. <sup>15</sup>The curtain on the left side will also be 22½ feet long, supported by three posts set into three bases.

<sup>16</sup>For the entrance to the courtyard, make a curtain that is 30 feet long.\* Make it from finely woven linen, and decorate it with beautiful embroidery in blue, purple, and scarlet thread. Support it with four posts, each securely set in its own base. <sup>17</sup>All the posts around the courtyard must have silver rings and hooks and bronze bases. <sup>18</sup>So the entire courtyard will be 150 feet long and 75 feet wide, with curtain walls 7½ feet high,\* made from finely woven linen. The bases for the posts will be made of bronze.

<sup>19</sup> All the articles used in the rituals of the Tabernacle, including all the tent pegs used to support the Tabernacle and the courtyard curtains, must be made of bronze.

## Light for the Tabernacle

20) Command the people of Israel to bring you pure oil of pressed olives for the light, to keep the lamps burning continually. 21) The lampstand will stand in the Tabernacle, in front of the inner curtain that shields the Ark of the Covenant.\* Aaron and his sons must keep the lamps burning in the LORD's presence all night. This is a permanent law for the people of Israel, and it must be observed from generation to generation.

50 cubits [13.8 meters] long and 4 cubits [1.8 meters] wide. 26:9 Hebrew Double over the sixth sheet at the front. 26:12 Hebrew The  
 5 left over. 26:13 Hebrew 1 cubit [46 centimeters]. 26:16 Hebrew 10 cubits [4.6 meters] high and 1.5 cubits [69 centimeters] wide.  
 5 of the Testimony; also in 26:34. 27:1 Hebrew 50 cubits [2.3 meters] wide, 5 cubits long, a square, and 3 cubits [1.4 meters] high.  
 5 100 cubits [46 meters]; also in 27:11. 27:12 Hebrew 50 cubits [2.3 meters]; also in 27:13. 27:14 Hebrew 15 cubits [6.9 meters]; also in  
 5 26:16 Hebrew 20 cubits [9.2 meters]. 27:18 Hebrew 100 cubits [46 meters] long and 50 by 50 [23 meters] wide and 5 cubits [2.3 meters]  
 5 Hebrew in the Tent of Meeting, outside the inner curtain that is in front of the Testimony. See note on 25:16.



## Clothing for the Priests

**28** "Call for your brother, Aaron, and his sons, Nadab, Abihu, Eleazar, and Ithamar. Set them apart from the rest of the people of Israel so they may minister to me and be my priests. <sup>2</sup>Make sacred garments for Aaron that are glorious and beautiful. <sup>3</sup>Instruct all the skilled craftsmen whom I have filled with the spirit of wisdom. Have them make garments for Aaron that will distinguish him as a priest set apart for my service. <sup>4</sup>These are the garments they are to make: a chestpiece, an ephod, a robe, a patterned tunic, a turban, and a sash. They are to make these sacred garments for your brother, Aaron, and his sons to wear when they serve me as priests. <sup>5</sup>So give them fine linen cloth, gold thread, and blue, purple, and scarlet thread.

## Design of the Ephod

<sup>6</sup>"The craftsmen must make the ephod of finely woven linen and skillfully embroider it with gold and with blue, purple, and scarlet thread. <sup>7</sup>It will consist of two pieces, front and back, joined at the shoulders with two shoulder-pieces. <sup>8</sup>The decorative sash will be made of the same materials: finely woven linen embroidered with gold and with blue, purple, and scarlet thread.

<sup>9</sup>"Take two onyx stones, and engrave on them the names of the tribes of Israel. <sup>10</sup>Six names will be on each stone, arranged in the order of the births of the original sons of Israel. <sup>11</sup>Engrave these names on the two stones in the same way a jeweler engraves a seal. Then mount the stones in settings of gold filigree. <sup>12</sup>Fasten the two stones on the shoulder-pieces of the ephod as a reminder that Aaron represents the people of Israel. Aaron will carry these names on his shoulders as a constant reminder whenever he goes before the LORD. <sup>13</sup>Make the settings of gold filigree, <sup>14</sup>then braid two cords of pure gold and attach them to the filigree settings on the shoulders of the ephod.

## Design of the Chestpiece

<sup>15</sup>"Then, with great skill and care, make a chestpiece to be worn for seeking a decision from God. <sup>16</sup>Make it to match the ephod, using finely woven linen embroidered with gold and with blue, purple, and scarlet thread. <sup>17</sup>Make the chestpiece of a single piece of cloth folded to form a pouch nine inches\* square. <sup>18</sup>Mount four rows of gemstones\* on it. The first row will contain a red carnelian, a pale-green peridot, and an emerald. <sup>19</sup>The second row will contain a turquoise, a blue lapis lazuli, and a white moonstone. <sup>20</sup>The third row will contain an orange jacinth, an agate, and a purple amethyst. <sup>21</sup>The fourth row will contain a blue-green beryl, an onyx, and a green jasper. All these stones will be set in gold filigree. <sup>22</sup>Each stone will represent one of the twelve sons of Israel, and the name of that tribe will be engraved on it like a seal.

<sup>23</sup>"To attach the chestpiece to the ephod, make braided cords of pure gold thread. <sup>24</sup>Then make two gold rings and attach them to the top corners of the chestpiece. <sup>25</sup>Tie the two gold cords to the two rings on the chestpiece. <sup>26</sup>Tie the other ends of the cords to the gold settings on the shoulder-pieces of the ephod. <sup>27</sup>Then make two more gold rings and attach them to the inside edges of the chestpiece next to the ephod. <sup>28</sup>And make two more gold rings and attach them to the rings on the ephod, below the shoulder-pieces, just above the knot where the decorative sash is fastened to the ephod. <sup>29</sup>Then attach the bottom rings of the chestpiece to the rings on the ephod with blue cords. This will hold the chestpiece securely to the ephod above the decorative sash.

28:15 Hebrew a chestpiece for decision. 28:16 Hebrew 1 span [23 centimeters]. 28:17 The identification of some of these gemstones is uncertain. 28:29 Hebrew the chestpiece for decision; also in 28:30. See 28:15. 28:32 The meaning of the Hebrew is uncertain. 28:43 Hebrew Tent of Meeting. 29:4 Hebrew Tent of Meeting; also in 29:10, 11, 30, 32, 42, 44.

<sup>29</sup>"In this way, Aaron will carry the names of the tribes of Israel on the sacred chestpiece\* over his heart when he goes into the Holy Place. This will be a continual reminder that he represents the people when he comes before the LORD. <sup>30</sup>Insert the Urim and Thummim into the sacred chestpiece so they will be carried over Aaron's heart when he goes into the LORD's presence. In this way, Aaron will always carry over his heart the objects used to determine the LORD's will for his people whenever he goes in before the LORD.

## Additional Clothing for the Priests

<sup>31</sup>"Make the robe that is worn with the ephod from a single piece of blue cloth, <sup>32</sup>with an opening for Aaron's head in the middle of it. Reinforce the opening with a woven collar\* so it will not tear. <sup>33</sup>Make pomegranates out of blue, purple, and scarlet yarn, and attach them to the hem of the robe, with gold bells between them. <sup>34</sup>The gold bells and pomegranates are to alternate all around the hem. <sup>35</sup>Aaron will wear this robe whenever he ministers before the LORD, and the bells will tinkle as he goes in and out of the LORD's presence in the Holy Place. If he wears it, he will not die.

<sup>36</sup>"Next make a medallion of pure gold, and engrave it like a seal with these words: HOLY TO THE LORD. <sup>37</sup>Attach the medallion with a blue cord to the front of Aaron's turban, where it must remain. <sup>38</sup>Aaron must wear it on his forehead so he may take on himself any guilt of the people of Israel when they consecrate their sacred offerings. He must always wear it on his forehead so the LORD will accept the people.

<sup>39</sup>"Weave Aaron's patterned tunic from fine linen cloth. Fashion the turban from this linen as well. Also make a sash and decorate it with colorful embroidery.

<sup>40</sup>"For Aaron's sons, make tunics, sashes, and special head coverings that are glorious and beautiful. <sup>41</sup>Clothe your brother, Aaron, and his sons with these garments, and then anoint and ordain them. Consecrate them so they can serve as my priests. <sup>42</sup>Also make linen undergarments for them, to be worn next to their bodies, reaching from their hips to their thighs. <sup>43</sup>These must be worn whenever Aaron and his sons enter the Tabernacle\* or approach the altar in the Holy Place to perform their priestly duties. Then they will not incur guilt and die. This is a permanent law for Aaron and all his descendants after him.

## Dedication of the Priests

**29** "This is the ceremony you must follow when you consecrate Aaron and his sons to serve me as priests. Take a young bull and two rams with no defects. <sup>2</sup>Then, using choice wheat flour and no yeast, make loaves of bread: thin cakes mixed with olive oil, and wafers spread with oil. <sup>3</sup>Place them all in a single basket, and present them at the entrance of the Tabernacle, along with the young bull and the two rams.

<sup>4</sup>"Present Aaron and his sons at the entrance of the Tabernacle,\* and wash them with water. <sup>5</sup>Dress Aaron in his priestly garments—the tunic, the robe worn with the ephod, the ephod itself, and the chestpiece. Then wrap the decorative sash of the ephod around him. <sup>6</sup>Place the turban on his head, and fasten the sacred medallion to the turban. <sup>7</sup>Then anoint him by pouring the anointing oil over his head. <sup>8</sup>Next present his sons, and dress them in their tunics. <sup>9</sup>Wrap sashes around the waists of Aaron and his sons, and their special head coverings on them. Then the right to the priesthood will be theirs by law forever. In this way, you will ordain Aaron and his sons.

<sup>10</sup>"Bring the young bull to the entrance of the Tabernacle, where Aaron and his sons will lay their hands on its head. <sup>11</sup>Then slaughter the bull in the LORD's presence at the entrance of the Tabernacle. <sup>12</sup>Put some of its blood on the horns of the altar with your finger, and pour out the rest at the base of the altar. <sup>13</sup>Take all the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, and burn it all on the altar. <sup>14</sup>Then take the rest of the bull, including its hide, meat, and dung, and burn it outside the camp as a sin offering.

<sup>15</sup>"Next Aaron and his sons must lay their hands on the head of one of the rams. <sup>16</sup>Then slaughter the ram, and splatter its blood against all sides of the altar. <sup>17</sup>Cut the ram into pieces, and wash off the internal organs and the legs. Set them alongside the head and the other pieces of the body. <sup>18</sup>Then burn the entire animal on the altar. This is a burnt offering to the LORD; it is a pleasing aroma, a special gift presented to the LORD.

<sup>19</sup>"Now take the other ram, and have Aaron and his sons lay their hands on its head. <sup>20</sup>Then slaughter it, and apply some of its blood to the right earlobes of Aaron and his sons. Also put it on the thumbs of their right hands and the big toes of their right feet. Splatter the rest of the blood against all sides of the altar. <sup>21</sup>Then take some of the blood from the altar and some of the anointing oil, and sprinkle it on Aaron and his sons and on their garments. In this way, they and their garments will be set apart as holy.

<sup>22</sup>"Since this is the ram for the ordination of Aaron and his sons, take the fat of the ram, including the fat of the broad tail, the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, along with the right thigh. <sup>23</sup>Then take one round loaf of bread, one thin cake mixed with olive oil, and one wafer from the basket of bread without yeast that was placed in the LORD's presence. <sup>24</sup>Put all these in the hands of Aaron and his sons to be lifted up as a special offering to the LORD. <sup>25</sup>Afterward take the various breads from their hands, and burn them on the altar along with the burnt offering. It is a pleasing aroma to the LORD, a special gift for him. <sup>26</sup>Then take the breast of Aaron's ordination ram, and lift it up in the LORD's presence as a special offering to him. Then keep it as your own portion.

<sup>27</sup>"Set aside the portions of the ordination ram that belong to Aaron and his sons. This includes the breast and the thigh that were lifted up before the LORD as a special offering. <sup>28</sup>In the future, whenever the people of Israel lift up a peace offering, a portion of it must be set aside for Aaron and his descendants. This is their permanent right, and it is a sacred offering from the Israelites to the LORD.

<sup>29</sup>"Aaron's sacred garments must be preserved for his descendants who succeed him, and they will wear them when they are anointed and ordained. <sup>30</sup>The descendant who succeeds him as high priest will wear these clothes for seven days as he ministers in the Tabernacle and the Holy Place. <sup>31</sup>Take the ram used in the ordination ceremony, and burn its meat in a sacred place. <sup>32</sup>Then Aaron and his sons will eat this meat, along with the bread in the basket, at the Tabernacle entrance. <sup>33</sup>They alone may eat the meat and bread used for their purification\* in the ordination ceremony. No one else may eat them, for these things are set apart as holy. <sup>34</sup>If any of the ordination meat or bread remains until the morning, it must be burned. It may not be used for it is holy.

29:31 their atonement. 29:36a Or to make atonement. 29:36b Or by making atonement. 29:37 of choice flour... ¼ of a hin [1 liter] of pure oil... ¼ of a hin of wine. 30:2 Hebrew 1 cubit [2 centimeters] high. 30:6a Or Ark of the Testimony; also in 30:26. 30:6b Hebrew the ark of the covenant; also in 30:10b.



<sup>10</sup>Bring the young bull to the entrance of the Tabernacle, where Aaron and his sons will lay their hands on its head. <sup>11</sup>Then slaughter the bull in the LORD's presence at the entrance of the Tabernacle. <sup>12</sup>Put some of its blood on the horns of the altar with your finger, and pour out the rest at the base of the altar. <sup>13</sup>Take all the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, and burn it all on the altar. <sup>14</sup>Then take the rest of the bull, including its hide, meat, and dung, and burn it outside the camp as a sin offering.

<sup>15</sup>Next Aaron and his sons must lay their hands on the head of one of the rams. <sup>16</sup>Then slaughter the ram, and pour its blood against all sides of the altar. <sup>17</sup>Cut the ram into pieces, and wash off the internal organs and the legs. <sup>18</sup>Then burn the entire animal on the altar. This is a burnt offering to the LORD; it is a pleasing aroma, a special gift presented to the LORD.

<sup>19</sup>Now take the other ram, and have Aaron and his sons lay their hands on its head. <sup>20</sup>Then slaughter it, and apply some of its blood to the right earlobes of Aaron and his sons. <sup>21</sup>Put it on the thumbs of their right hands and the big toes of their right feet. Splatter the rest of the blood against the sides of the altar. <sup>22</sup>Then take some of the blood from the earlobes and some of the anointing oil, and sprinkle it on Aaron and his sons and on their garments. In this way, they and their garments will be set apart as holy.

<sup>23</sup>Since this is the ram for the ordination of Aaron and his sons, take the fat of the ram, including the fat of the head, the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, and burn it with the right thigh. <sup>24</sup>Then take one round loaf of bread, one thin cake mixed with olive oil, and one wafer from the basket of bread without yeast that was placed in the LORD's presence. <sup>25</sup>Put all these in the hands of Aaron and his sons to be lifted up as a special offering to the LORD. <sup>26</sup>Then take the various breads from their hands, and burn them on the altar along with the burnt offering. It is a pleasing aroma to the LORD, a special gift for him. <sup>27</sup>Then take the breast of Aaron's ordination ram, and lift it up in the LORD's presence as a special offering to him. Then keep it as your own portion.

<sup>28</sup>Set aside the portions of the ordination ram that belong to Aaron and his sons. This includes the breast and the thigh that were lifted up before the LORD as a special offering. <sup>29</sup>In the future, whenever the people of Israel lift up a burnt offering, a portion of it must be set aside for Aaron and his descendants. This is their permanent right, and it is a special offering from the Israelites to the LORD.

<sup>30</sup>Aaron's sacred garments must be preserved for his descendants who succeed him, and they will wear them when he is anointed and ordained. <sup>31</sup>The descendant who succeeds him as high priest will wear these clothes for seven generations in the Tabernacle and the Holy Place.

<sup>32</sup>Take the ram used in the ordination ceremony, and burn it in a sacred place. <sup>33</sup>Then Aaron and his sons take the fat, including the fat of the head, the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, and burn it on the altar. <sup>34</sup>They alone may eat the meat and the fat for their purification\* in the ordination ceremony. No one else may eat them, for these things are set apart as holy. <sup>35</sup>If any of the ordination meat or bread remains until the morning, it must be burned. It may not be eaten, for it is holy.

<sup>35</sup>This is how you will ordain Aaron and his sons to their offices, just as I have commanded you. The ordination ceremony will go on for seven days. <sup>36</sup>Each day you must sacrifice a young bull as a sin offering to purify them, making them right with the LORD.\* Afterward, cleanse the altar by purifying it\*; make it holy by anointing it with oil. <sup>37</sup>Purify the altar, and consecrate it every day for seven days. After that, the altar will be absolutely holy, and whatever touches it will become holy.

<sup>38</sup>These are the sacrifices you are to offer regularly on the altar. Each day, offer two lambs that are a year old, <sup>39</sup>one in the morning and the other in the evening. <sup>40</sup>With one of them, offer two quarts of choice flour mixed with one quart of pure oil of pressed olives; also, offer one quart of wine\* as a liquid offering. <sup>41</sup>Offer the other lamb in the evening, along with the same offerings of flour and wine as in the morning. It will be a pleasing aroma, a special gift presented to the LORD.

<sup>42</sup>These burnt offerings are to be made each day from generation to generation. Offer them in the LORD's presence at the Tabernacle entrance; there I will meet with you and speak with you. <sup>43</sup>I will meet the people of Israel there, in the place made holy by my glorious presence. <sup>44</sup>Yes, I will consecrate the Tabernacle and the altar, and I will consecrate Aaron and his sons to serve me as priests. <sup>45</sup>Then I will live among the people of Israel and be their God, <sup>46</sup>and they will know that I am the LORD their God. I am the one who brought them out of the land of Egypt so that I could live among them. I am the LORD their God.

### Plans for the Incense Altar

**30** Then make another altar of acacia wood for burning incense. <sup>2</sup>Make it 18 inches square and 36 inches high,\* with horns at the corners carved from the same piece of wood as the altar itself. <sup>3</sup>Overlay the top, sides, and horns of the altar with pure gold, and run a gold molding around the entire altar. <sup>4</sup>Make two gold rings, and attach them on opposite sides of the altar below the gold molding to hold the carrying poles. <sup>5</sup>Make the poles of acacia wood and overlay them with gold. <sup>6</sup>Place the incense altar just outside the inner curtain that shields the Ark of the Covenant,\* in front of the Ark's cover—the place of atonement—that covers the tablets inscribed with the terms of the covenant.\* I will meet with you there.

<sup>7</sup>Every morning when Aaron maintains the lamps, he must burn fragrant incense on the altar. <sup>8</sup>And each evening when he lights the lamps, he must again burn incense in the LORD's presence. This must be done from generation to generation. <sup>9</sup>Do not offer any unholy incense on this altar, or any burnt offerings, grain offerings, or liquid offerings.

<sup>10</sup>Once a year Aaron must purify\* the altar by smearing its horns with blood from the offering made to purify the people from their sin. This will be a regular, annual event from generation to generation, for this is the LORD's most holy altar."

### Money for the Tabernacle

<sup>11</sup>Then the LORD said to Moses, <sup>12</sup>"Whenever you take a census of the people of Israel, each man who is counted must pay a ransom for himself to the LORD. Then no plague will strike the people as you count them. <sup>13</sup>Each person who is counted must give a small piece of silver as a sacred offering

<sup>29:36a</sup> Or to make atonement. <sup>29:36b</sup> Or by making atonement for it; similarly in 29:37. <sup>29:40</sup> Hebrew  $\frac{1}{2}$  of an ephah of choice flour. . .  $\frac{1}{4}$  of a hin (1 liter) of pure oil . . .  $\frac{1}{4}$  of a hin of wine. <sup>30:2</sup> Hebrew 1 cubit (46 centimeters) long and 1 cubit wide, a square, and 36 inches high. <sup>30:6a</sup> Or Ark of the Testimony; also in 30:26. <sup>30:6b</sup> Hebrew that covers the Testimony; see note on 25:16. <sup>30:10</sup> Or ransom.



to the LORD. (This payment is half a shekel,\* based on the sanctuary shekel, which equals twenty gerahs.) <sup>14</sup>All who have reached their twentieth birthday must give this sacred offering to the LORD. <sup>15</sup>When this offering is given to the LORD to purify your lives, making you right with him,\* the rich must not give more than the specified amount, and the poor must not give less. <sup>16</sup>Receive this ransom money from the Israelites, and use it for the care of the Tabernacle.\* It will bring the Israelites to the LORD's attention, and it will purify your lives."

#### Plans for the Washbasin

<sup>17</sup>Then the LORD said to Moses, <sup>18</sup>"Make a bronze washbasin with a bronze stand. Place it between the Tabernacle and the altar, and fill it with water. <sup>19</sup>Aaron and his sons will wash their hands and feet there. <sup>20</sup>They must wash with water whenever they go into the Tabernacle to appear before the LORD and when they approach the altar to burn up their special gifts to the LORD—or they will die! <sup>21</sup>They must always wash their hands and feet, or they will die. This is a permanent law for Aaron and his descendants, to be observed from generation to generation."

#### The Anointing Oil

<sup>22</sup>Then the LORD said to Moses, <sup>23</sup>"Collect choice spices—12½ pounds of pure myrrh, 6¼ pounds of fragrant cinnamon, 6¼ pounds of fragrant calamus,\* <sup>24</sup>and 12½ pounds of cassia\*—as measured by the weight of the sanctuary shekel. Also get one gallon of olive oil.\* <sup>25</sup>Like a skilled incense maker, blend these ingredients to make a holy anointing oil. <sup>26</sup>Use this sacred oil to anoint the Tabernacle, the Ark of the Covenant, <sup>27</sup>the table and all its utensils, the lampstand and all its accessories, the incense altar, <sup>28</sup>the altar of burnt offering and all its utensils, and the washbasin with its stand. <sup>29</sup>Consecrate them to make them absolutely holy. After this, whatever touches them will also become holy.

<sup>30</sup>Anoint Aaron and his sons also, consecrating them to serve me as priests. <sup>31</sup>And say to the people of Israel, "This holy anointing oil is reserved for me from generation to generation. <sup>32</sup>It must never be used to anoint anyone else, and you must never make any blend like it for yourselves. It is holy, and you must treat it as holy. <sup>33</sup>Anyone who makes a blend like it or anoints someone other than a priest will be cut off from the community."

#### The Incense

<sup>34</sup>Then the LORD said to Moses, "Gather fragrant spices—resin droplets, mollusk shell, and galbanum—and mix these fragrant spices with pure frankincense, weighed out in equal amounts. <sup>35</sup>Using the usual techniques of the incense maker, blend the spices together and sprinkle them with salt to produce a pure and holy incense. <sup>36</sup>Grind some of the mixture into a very fine powder and put it in front of the Ark of the Covenant,\* where I will meet with you in the Tabernacle. You must treat this incense as most holy. <sup>37</sup>Never use this formula to make this incense for yourselves. It is reserved for the LORD, and you must treat it as holy. <sup>38</sup>Anyone who makes incense like this for personal use will be cut off from the community."

#### Craftsmen: Bezalel and Oholiab

**31** Then the LORD said to Moses, <sup>2</sup>"Look, I have specifically chosen Bezalel son of Uri, grandson of Hur, of the tribe of Judah. <sup>3</sup>I have filled him with the Spirit of God,

giving him great wisdom, ability, and expertise in all kinds of crafts. <sup>4</sup>He is a master craftsman, expert in working with gold, silver, and bronze. <sup>5</sup>He is skilled in engraving and mounting gemstones and in carving wood. He is a master at every craft!

<sup>6</sup>"And I have personally appointed Oholiab son of Ahisamach, of the tribe of Dan, to be his assistant. Moreover, I have given special skill to all the gifted craftsmen so they can make all the things I have commanded you to make:

- <sup>7</sup> the Tabernacle,\*
- the Ark of the Covenant;\* the Ark's cover—the place of atonement; all the furnishings of the Tabernacle;
- <sup>8</sup> the table and its utensils;
- the pure gold lampstand with all its accessories; the incense altar;
- <sup>9</sup> the altar of burnt offering with all its utensils; the washbasin with its stand;
- <sup>10</sup> the beautifully stitched garments—the sacred garments for Aaron the priest, and the garments for his sons to wear as they minister as priests;
- <sup>11</sup> the anointing oil;
- the fragrant incense for the Holy Place.

The craftsmen must make everything as I have commanded you."

#### Instructions for the Sabbath

<sup>12</sup>The LORD then gave these instructions to Moses: <sup>13</sup>"Tell the people of Israel: 'Be careful to keep my Sabbath day, for the Sabbath is a sign of the covenant between me and you from generation to generation. It is given so you may know that I am the LORD, who makes you holy. <sup>14</sup>You must keep the Sabbath day, for it is a holy day for you. Anyone who desecrates it must be put to death; anyone who works on that day will be cut off from the community. <sup>15</sup>You have six days each week for your ordinary work, but the seventh day must be a Sabbath day of complete rest, a holy day dedicated to the LORD. Anyone who works on the Sabbath must be put to death. <sup>16</sup>The people of Israel must keep the Sabbath day by observing it from generation to generation. This is a covenant obligation for all time. <sup>17</sup>It is a permanent sign of my covenant with the people of Israel. For in six days the LORD made heaven and earth, but on the seventh day he stopped working and was refreshed."

<sup>18</sup>When the LORD finished speaking with Moses on Mount Sinai, he gave him the two stone tablets inscribed with the terms of the covenant,\* written by the finger of God.

#### The Gold Calf

**32** When the people saw how long it was taking Moses to come back down the mountain, they gathered around Aaron. "Come on," they said, "make us some gods who can lead us. We don't know what happened to this fellow Moses, who brought us here from the land of Egypt."

<sup>2</sup>So Aaron said, "Take the gold rings from the ears of your wives and sons and daughters, and bring them to me."

<sup>3</sup>All the people took the gold rings from their ears and brought them to Aaron. <sup>4</sup>Then Aaron took the gold, melted it down, and molded it into the shape of a calf. When the people saw it, they exclaimed, "O Israel, these are the gods who brought you out of the land of Egypt!"

<sup>5</sup>Aaron saw how excited the people were, so he built an

altar in front of the calf. Then he announced, "Tomorrow will be a festival to the LORD!"

<sup>6</sup>The people got up early the next morning to sacrifice burnt offerings and peace offerings. After this, they celebrated with feasting and drinking, and they indulged in pagan revelry.

<sup>7</sup>The LORD told Moses, "Quick! Go down the mountain! Your people whom you brought from the land of Egypt have corrupted themselves. <sup>8</sup>How quickly they have turned away from the way I commanded them to live! They have melted down gold and made a calf, and they have bowed down and sacrificed to it. They are saying, 'These are your gods, O Israel, who brought you out of the land of Egypt.'"

<sup>9</sup>Then the LORD said, "I have seen how stubborn and rebellious these people are. <sup>10</sup>Now leave me alone so my fierce anger can blaze against them, and I will destroy them. Then I will make you, Moses, into a great nation."

<sup>11</sup>But Moses tried to pacify the LORD his God. "O LORD!" he said. "Why are you so angry with your own people whom you brought from the land of Egypt with such great power and such a strong hand? <sup>12</sup>Why let the Egyptians say, 'Their God rescued them with the evil intention of slaughtering them in the mountains and wiping them from the face of the earth?' Turn away from your fierce anger. Change your mind about this terrible disaster you have threatened against your people! <sup>13</sup>Remember your servants Abraham, Isaac, and Jacob.\* You bound yourself with an oath to them, saying, 'I will make your descendants as numerous as the stars of heaven. And I will give them all of this land that I have promised to your descendants, and they will possess it forever.'"

<sup>14</sup>So the LORD changed his mind about the terrible disaster he had threatened to bring on his people.

<sup>15</sup>Then Moses turned and went down the mountain. He held in his hands the two stone tablets inscribed with the terms of the covenant.\* They were inscribed on both sides, front and back. <sup>16</sup>These tablets were God's work; the words on them were written by God himself.

<sup>17</sup>When Joshua heard the boisterous noise of the people shouting below them, he exclaimed to Moses, "It sounds like war in the camp!"

<sup>18</sup>But Moses replied, "No, it's not a shout of victory nor the wailing of defeat. I hear the sound of a celebration."

<sup>19</sup>When they came near the camp, Moses saw the calf and the dancing, and he burned with anger. He threw the stone tablets to the ground, smashing them at the foot of the mountain. <sup>20</sup>He took the calf they had made and burned it. Then he ground it into powder, threw it into the water, and forced the people to drink it.

<sup>21</sup>Finally, he turned to Aaron and demanded, "What did these people do to you to make you bring such terrible sin upon them?"

<sup>22</sup>"Don't get so upset, my lord," Aaron replied. "You yourself know how evil these people are. <sup>23</sup>They said to me, 'Make us gods who will lead us. We don't know what happened to this fellow Moses, who brought us here from the land of Egypt.' <sup>24</sup>So I told them, 'Whoever has gold jewelry, take it off.' When they brought it to me, I simply threw it into the fire—and out came this calf!"

<sup>25</sup>Moses saw that Aaron had let the people get completely out of control, much to the amusement of their enemies.\* <sup>26</sup>So he stood at the entrance to the camp and shouted, "All you who are on the LORD's side, come here and join me." And all the Levites gathered around him.

<sup>27</sup>Hebrew *Israel*. The names "Jacob" and "Israel" are often interchanged throughout the Bible. <sup>32:15</sup> Hebrew *the two tablets of the Testimony*; see note on Exodus 25:16. The meaning of the Hebrew is unclear. <sup>32:29</sup> As in Greek and Latin versions. <sup>33:6</sup> Hebrew *Horeb*, another name for Sinai. <sup>33:7</sup> This "Tent of Meeting"

30:13 Or 0.2 ounces, or 6 grams. 30:15 Or to make atonement for your lives; similarly in 30:16. 30:16 Hebrew *Tent of Meeting*; also in 30:18, 20, 26, 36. 30:23 Hebrew *500 shekels* (5.7 kilograms) of pure myrrh, 250 shekels (2.9 kilograms) of fragrant cinnamon, 250 shekels of fragrant calamus. 30:24a Hebrew *500 shekels* (5.7 kilograms) of cassia. 30:24b Hebrew *1 hin* (3.8 liters) of olive oil. 30:36 Hebrew *in front of the Testimony*; see note on 25:16. 31:7a Hebrew *The Tent of Meeting*. 31:7b Hebrew *the Ark of the Testimony*. 31:18 Hebrew *the two tablets of the Testimony*; see note on 25:16.



in front of the calf. Then he announced, "Tomorrow will be a festival to the LORD!"

<sup>6</sup>The people got up early the next morning to sacrifice burnt offerings and peace offerings. After this, they celebrated with feasting and drinking, and they indulged in pagan revelry.

<sup>7</sup>The LORD told Moses, "Quick! Go down the mountain! Your people whom you brought from the land of Egypt have corrupted themselves. <sup>8</sup>How quickly they have turned away from the way I commanded them to live! They have melted down gold and made a calf, and they have bowed down and sacrificed to it. They are saying, 'These are your gods, O Israel, who brought you out of the land of Egypt.'"

<sup>9</sup>Then the LORD said, "I have seen how stubborn and rebellious these people are. <sup>10</sup>Now leave me alone so my fierce anger can blaze against them, and I will destroy them. Then I will make you, Moses, into a great nation."

<sup>11</sup>But Moses tried to pacify the LORD his God. "O LORD!" he said. "Why are you so angry with your own people whom you brought from the land of Egypt with such great power and such a strong hand? <sup>12</sup>Why let the Egyptians say, 'Their God rescued them with the evil intention of slaughtering them in the mountains and wiping them from the face of the earth?'"

<sup>13</sup>Remember your servants Abraham, Isaac, and Jacob. \* <sup>14</sup>Bound yourself with an oath to them, saying, 'I will make your descendants as numerous as the stars of heaven. And I will give them all of this land that I have promised to your descendants, and they will possess it forever.'"

<sup>15</sup>So the LORD changed his mind about the terrible disaster he had threatened to bring on his people.

<sup>16</sup>Then Moses turned and went down the mountain. He held in his hands the two stone tablets inscribed with the terms of the covenant. \* They were inscribed on both sides, front and back. <sup>17</sup>These tablets were God's work; the words on them were written by God himself.

<sup>18</sup>When Joshua heard the boisterous noise of the people shouting below them, he exclaimed to Moses, "It sounds like war in the camp!"

<sup>19</sup>But Moses replied, "No, it's not a shout of victory nor a wailing of defeat. I hear the sound of a celebration."

<sup>20</sup>When they came near the camp, Moses saw the calf and dancing, and he burned with anger. He threw the stone tablets to the ground, smashing them at the foot of the mountain. <sup>21</sup>He took the calf they had made and burned it. <sup>22</sup>He ground it into powder, threw it into the water, and made the people to drink it.

<sup>23</sup>Finally, he turned to Aaron and demanded, "What did the people do to you to make you bring such terrible sin upon them?"

<sup>24</sup>"Don't get so upset, my lord," Aaron replied. "You yourself know how evil these people are. <sup>25</sup>They said to me, 'Make us gods who will lead us. We don't know what happened to this fellow Moses, who brought us here from the land of Egypt.' <sup>26</sup>So I told them, 'Whoever has gold jewelry, let him bring it off.' When they brought it to me, I simply threw it into the fire—and out came this calf!"

<sup>27</sup>Moses saw that Aaron had let the people get completely out of control, much to the amusement of their enemies. \* <sup>28</sup>He stood at the entrance to the camp and shouted, "All who are on the LORD's side, come here and join me." <sup>29</sup>All the Levites gathered around him.

<sup>30</sup>Then Moses said to Aaron, "The LORD has said, 'The names of Jacob and Israel are often interchanged throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation. <sup>31</sup>23:15 Hebrew the two tablets of the Testimony; see note on 25:16. <sup>32</sup>25:25 Or out of control, and they mocked anyone who was not on the LORD's side. The meaning of the Hebrew is unclear. <sup>33</sup>29:29 As in Greek and Latin versions; Hebrew reads Today ordain yourselves. <sup>34</sup>32:30 Or to make a covenant. <sup>35</sup>33:6 Hebrew Horeb, another name for Sinai. <sup>36</sup>33:7 This "Tent of Meeting" is different from the Tabernacle described in chapters 26 and 36.

<sup>27</sup>Moses told them, "This is what the LORD, the God of Israel, says: Each of you, take your swords and go back and forth from one end of the camp to the other. Kill everyone—even your brothers, friends, and neighbors." <sup>28</sup>The Levites obeyed Moses' command, and about 3,000 people died that day.

<sup>29</sup>Then Moses told the Levites, "Today you have ordained yourselves\* for the service of the LORD, for you obeyed him even though it meant killing your own sons and brothers. Today you have earned a blessing."

### Moses Intercedes for Israel

<sup>30</sup>The next day Moses said to the people, "You have committed a terrible sin, but I will go back up to the LORD on the mountain. Perhaps I will be able to obtain forgiveness\* for your sin."

<sup>31</sup>So Moses returned to the LORD and said, "Oh, what a terrible sin these people have committed. They have made gods of gold for themselves. <sup>32</sup>But now, if you will only forgive their sin—but if not, erase my name from the record you have written!"

<sup>33</sup>But the LORD replied to Moses, "No, I will erase the name of everyone who has sinned against me. <sup>34</sup>Now go, lead the people to the place I told you about. Look! My angel will lead the way before you. And when I come to call the people to account, I will certainly hold them responsible for their sins."

<sup>35</sup>Then the LORD sent a great plague upon the people because they had worshiped the calf Aaron had made.

**33** The LORD said to Moses, "Get going, you and the people you brought up from the land of Egypt. Go up to the land I swore to give to Abraham, Isaac, and Jacob. I told them, 'I will give this land to your descendants.' <sup>2</sup>And I will send an angel before you to drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites. <sup>3</sup>Go up to this land that flows with milk and honey. But I will not travel among you, for you are a stubborn and rebellious people. If I did, I would surely destroy you along the way."

<sup>4</sup>When the people heard these stern words, they went into mourning and stopped wearing their jewelry and fine clothes. <sup>5</sup>For the LORD had told Moses to tell them, "You are a stubborn and rebellious people. If I were to travel with you for even a moment, I would destroy you. Remove your jewelry and fine clothes while I decide what to do with you." <sup>6</sup>So from the time they left Mount Sinai,\* the Israelites wore no more jewelry or fine clothes.

<sup>7</sup>It was Moses' practice to take the Tent of Meeting\* and set it up some distance from the camp. Everyone who wanted to make a request of the LORD would go to the Tent of Meeting outside the camp.

<sup>8</sup>Whenever Moses went out to the Tent of Meeting, all the people would get up and stand in the entrances of their own tents. They would all watch Moses until he disappeared inside. <sup>9</sup>As he went into the tent, the pillar of cloud would come down and hover at its entrance while the LORD spoke with Moses. <sup>10</sup>When the people saw the cloud standing at the entrance of the tent, they would stand and bow down in front of their own tents. <sup>11</sup>Inside the Tent of Meeting, the LORD would speak to Moses face to face, as one speaks to a friend. Afterward Moses would return to the camp, but the young man who assisted him, Joshua son of Nun, would remain behind in the Tent of Meeting.

\*Hebrew Israel. The names "Jacob" and "Israel" are often interchanged throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation. <sup>32</sup>15 Hebrew the two tablets of the Testimony; see note on 25:16. <sup>32</sup>25 Or out of control, and they mocked anyone who was not on the LORD's side. The meaning of the Hebrew is unclear. <sup>32</sup>29 As in Greek and Latin versions; Hebrew reads Today ordain yourselves. <sup>32</sup>30 Or to make a covenant. <sup>33</sup>6 Hebrew Horeb, another name for Sinai. <sup>33</sup>7 This "Tent of Meeting" is different from the Tabernacle described in chapters 26 and 36.



**Moses Sees the LORD's Glory**

<sup>12</sup>One day Moses said to the LORD, "You have been telling me, 'Take these people up to the Promised Land.' But you haven't told me whom you will send with me. You have told me, 'I know you by name, and I look favorably on you.'"<sup>13</sup>If it is true that you look favorably on me, let me know your ways so I may understand you more fully and continue to enjoy your favor. And remember that this nation is your very own people."

<sup>14</sup>The LORD replied, "I will personally go with you, Moses, and I will give you rest—everything will be fine for you."

<sup>15</sup>Then Moses said, "If you don't personally go with us, don't make us leave this place. <sup>16</sup>How will anyone know that you look favorably on me—on me and on your people—if you don't go with us? For your presence among us sets your people and me apart from all other people on the earth."

<sup>17</sup>The LORD replied to Moses, "I will indeed do what you have asked, for I look favorably on you, and I know you by name."

<sup>18</sup>Moses responded, "Then show me your glorious presence."

<sup>19</sup>The LORD replied, "I will make all my goodness pass before you, and I will call out my name, Yahweh,\* before you. For I will show mercy to anyone I choose, and I will show compassion to anyone I choose. <sup>20</sup>But you may not look directly at my face, for no one may see me and live." <sup>21</sup>The LORD continued, "Look, stand near me on this rock. <sup>22</sup>As my glorious presence passes by, I will hide you in the crevice of the rock and cover you with my hand until I have passed by. <sup>23</sup>Then I will remove my hand and let you see me from behind. But my face will not be seen."

**A New Copy of the Covenant**

**34** Then the LORD told Moses, "Chisel out two stone tablets like the first ones. I will write on them the same words that were on the tablets you smashed. <sup>2</sup>Be ready in the morning to climb up Mount Sinai and present yourself to me on the top of the mountain. <sup>3</sup>No one else may come with you. In fact, no one is to appear anywhere on the mountain. Do not even let the flocks or herds graze near the mountain."

<sup>4</sup>So Moses chiseled out two tablets of stone like the first ones. Early in the morning he climbed Mount Sinai as the LORD had commanded him, and he carried the two stone tablets in his hands.

<sup>5</sup>Then the LORD came down in a cloud and stood there with him; and he called out his own name, Yahweh.\* <sup>6</sup>The LORD passed in front of Moses, calling out,

"Yahweh! The LORD!

The God of compassion and mercy!

I am slow to anger

and filled with unfailing love and faithfulness.

<sup>7</sup> I lavish unfailing love to a thousand generations.\*

I forgive iniquity, rebellion, and sin.

But I do not excuse the guilty.

I lay the sins of the parents upon their children

and grandchildren;

the entire family is affected—

even children in the third and fourth generations."

<sup>8</sup>Moses immediately threw himself to the ground and worshiped. <sup>9</sup>And he said, "O LORD, if it is true that I have found favor with you, then please travel with us. Yes, this is a

stubborn and rebellious people, but please forgive our iniquity and our sins. Claim us as your own special possession."

<sup>10</sup>The LORD replied, "Listen, I am making a covenant with you in the presence of all your people. I will perform miracles that have never been performed anywhere in all the earth or in any nation. And all the people around you will see the power of the LORD—the awesome power I will display for you. <sup>11</sup>But listen carefully to everything I command you today. Then I will go ahead of you and drive out the Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites."

<sup>12</sup>"Be very careful never to make a treaty with the people who live in the land where you are going. If you do, you will follow their evil ways and be trapped. <sup>13</sup>Instead, you must break down their pagan altars, smash their sacred pillars, and cut down their Asherah poles. <sup>14</sup>You must worship no other gods, for the LORD, whose very name is Jealous, is a God who is jealous about his relationship with you."

<sup>15</sup>"You must not make a treaty of any kind with the people living in the land. They lust after their gods, offering sacrifices to them. They will invite you to join them in their sacrificial meals, and you will go with them. <sup>16</sup>Then you will accept their daughters, who sacrifice to other gods, as wives for your sons. And they will seduce your sons to commit adultery against me by worshipping other gods. <sup>17</sup>You must not make any gods of molten metal for yourselves."

<sup>18</sup>"You must celebrate the Festival of Unleavened Bread. For seven days the bread you eat must be made without yeast, just as I commanded you. Celebrate this festival annually at the appointed time in early spring, in the month of Abib,\* for that is the anniversary of your departure from Egypt."

<sup>19</sup>"The firstborn of every animal belongs to me, including the firstborn males from your herds of cattle and your flocks of sheep and goats. <sup>20</sup>A firstborn donkey may be bought back from the LORD by presenting a lamb or young goat in its place. But if you do not buy it back, you must break its neck. However, you must buy back every firstborn son."

"No one may appear before me without an offering."

<sup>21</sup>"You have six days each week for your ordinary work, but on the seventh day you must stop working, even during the seasons of plowing and harvest."

<sup>22</sup>"You must celebrate the Festival of Harvest\* with the first crop of the wheat harvest, and celebrate the Festival of the Final Harvest\* at the end of the harvest season. <sup>23</sup>Three times each year every man in Israel must appear before the Sovereign, the LORD, the God of Israel. <sup>24</sup>I will drive out the other nations ahead of you and expand your territory, so no one will covet and conquer your land while you appear before the LORD your God three times each year."

<sup>25</sup>"You must not offer the blood of my sacrificial offerings together with any baked goods containing yeast. And none of the meat of the Passover sacrifice may be kept over until the next morning."

<sup>26</sup>"As you harvest your crops, bring the very best of the first harvest to the house of the LORD your God."

"You must not cook a young goat in its mother's milk."

<sup>27</sup>Then the LORD said to Moses, "Write down all these instructions, for they represent the terms of the covenant I am making with you and with Israel."

<sup>28</sup>Moses remained there on the mountain with the LORD forty days and forty nights. In all that time he ate no bread

and drank no water. And the LORD\* wrote the terms of the covenant—the Ten Commandments\*—on the stone tablets.

<sup>29</sup>When Moses came down Mount Sinai carrying the two stone tablets inscribed with the terms of the covenant,\* he wasn't aware that his face had become radiant because he had spoken to the LORD. <sup>30</sup>So when Aaron and the people of Israel saw the radiance of Moses' face, they were afraid to come near him.

<sup>31</sup>But Moses called out to them and asked Aaron and all the leaders of the community to come over, and he talked with them. <sup>32</sup>Then all the people of Israel approached him, and Moses gave them all the instructions the LORD had given him on Mount Sinai. <sup>33</sup>When Moses finished speaking with them, he covered his face with a veil. <sup>34</sup>But whenever he went into the Tent of Meeting to speak with the LORD, he would remove the veil until he came out again. Then he would give the people whatever instructions the LORD had given him, and the people of Israel would see the radiant glow of his face. So he would put the veil over his face until he returned to speak with the LORD.

**Instructions for the Sabbath**

**35** Then Moses called together the whole community of Israel and told them, "These are the instructions the LORD has commanded you to follow. <sup>2</sup>You have six days each week for your ordinary work, but the seventh day must be a Sabbath day of complete rest, a holy day dedicated to the LORD. Anyone who works on that day must be put to death. <sup>3</sup>You must not even light a fire in any of your homes on the Sabbath."

**Offerings for the Tabernacle**

Then Moses said to the whole community of Israel, "This is what the LORD has commanded: <sup>5</sup>Take a sacred offering for the LORD. Let those with generous hearts present the following gifts to the LORD:

- gold, silver, and bronze;
- blue, purple, and scarlet thread;
- fine linen and goat hair for cloth;
- tanned ram skins and fine goatskin leather;
- acacia wood;
- olive oil for the lamps;
- spices for the anointing oil and the fragrant incense;
- onyx stones, and other gemstones to be set in the ephod and the priest's chestpiece.

<sup>10</sup>"Come, all of you who are gifted craftsmen. Construct everything that the LORD has commanded:

- the Tabernacle and its sacred tent, its covering, clasps, frames, crossbars, posts, and bases;
- the Ark and its carrying poles;
- the Ark's cover—the place of atonement;
- the inner curtain to shield the Ark;
- the table, its carrying poles, and all its utensils;
- the Bread of the Presence;
- for light, the lampstand, its accessories, the lamp cups, and the olive oil for lighting;
- the incense altar and its carrying poles;
- the anointing oil and fragrant incense;
- the curtain for the entrance of the Tabernacle;
- the altar of burnt offering;
- the bronze grating of the altar and its carrying poles and utensils;
- the washbasin with its stand;
- the curtains for the walls of the courtyard;

<sup>29</sup> Hebrew the two tablets of the Testimony; see note on 25:16. <sup>35:21</sup> Hebrew Tent of

33:19 *Yahweh* is a transliteration of the proper name *YHWH* that is sometimes rendered "Jehovah"; in this translation it is usually rendered "the LORD" (note the use of small capitals). 34:5 *Yahweh* is a transliteration of the proper name *YHWH* that is sometimes rendered "Jehovah"; in this translation it is usually rendered "the LORD" (note the use of small capitals). 34:6 See note on 34:5. 34:7 Hebrew for thousands. 34:18 Hebrew appointed time in the month of Abib. This first month of the ancient Hebrew lunar calendar usually occurs within the months of March and April. 34:22a Hebrew Festival of Weeks; compare 23:16. This was later called the Festival of Pentecost. It is celebrated today as Shavuot (or Shabuoth). 34:22b Or Festival of Ingathering. This was later called the Festival of Shelters or Festival of Tabernacles (see Lev 23:33-36). It is celebrated today as Sukkot (or Succoth). 34:28a Hebrew he. 34:28b Hebrew the ten words.



basin with its stand;  
for the walls of the courtyard:

“So Moses gave the command, and this message was sent throughout the camp: “Men and women, don’t prepare any more gifts for the sanctuary. We have enough!” So the



people stopped bringing their sacred offerings. <sup>7</sup>Their contributions were more than enough to complete the whole project.

### Building the Tabernacle

<sup>8</sup>The skilled craftsmen made ten curtains of finely woven linen for the Tabernacle. Then Bezalel\* decorated the curtains with blue, purple, and scarlet thread and with skillfully embroidered cherubim. <sup>9</sup>All ten curtains were exactly the same size—42 feet long and 6 feet wide.\* <sup>10</sup>Five of these curtains were joined together to make one long curtain, and the other five were joined to make a second long curtain. <sup>11</sup>He made fifty loops of blue yarn and put them along the edge of the last curtain in each set. <sup>12</sup>The fifty loops along the edge of one curtain matched the fifty loops along the edge of the other curtain. <sup>13</sup>Then he made fifty gold clasps and fastened the long curtains together with the clasps. In this way, the Tabernacle was made of one continuous piece.

<sup>14</sup>He made eleven curtains of goat-hair cloth to serve as a tent covering for the Tabernacle. <sup>15</sup>These eleven curtains were all exactly the same size—45 feet long and 6 feet wide.\* <sup>16</sup>Bezalel joined five of these curtains together to make one long curtain, and the other six were joined to make a second long curtain. <sup>17</sup>He made fifty loops for the edge of each large curtain. <sup>18</sup>He also made fifty bronze clasps to fasten the long curtains together. In this way, the tent covering was made of one continuous piece. <sup>19</sup>He completed the tent covering with a layer of tanned ram skins and a layer of fine goatskin leather.

<sup>20</sup>For the framework of the Tabernacle, Bezalel constructed frames of acacia wood. <sup>21</sup>Each frame was 15 feet high and 27 inches wide.\* <sup>22</sup>With two pegs under each frame. All the frames were identical. <sup>23</sup>He made twenty of these frames to support the curtains on the south side of the Tabernacle. <sup>24</sup>He also made forty silver bases—two bases under each frame, with the pegs fitting securely into the bases. <sup>25</sup>For the north side of the Tabernacle, he made another twenty frames, <sup>26</sup>with their forty silver bases, two bases under each frame. <sup>27</sup>He made six frames for the rear—the west side of the Tabernacle—<sup>28</sup>along with two additional frames to reinforce the rear corners of the Tabernacle. <sup>29</sup>These corner frames were matched at the bottom and firmly attached at the top with a single ring, forming a single corner unit. Both of these corner units were made the same way. <sup>30</sup>So there were eight frames at the rear of the Tabernacle, set in sixteen silver bases—two bases under each frame.

<sup>31</sup>Then he made crossbars of acacia wood to link the frames, five crossbars for the north side of the Tabernacle <sup>32</sup>and five for the south side. He also made five crossbars for the rear of the Tabernacle, which faced west. <sup>33</sup>He made the middle crossbar to attach halfway up the frames; it ran all the way from one end of the Tabernacle to the other. <sup>34</sup>He overlaid the frames with gold and made gold rings to hold the crossbars. Then he overlaid the crossbars with gold as well.

<sup>35</sup>For the inside of the Tabernacle, Bezalel made a special curtain of finely woven linen. He decorated it with blue, purple, and scarlet thread and with skillfully embroidered cherubim. <sup>36</sup>For the curtain, he made four posts of acacia wood and four gold hooks. He overlaid the posts with gold and set them in four silver bases.

<sup>37</sup>Then he made another curtain for the entrance to the

sacred tent. He made it of finely woven linen and embroidered it with exquisite designs using blue, purple, and scarlet thread. <sup>38</sup>This curtain was hung on gold hooks attached to five posts. The posts with their decorated tops and hooks were overlaid with gold, and the five bases were cast from bronze.

### Building the Ark of the Covenant

<sup>37</sup>Next Bezalel made the Ark of acacia wood—a sacred chest 45 inches long, 27 inches wide, and 27 inches high.\* <sup>2</sup>He overlaid it inside and outside with pure gold, and he ran a molding of gold all around it. <sup>3</sup>He cast four gold rings and attached them to its four feet, two rings on each side. <sup>4</sup>Then he made poles from acacia wood and overlaid them with gold. <sup>5</sup>He inserted the poles into the rings at the sides of the Ark to carry it.

<sup>6</sup>Then he made the Ark's cover—the place of atonement—from pure gold. It was 45 inches long and 27 inches wide.\* <sup>7</sup>He made two cherubim from hammered gold and placed them on the two ends of the atonement cover. <sup>8</sup>He molded the cherubim on each end of the atonement cover, making it all of one piece of gold. <sup>9</sup>The cherubim faced each other and looked down on the atonement cover. With their wings spread above it, they protected it.

### Building the Table

<sup>10</sup>Then Bezalel\* made the table of acacia wood, 36 inches long, 18 inches wide, and 27 inches high.\* <sup>11</sup>He overlaid it with pure gold and ran a gold molding around the edge. <sup>12</sup>He decorated it with a 3-inch border\* all around, and he ran a gold molding along the border. <sup>13</sup>Then he cast four gold rings for the table and attached them at the four corners next to the four legs. <sup>14</sup>The rings were attached near the border to hold the poles that were used to carry the table. <sup>15</sup>He made these poles from acacia wood and overlaid them with gold. <sup>16</sup>Then he made special containers of pure gold for the table—bowls, pans, jars, and pitchers—to be used in pouring out liquid offerings.

### Building the Lampstand

<sup>17</sup>Then Bezalel made the lampstand of pure, hammered gold. He made the entire lampstand and its decorations of one piece—the base, center stem, lamp cups, buds, and petals. <sup>18</sup>The lampstand had six branches going out from the center stem, three on each side. <sup>19</sup>Each of the six branches had three lamp cups shaped like almond blossoms, complete with buds and petals. <sup>20</sup>The center stem of the lampstand was crafted with four lamp cups shaped like almond blossoms, complete with buds and petals. <sup>21</sup>There was an almond bud beneath each pair of branches where the six branches extended from the center stem, all made of one piece. <sup>22</sup>The almond buds and branches were all of one piece with the center stem, and they were hammered from pure gold.

<sup>23</sup>He also made seven lamps for the lampstand, lamp snuffers, and trays, all of pure gold. <sup>24</sup>The entire lampstand along with its accessories, was made from seventy-five pounds\* of pure gold.

### Building the Incense Altar

<sup>25</sup>Then Bezalel made the incense altar of acacia wood. It was 18 inches square and 36 inches high,\* with horns at the

corners carved from the same piece of wood as the altar itself. <sup>26</sup>He overlaid the top, sides, and horns of the altar with pure gold, and he ran a gold molding around the entire altar. <sup>27</sup>He made two gold rings and attached them on opposite sides of the altar below the gold molding to hold the carrying poles. <sup>28</sup>He made the poles of acacia wood and overlaid them with gold.

<sup>29</sup>Then he made the sacred anointing oil and the fragrant incense, using the techniques of a skilled incense maker.

### Building the Altar of Burnt Offering

<sup>38</sup>Next Bezalel\* used acacia wood to construct the square altar of burnt offering. It was 7½ feet wide, 7½ feet long, and 4½ feet high.\* <sup>2</sup>He made horns for each of its four corners so that the horns and altar were all one piece. <sup>3</sup>He overlaid the altar with bronze. <sup>4</sup>Next he made all the altar utensils of bronze—the ash buckets, shovels, basins, meat forks, and firepans. <sup>5</sup>Next he made a bronze grating and installed it halfway down the side of the altar, under the ledge. <sup>6</sup>He cast four rings and attached them to the corners of the bronze grating to hold the carrying poles. <sup>7</sup>He made the poles from acacia wood and overlaid them with bronze. <sup>8</sup>He inserted the poles through the rings on the sides of the altar. The altar was hollow and was made from planks.

### Building the Washbasin

<sup>9</sup>Bezalel made the bronze washbasin and its bronze stand from bronze mirrors donated by the women who served at the entrance of the Tabernacle.\*

### Building the Courtyard

<sup>10</sup>Then Bezalel made the courtyard, which was enclosed with curtains made of finely woven linen. On the south side the curtains were 150 feet long.\* <sup>11</sup>They were held up by twenty posts set securely in twenty bronze bases. He hung the curtains with silver hooks and rings. <sup>12</sup>He made a similar set of curtains for the north side—150 feet of curtains held up by twenty posts set securely in bronze bases. He hung the curtains with silver hooks and rings. <sup>13</sup>The curtains on the west end of the courtyard were 75 feet long,\* hung with silver hooks and rings and supported by ten posts set into ten bases. <sup>14</sup>The east end, the front, was also 75 feet long.

<sup>15</sup>The courtyard entrance was on the east end, flanked by two curtains. The curtain on the right side was 22½ feet long\* and was supported by three posts set into three bases. <sup>16</sup>The curtain on the left side was also 22½ feet long and was supported by three posts set into three bases. <sup>17</sup>All the curtains used in the courtyard were made of finely woven linen. <sup>18</sup>Each post had a bronze base, and all the hooks and rings were silver. The tops of the posts of the courtyard were overlaid with silver, and the rings to hold up the curtains were made of silver.

<sup>19</sup>He made the curtain for the entrance to the courtyard of finely woven linen, and he decorated it with beautiful embroidery in blue, purple, and scarlet thread. It was 30 feet long, and its height was 7½ feet,\* just like the curtains of the courtyard walls. <sup>20</sup>It was supported by four posts, each set securely in its own bronze base. The tops of the posts were overlaid with silver, and the hooks and rings were also made of silver.

<sup>21</sup>All the tent pegs used in the Tabernacle and courtyard were made of bronze.

<sup>38:8</sup> Hebrew *he*; also in 36:16, 20, 35. See 37:1. <sup>36:9</sup> Hebrew *28 cubits* [12.9 meters] long and *4 cubits* [1.8 meters] wide. <sup>36:15</sup> Hebrew *30 cubits* [13.8 meters] long and *4 cubits* [1.8 meters] wide. <sup>36:21</sup> Hebrew *10 cubits* [4.6 meters] high and *1.5 cubits* [69 centimeters] wide. <sup>37:1</sup> Hebrew *2.5 cubits* [115 centimeters] long, *1.5 cubits* [69 centimeters] wide, and *1.5 cubits* high. <sup>37:6</sup> Hebrew *2.5 cubits* [115 centimeters] long and *1.5 cubits* [69 centimeters] wide. <sup>37:10a</sup> Hebrew *he*; also in 37:17, 25. <sup>37:10b</sup> Hebrew *2 cubits* [92 centimeters] long, *1 cubit* [46 centimeters] wide, and *1.5 cubits* [69 centimeters] high. <sup>37:12</sup> Hebrew *a border of a handbreadth* [8 centimeters]. <sup>37:24</sup> Hebrew *1 talent* [34 kilograms]. <sup>37:25</sup> Hebrew *1 cubit* [46 centimeters] long and *1 cubit* wide, a square, and *2 cubits* [92 centimeters] high.

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embroidered with gold and with blue, purple, and scarlet thread. <sup>9</sup>He made the chestpiece of a single piece of cloth folded to form a pouch nine inches\* square. <sup>10</sup>They mounted four rows of gemstones\* on it. The first row contained a red carnelian, a pale-green peridot, and an emerald. <sup>11</sup>The second row contained a turquoise, a blue lapis lazuli, and a white moonstone. <sup>12</sup>The third row contained an orange jacinth, an agate, and a purple amethyst. <sup>13</sup>The fourth row contained a blue-green beryl, an onyx, and a green jasper. All these stones were set in gold filigree. <sup>14</sup>Each stone represented one of the twelve sons of Israel, and the name of that tribe was engraved on it like a seal.

<sup>15</sup>To attach the chestpiece to the ephod, they made braided cords of pure gold thread. <sup>16</sup>They also made two settings of gold filigree and two gold rings and attached them to the top corners of the chestpiece. <sup>17</sup>They tied the two gold cords to the rings on the chestpiece. <sup>18</sup>They tied the other ends of the cords to the gold settings on the shoulder-pieces of the ephod. <sup>19</sup>Then they made two more gold rings and attached them to the inside edges of the chestpiece next to the ephod. <sup>20</sup>Then they made two more gold rings and attached them to the front of the ephod, below the shoulder-pieces, just above the knot where the decorative sash was fastened to the ephod. <sup>21</sup>They attached the bottom rings of the chestpiece to the rings on the ephod with blue cords. In this way, the chestpiece was held securely to the ephod above the decorative sash. All this was done just as the LORD had commanded Moses.

#### Additional Clothing for the Priests

<sup>22</sup>Bezalel made the robe that is worn with the ephod from a single piece of blue woven cloth, <sup>23</sup>with an opening for Aaron's head in the middle of it. The opening was reinforced with a woven collar\* so it would not tear. <sup>24</sup>They made pomegranates of blue, purple, and scarlet yarn, and attached them to the hem of the robe. <sup>25</sup>They also made bells of pure gold and placed them between the pomegranates along the hem of the robe, <sup>26</sup>with bells and pomegranates alternating all around the hem. This robe was to be worn whenever the priest ministered before the LORD, just as the LORD had commanded Moses.

<sup>27</sup>They made tunics for Aaron and his sons from fine linen cloth. <sup>28</sup>The turban and the special head coverings were made of fine linen, and the undergarments were also made of finely woven linen. <sup>29</sup>The sashes were made of finely woven linen and embroidered with blue, purple, and scarlet thread, just as the LORD had commanded Moses.

<sup>30</sup>Finally, they made the sacred medallion—the badge of holiness—of pure gold. They engraved it like a seal with these words: HOLY TO THE LORD. <sup>31</sup>They attached the medallion with a blue cord to Aaron's turban, just as the LORD had commanded Moses.

#### Moses Inspects the Work

<sup>32</sup>And so at last the Tabernacle\* was finished. The Israelites had done everything just as the LORD had commanded Moses. <sup>33</sup>And they brought the entire Tabernacle to Moses:

the sacred tent with all its furnishings, clasps, frames, crossbars, posts, and bases;

<sup>34</sup> the tent coverings of tanned ram skins and fine goatskin leather;

the inner curtain to shield the Ark;

<sup>35</sup> the Ark of the Covenant\* and its carrying poles;

the Ark's cover—the place of atonement;

<sup>36</sup> the table and all its utensils;

the Bread of the Presence;

<sup>37</sup> the pure gold lampstand with its symmetrical lamp cups, all its accessories, and the olive oil for lighting;

<sup>38</sup> the gold altar;

the anointing oil and fragrant incense;

the curtain for the entrance of the sacred tent;

<sup>39</sup> the bronze altar;

the bronze grating and its carrying poles and utensils;

the washbasin with its stand;

<sup>40</sup> the curtains for the walls of the courtyard;

the posts and their bases;

the curtain for the entrance to the courtyard;

the ropes and tent pegs;

all the furnishings to be used in worship at the Tabernacle;

<sup>41</sup> the beautifully stitched garments for the priests to wear while ministering in the Holy Place—the sacred garments for Aaron the priest, and the garments for his sons to wear as they minister as priests.

<sup>42</sup>So the people of Israel followed all of the LORD's instructions to Moses. <sup>43</sup>Then Moses inspected all their work. When he found it had been done just as the LORD had commanded him, he blessed them.

#### The Tabernacle Completed

**40** Then the LORD said to Moses, <sup>2</sup>"Set up the Tabernacle\* on the first day of the new year. <sup>3</sup>"Place the Ark of the Covenant\* inside, and install the inner curtain to enclose the Ark within the Most Holy Place. <sup>4</sup>Then bring in the table, and arrange the utensils on it. And bring in the lampstand, and set up the lamps.

<sup>5</sup>"Place the gold incense altar in front of the Ark of the Covenant. Then hang the curtain at the entrance of the Tabernacle. <sup>6</sup>Place the altar of burnt offering in front of the Tabernacle entrance. <sup>7</sup>Set the washbasin between the Tabernacle\* and the altar, and fill it with water. <sup>8</sup>Then set up the courtyard around the outside of the tent, and hang the curtain for the courtyard entrance.

<sup>9</sup>"Take the anointing oil and anoint the Tabernacle and all its furnishings to consecrate them and make them holy. <sup>10</sup>Anoint the altar of burnt offering and its utensils to consecrate them. Then the altar will become absolutely holy. <sup>11</sup>Next anoint the washbasin and its stand to consecrate them.

<sup>12</sup>"Present Aaron and his sons at the entrance of the Tabernacle, and wash them with water. <sup>13</sup>Dress Aaron with the sacred garments and anoint him, consecrating him to serve me as a priest. <sup>14</sup>Then present his sons and dress them in their tunics. <sup>15</sup>Anoint them as you did their father, so they may also serve me as priests. With their anointing, Aaron's descendants are set apart for the priesthood forever, from generation to generation."

<sup>16</sup>Moses proceeded to do everything just as the LORD had commanded him. <sup>17</sup>So the Tabernacle was set up on the first day of the first month of the second year. <sup>18</sup>Moses erected the Tabernacle by setting down its bases, inserting the frames, attaching the crossbars, and setting up the posts. <sup>19</sup>Then he spread the coverings over the Tabernacle framework and put on the protective layers, just as the LORD had commanded him.

<sup>20</sup>He took the stone tablets inscribed with the terms of the covenant and placed them\* inside the Ark. Then he attached the carrying poles to the Ark, and he set the Ark's cover—the place of atonement—on top of it. <sup>21</sup>Then he brought the Ark of the Covenant into the Tabernacle and hung the inner curtain to shield it from view, just as the LORD had commanded him.

<sup>22</sup>Next Moses placed the table in the Tabernacle, along the north side of the Holy Place, just outside the inner curtain. <sup>23</sup>And he arranged the Bread of the Presence on the table before the LORD, just as the LORD had commanded him.

<sup>24</sup>He set the lampstand in the Tabernacle across from the table on the south side of the Holy Place. <sup>25</sup>Then he lit the lamps in the LORD's presence, just as the LORD had commanded him. <sup>26</sup>He also placed the gold incense altar in the Tabernacle, in the Holy Place in front of the inner curtain. <sup>27</sup>On it he burned the fragrant incense, just as the LORD had commanded him.

<sup>28</sup>He hung the curtain at the entrance of the Tabernacle, and he placed the altar of burnt offering near the Tabernacle entrance. On it he offered a burnt offering and a grain offering, just as the LORD had commanded him.

<sup>29</sup>Next Moses placed the washbasin between the Taber-

<sup>40-20</sup> Hebrew *He placed the Testimony*; see note on 25:16.

<sup>39-9</sup> Hebrew *span* (23 centimeters). <sup>39-10</sup> The identification of some of these gemstones is uncertain. <sup>39-23</sup> The meaning of the Hebrew is uncertain. <sup>39-32</sup> Hebrew *the Tabernacle, the Tent of Meeting*; also in 39:40. <sup>39-35</sup> Or *Ark of the Testimony*. <sup>40-2a</sup> Hebrew *the Tabernacle, the Tent of Meeting*; also in 40:6, 29. <sup>40-2b</sup> Hebrew *the first day of the first month*. This day of the ancient Hebrew lunar calendar occurred in March or April. <sup>40-3</sup> Or *Ark of the Testimony*; also in 40:5, 21. <sup>40-7</sup> Hebrew *Tent of Meeting*; also in 40:12, 22, 24, 26, 30, 32, 34, 35.







# LEVITICUS

**Author** Moses, according to tradition  
**Date Written** 1445–1444 B.C.

**Content** Our entire lives should glorify God—from our religious worship to our daily tasks. With this in mind, the book of Leviticus was written as a handbook for the priests and Levites (religious servants) of Israel. Leviticus gives detailed rules concerning the daily lives of the Israelites and special procedures for the worship of the LORD. It provides instructions for offering sacrifices. Leviticus also describes the proper methods for the Israelites to observe major festivals and holidays and for the priests to carry out the duties of their office.

## Procedures for the Burnt Offering

**1** The LORD called to Moses from the Tabernacle\* and said to him, <sup>2</sup>"Give the following instructions to the people of Israel. When you present an animal as an offering to the LORD, you may take it from your herd of cattle or your flock of sheep and goats.

<sup>3</sup>"If the animal you present as a burnt offering is from the herd, it must be a male with no defects. Bring it to the entrance of the Tabernacle so you\* may be accepted by the LORD. <sup>4</sup>Lay your hand on the animal's head, and the LORD will accept its death in your place to purify you, making you right with him.\* <sup>5</sup>Then slaughter the young bull in the LORD's presence, and Aaron's sons, the priests, will present the animal's blood by splattering it against all sides of the altar that stands at the entrance to the Tabernacle. <sup>6</sup>Then skin the animal and cut it into pieces. <sup>7</sup>The sons of Aaron the priest will build a wood fire on the altar. <sup>8</sup>They will arrange the pieces of the offering, including the head and fat, on the wood burning on the altar. <sup>9</sup>But the internal organs and the legs must first be washed with water. Then the priest will burn the entire sacrifice on the altar as a burnt offering. It is a special gift, a pleasing aroma to the LORD.

<sup>10</sup>"If the animal you present as a burnt offering is from the flock, it may be either a sheep or a goat, but it must be a male with no defects. <sup>11</sup>Slaughter the animal on the north side of the altar in the LORD's presence, and Aaron's sons, the priests, will splatter its blood against all sides of the altar. <sup>12</sup>Then cut the animal in pieces, and the priests will arrange the pieces of the offering, including the head and fat, on the wood burning on the altar. <sup>13</sup>But the internal organs and the legs must first be washed with water. Then the priest will burn the entire sacrifice on the altar as a burnt offering. It is a special gift, a pleasing aroma to the LORD.

<sup>14</sup>"If you present a bird as a burnt offering to the LORD, choose either a turtledove or a young pigeon. <sup>15</sup>The priest will take the bird to the altar, wring off its head, and burn it on the altar. But first he must drain its blood against the side of the altar. <sup>16</sup>The priest must also remove the crop and the feathers\* and throw them in the ashes on the east side of the altar. <sup>17</sup>Then, grasping the bird by its wings, the priest will tear the bird open, but without tearing it apart. Then he will burn it as a burnt offering on the wood burning on the altar. It is a special gift, a pleasing aroma to the LORD.

## Procedures for the Grain Offering

**2** "When you present grain as an offering to the LORD, the offering must consist of choice flour. You are to pour olive oil on it, sprinkle it with frankincense, <sup>2</sup>and bring it to Aaron's sons, the priests. The priest will scoop out a handful

of the flour moistened with oil, together with all the frankincense, and burn this representative portion on the altar. It is a special gift, a pleasing aroma to the LORD. <sup>3</sup>The rest of the grain offering will then be given to Aaron and his sons. This offering will be considered a most holy part of the special gifts presented to the LORD.

<sup>4</sup>"If your offering is a grain offering baked in an oven, it must be made of choice flour, but without any yeast. It may be presented in the form of thin cakes mixed with olive oil or wafers spread with olive oil. <sup>5</sup>If your grain offering is cooked on a griddle, it must be made of choice flour mixed with olive oil but without any yeast. <sup>6</sup>Break it in pieces and pour olive oil on it; it is a grain offering. <sup>7</sup>If your grain offering is prepared in a pan, it must be made of choice flour and olive oil.

<sup>8</sup>"No matter how a grain offering for the LORD has been prepared, bring it to the priest, who will present it at the altar. <sup>9</sup>The priest will take a representative portion of the grain offering and burn it on the altar. It is a special gift, a pleasing aroma to the LORD. <sup>10</sup>The rest of the grain offering will then be given to Aaron and his sons as their food. This offering will be considered a most holy part of the special gifts presented to the LORD.

<sup>11</sup>"Do not use yeast in preparing any of the grain offerings you present to the LORD, because no yeast or honey may be burned as a special gift presented to the LORD. <sup>12</sup>You may add yeast and honey to an offering of the first crops of your harvest, but these must never be offered on the altar as a pleasing aroma to the LORD. <sup>13</sup>Season all your grain offerings with salt to remind you of God's eternal covenant. Never forget to add salt to your grain offerings.

<sup>14</sup>"If you present a grain offering to the LORD from the first portion of your harvest, bring fresh grain that is coarsely ground and roasted on a fire. <sup>15</sup>Put olive oil on the grain offering, and sprinkle it with frankincense. <sup>16</sup>The priest will take a representative portion of the grain moistened with oil, together with all the frankincense, and burn it as a special gift presented to the LORD.

## Procedures for the Peace Offering

**3** "If you present an animal from the herd as a peace offering to the LORD, it may be a male or a female, but it must have no defects. <sup>2</sup>Lay your hand on the animal's head and slaughter it at the entrance of the Tabernacle.\* <sup>3</sup>Then Aaron's sons, the priests, will splatter its blood against all sides of the altar. <sup>4</sup>The priest must present part of this peace offering as a special gift to the LORD. This includes all the fat around the internal organs, <sup>5</sup>the two kidneys and the fat around them near the loins, and the long lobe of the liver.

These must be removed with the kidneys, <sup>5</sup>and Aaron's sons will burn them on top of the burnt offering on the wood burning on the altar. It is a special gift, a pleasing aroma to the LORD.

<sup>6</sup>"If you present an animal from the flock as a peace offering to the LORD, it may be a male or a female, but it must have no defects. <sup>7</sup>If you present a sheep as your offering, bring it to the LORD, <sup>8</sup>lay your hand on its head, and slaughter it in front of the Tabernacle. Aaron's sons will then splatter the sheep's blood against all sides of the altar. <sup>9</sup>The priest must present the fat of this peace offering as a special gift to the LORD. This includes the fat of the broad tail cut off near the backbone, all the fat around the internal organs, <sup>10</sup>the two kidneys and the fat around them near the loins, and the long lobe of the liver. These must be removed with the kidneys, <sup>11</sup>and the priest will burn them on the altar. It is a special gift of food presented to the LORD.

<sup>12</sup>"If you present a goat as your offering, bring it to the LORD, <sup>13</sup>lay your hand on its head, and slaughter it in front of the Tabernacle. Aaron's sons will then splatter the goat's blood against all sides of the altar. <sup>14</sup>The priest must present part of this offering as a special gift to the LORD. This includes all the fat around the internal organs, <sup>15</sup>the two kidneys and the fat around them near the loins, and the long lobe of the liver. These must be removed with the kidneys, <sup>16</sup>and the priest will burn them on the altar. It is a special gift of food, a pleasing aroma to the LORD. All the fat belongs to the LORD.

<sup>17</sup>You must never eat any fat or blood. This is a permanent law for you, and it must be observed from generation to generation, wherever you live."

## Procedures for the Sin Offering

**4** Then the LORD said to Moses, <sup>2</sup>"Give the following instructions to the people of Israel. This is how you are to deal with those who sin unintentionally by doing anything that violates one of the LORD's commands.

<sup>3</sup>"If the high priest\* sins, bringing guilt upon the entire community, he must give a sin offering for the sin he has committed. He must present to the LORD a young bull with no defects. <sup>4</sup>He must bring the bull to the LORD at the entrance of the Tabernacle,\* lay his hand on the bull's head, and slaughter it before the LORD. <sup>5</sup>The high priest will then take some of the bull's blood into the Tabernacle, <sup>6</sup>dip his finger in the blood, and sprinkle it seven times before the LORD in front of the inner curtain of the sanctuary. <sup>7</sup>The priest will then put some of the blood on the horns of the altar for fragrant incense that stands in the LORD's presence inside the Tabernacle. He will pour out the rest of the bull's blood at the base of the altar for burnt offerings at the entrance of the Tabernacle. <sup>8</sup>Then the priest must remove all the fat of the bull to be offered as a sin offering. This includes all the fat around the internal organs, <sup>9</sup>the two kidneys and the fat around them near the loins, and the long lobe of the liver. He must remove these along with the kidneys, <sup>10</sup>just as he does with cattle offered as a peace offering, and burn them on the altar of burnt offerings. <sup>11</sup>But he must take whatever is left of the bull—its hide, meat, head, legs, internal organs, and dung—<sup>12</sup>and carry it away to a place outside the camp that is ceremonially clean, the place where the ashes are dumped. There, on the ash heap, he will burn it in a wood fire.

<sup>13</sup>"If the entire Israelite community sins by violating one of the LORD's commands, but the people don't realize it, they are still guilty. <sup>14</sup>When they become aware of their sin, the

1:1 Hebrew Tent of Meeting; also in 1:3, 5. 1:3 Or it. 1:4 Or to make atonement for you. 1:16 Or the crop and its contents. The meaning of the Hebrew is uncertain. 3:2 Hebrew Tent of Meeting; also in 3:8, 13.

Hebrew the anointed priest; also in 4:5, 16. 4:4 Hebrew Tent of Meeting; also in 4:26, 31, 35.



These must be removed with the kidneys,<sup>5</sup> and Aaron's sons will burn them on top of the burnt offering on the wood burning on the altar. It is a special gift, a pleasing aroma to the LORD.

<sup>6</sup>If you present an animal from the flock as a peace offering to the LORD, it may be a male or a female, but it must have no defects. <sup>7</sup>If you present a sheep as your offering, bring it to the LORD, <sup>8</sup>lay your hand on its head, and slaughter it in front of the Tabernacle. Aaron's sons will then splatter the sheep's blood against all sides of the altar. <sup>9</sup>The priest must present the fat of this peace offering as a special gift to the LORD. This includes the fat of the broad tail cut off near the backbone, all the fat around the internal organs, <sup>10</sup>the two kidneys and the fat around them near the loins, and the long lobe of the liver. These must be removed with the kidneys. <sup>11</sup>And the priest will burn them on the altar. It is a special gift of food presented to the LORD.

<sup>12</sup>If you present a goat as your offering, bring it to the LORD. <sup>13</sup>Lay your hand on its head, and slaughter it in front of the Tabernacle. Aaron's sons will then splatter the goat's blood against all sides of the altar. <sup>14</sup>The priest must present part of this offering as a special gift to the LORD. This includes all the fat around the internal organs, <sup>15</sup>the two kidneys and the fat around them near the loins, and the long lobe of the liver. These must be removed with the kidneys, and the priest will burn them on the altar. It is a special gift of food, a pleasing aroma to the LORD. All the fat belongs to the LORD.

<sup>16</sup>You must never eat any fat or blood. This is a permanent law for you, and it must be observed from generation to generation, wherever you live.

#### Procedures for the Sin Offering

<sup>17</sup>Then the LORD said to Moses, <sup>18</sup>"Give the following instructions to the people of Israel. This is how you are to deal with those who sin unintentionally by doing anything that violates one of the LORD's commands.

<sup>19</sup>"If the high priest\* sins, bringing guilt upon the entire community, he must give a sin offering for the sin he has committed. He must present to the LORD a young bull with no defects. <sup>20</sup>He must bring the bull to the LORD at the entrance of the Tabernacle,\* lay his hand on the bull's head, and slaughter it before the LORD. <sup>21</sup>The high priest will then take some of the bull's blood into the Tabernacle, <sup>22</sup>dip his finger in the blood, and sprinkle it seven times before the LORD in front of the inner curtain of the sanctuary. <sup>23</sup>The priest will then put some of the blood on the horns of the altar for burnt offerings that stands in the LORD's presence outside the Tabernacle. He will pour out the rest of the bull's blood at the base of the altar for burnt offerings at the entrance of the Tabernacle. <sup>24</sup>Then the priest must remove all the fat of the bull to be offered as a sin offering. This includes all the fat around the internal organs, <sup>25</sup>the two kidneys and the fat around them near the loins, and the long lobe of the liver. He must remove these along with the kidneys. <sup>26</sup>Just as he does with cattle offered as a peace offering, he must burn them on the altar of burnt offerings. <sup>27</sup>But he must burn whatever is left of the bull—its hide, meat, head, legs, internal organs, and dung—<sup>28</sup>and carry it away to a place outside the camp that is ceremonially clean, the place where animal wastes are dumped. There, on the ash heap, he will burn it in a wood fire.

<sup>29</sup>If the entire Israelite community sins by violating one of the LORD's commands, but the people don't realize it, they are still guilty. <sup>30</sup>When they become aware of their sin, the

people must bring a young bull as an offering for their sin and present it before the Tabernacle. <sup>31</sup>The elders of the community must then lay their hands on the bull's head and slaughter it before the LORD. <sup>32</sup>The high priest will then take some of the bull's blood into the Tabernacle, <sup>33</sup>dip his finger in the blood, and sprinkle it seven times before the LORD in front of the inner curtain. <sup>34</sup>He will then put some of the blood on the horns of the altar for fragrant incense that stands in the LORD's presence inside the Tabernacle. He will pour out the rest of the blood at the base of the altar for burnt offerings at the entrance of the Tabernacle. <sup>35</sup>Then the priest must remove all the animal's fat and burn it on the altar, <sup>36</sup>just as he does with the bull offered as a sin offering for the high priest. Through this process, the priest will purify the people, making them right with the LORD,\* and they will be forgiven. <sup>37</sup>Then the priest must take what is left of the bull and carry it outside the camp and burn it there, just as is done with the sin offering for the high priest. This offering is for the sin of the entire congregation of Israel.

<sup>38</sup>If one of Israel's leaders sins by violating one of the commands of the LORD his God but doesn't realize it, he is still guilty. <sup>39</sup>When he becomes aware of his sin, he must bring as his offering a male goat with no defects. <sup>40</sup>He must lay his hand on the goat's head and slaughter it at the place where burnt offerings are slaughtered before the LORD. This is an offering for his sin. <sup>41</sup>Then the priest will dip his finger in the blood of the sin offering and put it on the horns of the altar for burnt offerings. He will pour out the rest of the blood at the base of the altar. <sup>42</sup>Then he must burn all the goat's fat on the altar, just as he does with the peace offering. Through this process, the priest will purify the leader from his sin, making him right with the LORD, and he will be forgiven.

<sup>43</sup>If any of the common people sin by violating one of the LORD's commands, but they don't realize it, they are still guilty. <sup>44</sup>When they become aware of their sin, they must bring as an offering for their sin a female goat with no defects. <sup>45</sup>They must lay a hand on the head of the sin offering and slaughter it at the place where burnt offerings are slaughtered. <sup>46</sup>Then the priest will dip his finger in the blood and put it on the horns of the altar for burnt offerings. He will pour out the rest of the blood at the base of the altar. <sup>47</sup>Then he must remove all the goat's fat, just as he does with the fat of the peace offering. He will burn the fat on the altar, and it will be a pleasing aroma to the LORD. Through this process, the priest will purify the people, making them right with the LORD, and they will be forgiven.

<sup>48</sup>If the people bring a sheep as their sin offering, it must be a female with no defects. <sup>49</sup>They must lay a hand on the head of the sin offering and slaughter it at the place where burnt offerings are slaughtered. <sup>50</sup>Then the priest will dip his finger in the blood of the sin offering and put it on the horns of the altar for burnt offerings. He will pour out the rest of the blood at the base of the altar. <sup>51</sup>Then he must remove all the sheep's fat, just as he does with the fat of a sheep presented as a peace offering. He will burn the fat on the altar on top of the special gifts presented to the LORD. Through this process, the priest will purify the people from their sin, making them right with the LORD, and they will be forgiven.

#### Sins Requiring a Sin Offering

**5** "If you are called to testify about something you have seen or that you know about, it is sinful to refuse to testify, and you will be punished for your sin.

<sup>2</sup>"Or suppose you unknowingly touch something that is

\*the anointed priest; also in 4:5, 16.

\*the Hebrew Tent of Meeting; also in 4:5, 7, 14, 16, 18.

\*Or will make atonement for the people.



ceremonially unclean, such as the carcass of an unclean animal. When you realize what you have done, you must admit your defilement and your guilt. This is true whether it is a wild animal, a domestic animal, or an animal that scurries along the ground.

<sup>3</sup>Or suppose you unknowingly touch something that makes a person unclean. When you realize what you have done, you must admit your guilt.

<sup>4</sup>Or suppose you make a foolish vow of any kind, whether its purpose is for good or for bad. When you realize its foolishness, you must admit your guilt.

<sup>5</sup>When you become aware of your guilt in any of these ways, you must confess your sin. <sup>6</sup>Then you must bring to the LORD as the penalty for your sin a female from the flock, either a sheep or a goat. This is a sin offering with which the priest will purify you from your sin, making you right with the LORD.\*

<sup>7</sup>But if you cannot afford to bring a sheep, you may bring to the LORD two turtledoves or two young pigeons as the penalty for your sin. One of the birds will be for a sin offering, and the other for a burnt offering. <sup>8</sup>You must bring them to the priest, who will present the first bird as the sin offering. He will wring its neck but without severing its head from the body. <sup>9</sup>Then he will sprinkle some of the blood of the sin offering against the sides of the altar, and the rest of the blood will be drained out at the base of the altar. This is an offering for sin. <sup>10</sup>The priest will then prepare the second bird as a burnt offering, following all the procedures that have been prescribed. Through this process the priest will purify you from your sin, making you right with the LORD, and you will be forgiven.

<sup>11</sup>If you cannot afford to bring two turtledoves or two young pigeons, you may bring two quarts\* of choice flour for your sin offering. Since it is an offering for sin, you must not moisten it with olive oil or put any frankincense on it. <sup>12</sup>Take the flour to the priest, who will scoop out a handful as a representative portion. He will burn it on the altar on top of the special gifts presented to the LORD. It is an offering for sin. <sup>13</sup>Through this process, the priest will purify those who are guilty of any of these sins, making them right with the LORD, and they will be forgiven. The rest of the flour will belong to the priest, just as with the grain offering."

#### Procedures for the Guilt Offering

<sup>14</sup>Then the LORD said to Moses, <sup>15</sup>"If one of you commits a sin by unintentionally defiling the LORD's sacred property, you must bring a guilt offering to the LORD. The offering must be your own ram with no defects, or you may buy one of equal value with silver, as measured by the weight of the sanctuary shekel.\* <sup>16</sup>You must make restitution for the sacred property you have harmed by paying for the loss, plus an additional 20 percent. When you give the payment to the priest, he will purify you with the ram sacrificed as a guilt offering, making you right with the LORD, and you will be forgiven.

<sup>17</sup>"Suppose you sin by violating one of the LORD's commands. Even if you are unaware of what you have done, you are guilty and will be punished for your sin. <sup>18</sup>For a guilt offering, you must bring to the priest your own ram with no defects, or you may buy one of equal value. Through this process the priest will purify you from your unintentional sin, making you right with the LORD, and you will be forgiven. <sup>19</sup>This is a guilt offering, for you have been guilty of an offense against the LORD."

5:6 Or will make atonement for you for your sin; similarly in 5:10, 13, 16, 18. 0.4 ounces or 11 grams in weight. 6:1 Verses 6:1-7 are numbered 5:20-26 in Hebrew text. 6:7 Or will make atonement for you before the LORD. 6:8 Verses 6:8-30 are numbered 6:1-23 in Hebrew text. 6:16 Hebrew Tent of Meeting; also in 6:26, 30. 6:20 Hebrew 1/2 of an ephah [2.2 liters]. 6:21 The meaning of this Hebrew term is uncertain. 6:22 Hebrew the anointed priest.

#### Sins Requiring a Guilt Offering

<sup>1</sup>\*Then the LORD said to Moses, <sup>2</sup>"Suppose one of you sins against your associate and is unfaithful to the LORD. Suppose you cheat in a deal involving a security deposit, or you steal or commit fraud, <sup>3</sup>or you find lost property and lie about it, or you lie while swearing to tell the truth, or you commit any other such sin. <sup>4</sup>If you have sinned in any of these ways, you are guilty. You must give back whatever you stole, or the money you took by extortion, or the security deposit, or the lost property you found, <sup>5</sup>or anything obtained by swearing falsely. You must make restitution by paying the full price plus an additional 20 percent to the person you have harmed. On the same day you must present a guilt offering. <sup>6</sup>As a guilt offering to the LORD, you must bring to the priest your own ram with no defects, or you may buy one of equal value. <sup>7</sup>Through this process, the priest will purify you before the LORD, making you right with him,\* and you will be forgiven for any of these sins you have committed."

#### Further Instructions for the Burnt Offering

<sup>8</sup>\*Then the LORD said to Moses, <sup>9</sup>"Give Aaron and his sons the following instructions regarding the burnt offering. The burnt offering must be left on top of the altar until the next morning, and the fire on the altar must be kept burning all night. <sup>10</sup>In the morning, after the priest on duty has put on his official linen clothing and linen undergarments, he must clean out the ashes of the burnt offering and put them beside the altar. <sup>11</sup>Then he must take off these garments, change back into his regular clothes, and carry the ashes outside the camp to a place that is ceremonially clean. <sup>12</sup>Meanwhile, the fire on the altar must be kept burning; it must never go out. Each morning the priest will add fresh wood to the fire and arrange the burnt offering on it. He will then burn the fat of the peace offerings on it. <sup>13</sup>Remember, the fire must be kept burning on the altar at all times. It must never go out.

#### Further Instructions for the Grain Offering

<sup>14</sup>"These are the instructions regarding the grain offering. Aaron's sons must present this offering to the LORD in front of the altar. <sup>15</sup>The priest on duty will take from the grain offering a handful of the choice flour moistened with olive oil together with all the frankincense. He will burn this representative portion on the altar as a pleasing aroma to the LORD. <sup>16</sup>Aaron and his sons may eat the rest of the flour, but it must be baked without yeast and eaten in a sacred place within the courtyard of the Tabernacle.\* <sup>17</sup>Remember, I must never be prepared with yeast. I have given it to the priests as their share of the special gifts presented to me. Like the sin offering and the guilt offering, it is most holy. <sup>18</sup>Any of Aaron's male descendants may eat from the special gifts presented to the LORD. This is their permanent right from generation to generation. Anyone or anything that touches these offerings will become holy."

#### Procedures for the Ordination Offering

<sup>19</sup>Then the LORD said to Moses, <sup>20</sup>"On the day Aaron and his sons are anointed, they must present to the LORD a grain offering of two quarts\* of choice flour, half to be offered in the morning and half to be offered in the evening. <sup>21</sup>It must be carefully mixed with olive oil and cooked on a griddle. Then slice\* this grain offering and present it as a pleasing aroma to the LORD. <sup>22</sup>In each generation, the high priest

who succeeds Aaron must prepare this same offering. It belongs to the LORD and must be burned up completely. This is a permanent law. <sup>23</sup>All such grain offerings of a priest must be burned up entirely. None of it may be eaten."

#### Further Instructions for the Sin Offering

<sup>24</sup>Then the LORD said to Moses, <sup>25</sup>"Give Aaron and his sons the following instructions regarding the sin offering. The animal given as an offering for sin is a most holy offering, and it must be slaughtered in the LORD's presence at the place where the burnt offerings are slaughtered. <sup>26</sup>The priest who offers the sacrifice as a sin offering must eat his portion in a sacred place within the courtyard of the Tabernacle. <sup>27</sup>Anyone or anything that touches the sacrificial meat will become holy. If any of the sacrificial blood splatters on a person's clothing, the soiled garment must be washed in a sacred place. <sup>28</sup>If a clay pot is used to boil the sacrificial meat, it must then be broken. If a bronze pot is used, it must be scoured and thoroughly rinsed with water. <sup>29</sup>Any male from a priest's family may eat from this offering; it is most holy. <sup>30</sup>But the offering for sin may not be eaten if its blood was brought into the Tabernacle as an offering for purification\* in the Holy Place. It must be completely burned with fire.

#### Further Instructions for the Guilt Offering

<sup>7</sup>These are the instructions for the guilt offering. It is most holy. <sup>2</sup>The animal sacrificed as a guilt offering must be slaughtered at the place where the burnt offerings are slaughtered, and its blood must be splattered against all sides of the altar. <sup>3</sup>The priest will then offer all its fat on the altar, including the fat of the broad tail, the fat around the internal organs, <sup>4</sup>the two kidneys and the fat around them near the loins, and the long lobe of the liver. These are to be removed with the kidneys, <sup>5</sup>and the priests will burn them on the altar as a special gift presented to the LORD. This is the guilt offering. <sup>6</sup>Any male from a priest's family may eat the meat. It must be eaten in a sacred place, for it is most holy.

The same instructions apply to both the guilt offering and the sin offering. Both belong to the priest who uses them to purify someone, making that person right with the LORD.\* <sup>8</sup>In the case of the burnt offering, the priest may keep the hide of the sacrificed animal. <sup>9</sup>Any grain offering that has been baked in an oven, prepared in a pan, or cooked on a griddle belongs to the priest who presents it. <sup>10</sup>All other grain offerings, whether made of dry flour or flour moistened with olive oil, are to be shared equally among all the priests, the descendants of Aaron.

#### Further Instructions for the Peace Offering

These are the instructions regarding the different kinds of peace offerings that may be presented to the LORD. <sup>12</sup>If you present your peace offering as an expression of thanksgiving, the usual animal sacrifice must be accompanied by various kinds of bread made without yeast—thin cakes moistened with olive oil, wafers spread with oil, and cakes made of choice flour mixed with olive oil. <sup>13</sup>This peace offering of thanksgiving must also be accompanied by loaves of bread made with yeast. <sup>14</sup>One of each kind of bread must be presented as a gift to the LORD. It will then belong to the priest who splatters the blood of the peace offering against the altar. <sup>15</sup>The meat of the peace offering of thanksgiving must be eaten on the same day it is offered. None of it may be kept for the next morning.

Or an offering to make atonement. 7:7 Or to make atonement.

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## Ult Offering

and to Moses, "Suppose one of you associates and is unfaithful to the LORD, in a deal involving a security deposit, or a loan, or you find lost property and lie about it, swearing to tell the truth, or you are a witness. If you have sinned in any of these things, you must give back whatever you took by extortion, or the security deposit you found, or anything obtained by dishonest means. You must make restitution by paying back the full amount, plus an additional 20 percent to the person you wronged. On the same day you must present a guilt offering to the LORD, you must bring it in with no defects, or you may buy one with silver. In this process, the priest will purify you, making you right with him,\* and you will be forgiven of these sins you have committed.

## for the Burnt Offering

to Moses, "Give Aaron and his sons regarding the burnt offering. The left on top of the altar until the next morning the altar must be kept burning all night after the priest on duty has put on his robe and linen undergarments, he must take off these garments and put them in a place that is ceremonially clean. The garments must be kept burning all night on the altar must be kept burning all night. In the morning the priest will add fresh wood and change the burnt offering on it. He will offer the peace offerings on it. <sup>13</sup>Remember to keep the burnt offering on the altar at all times."

## for the Grain Offering

ctions regarding the grain offering  
 sent this offering to the LORD in thank-  
 ing. The duty will take from the grain of  
 choice flour moistened with olive oil  
 and frankincense. He will burn this frag-  
 rance on the altar as a pleasing aroma. The  
 priests may eat the rest of the flour offer-  
 ing with yeast and eaten in a sacred place  
 of the Tabernacle.\* 17Remembered  
 with yeast. I have given it to you  
 of the special gifts presented to me  
 and the guilt offering, it is most holy.  
 The descendants may eat from the offering  
 of the LORD. This is their permanent  
 portion, generation after generation.  
 Anyone or anything that touches  
 it will become holy."

## Ordination Offering

must present to the Lord a grain offering of choice flour, half to be offered in the evening. You shall add olive oil and cooked on a griddle. You shall bring the offering and present it as a grain offering in each generation, the high priest shall sprinkle it with the blood of the sin offering. (Leviticus 2:1-16)

who succeeds Aaron must prepare this same offering. It belongs to the LORD and must be burned up completely. This is a permanent law. <sup>23</sup>All such grain offerings of a priest must be burned up entirely. None of it may be eaten."

### Further Instructions for the Sin Offering

When the LORD said to Moses, <sup>25</sup>"Give Aaron and his sons the following instructions regarding the sin offering. The animal given as an offering for sin is a most holy offering. It must be slaughtered in the LORD's presence at the place where the burnt offerings are slaughtered. <sup>26</sup>The priest who offers the sacrifice as a sin offering must eat his portion in a sacred place within the courtyard of the Tabernacle. <sup>27</sup>Anyone or anything that touches the sacrificial meat will become holy. If any of the sacrificial blood is spattered on a person's clothing, the soiled garment must be washed in a sacred place. <sup>28</sup>If a clay pot is used to boil the sacrificial meat, it must then be broken. If a bronze pot is used, it must be scoured and thoroughly rinsed with water. <sup>29</sup>Any male from a priest's family may eat from this offering; it is most holy. <sup>30</sup>But the offering for sin may not be eaten if the animal was not brought into the Tabernacle as an offering for purification\* in the Holy Place. It must be completely burned with fire.

### Further Instructions for the Guilt Offering

These are the instructions for the guilt offering. It is most holy. <sup>2</sup>The animal sacrificed as a guilt offering shall be slaughtered at the place where the burnt offerings are slaughtered, and its blood must be splattered against all sides of the altar. <sup>3</sup>The priest will then offer all its fat on the altar, including the fat of the broad tail, the fat around the kidneys, <sup>4</sup>the two kidneys and the fat around them, the loins, and the long lobe of the liver. These are to be removed with the kidneys, <sup>5</sup>and the priests will burn them on the altar as a special gift presented to the LORD. This is the guilt offering. <sup>6</sup>Any male from a priest's family may eat it. It must be eaten in a sacred place, for it is most

The same instructions apply to both the guilt offering and the sin offering. Both belong to the priest who uses them to purify someone, making that person right with the Lord. In the case of the burnt offering, the priest may eat the hide of the sacrificed animal. <sup>9</sup>Any grain offering is to be baked in an oven, prepared in a pan, or cooked in a pot. It belongs to the priest who presents it. <sup>10</sup>All other offerings, whether made of dry flour or flour moistened with olive oil, are to be shared equally among all the descendants of Aaron.

### Instructions for the Peace Offering

offerings that may be presented to the LORD. <sup>12</sup>If your peace offering as an expression of thanks—  
the usual animal sacrifice must be accompanied by  
loaves of bread made without yeast—thin cakes  
of olive oil, wafers spread with oil, and cakes made  
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bread must also be accompanied by loaves of bread  
made without yeast. <sup>14</sup>One of each kind of bread must be pre-  
sented as a gift to the LORD. It will then belong to the priest  
who offers the blood of the peace offering against the al-  
tar. The meat of the peace offering of thanksgiving must  
be eaten on the same day it is offered. None of it may be  
left over until the next morning.

to make atonement. 7:7 Or to make atonement

<sup>16</sup>If you bring an offering to fulfill a vow or as a voluntary offering, the meat must be eaten on the same day the sacrifice is offered, but whatever is left over may be eaten on the second day. <sup>17</sup>Any meat left over until the third day must be completely burned up. <sup>18</sup>If any of the meat from the peace offering is eaten on the third day, the person who presented it will not be accepted by the LORD. You will receive no credit for offering it. By then the meat will be contaminated; if you eat it, you will be punished for your sin.

19“Meat that touches anything ceremonially unclean may not be eaten; it must be completely burned up. The rest of the meat may be eaten, but only by people who are ceremonially clean. 20If you are ceremonially unclean and you eat meat from a peace offering that was presented to the LORD, you will be cut off from the community. 21If you touch anything that is unclean (whether it is human defilement or an unclean animal or any other unclean, detestable thing) and then eat meat from a peace offering presented to the LORD, you will be cut off from the community.”

## The Forbidden Blood and Fat

22Then the LORD said to Moses, 23“Give the following instructions to the people of Israel. You must never eat fat, whether from cattle, sheep, or goats. 24The fat of an animal found dead or torn to pieces by wild animals must never be eaten, though it may be used for any other purpose. 25Anyone who eats fat from an animal presented as a special gift to the LORD will be cut off from the community. 26No matter where you live, you must never consume the blood of any bird or animal. 27Anyone who consumes blood will be cut off from the community.”

### A Portion for the Priests

<sup>28</sup>Then the LORD said to Moses, <sup>29</sup>"Give the following instructions to the people of Israel. When you present a peace offering to the LORD, bring part of it as a gift to the LORD. <sup>30</sup>Present it to the LORD with your own hands as a special gift to the LORD. Bring the fat of the animal, together with the breast, and lift up the breast as a special offering to the LORD. <sup>31</sup>Then the priest will burn the fat on the altar, but the breast will belong to Aaron and his descendants. <sup>32</sup>Give the right thigh of your peace offering to the priest as a gift. <sup>33</sup>The right thigh must always be given to the priest who offers the blood and the fat of the peace offering. <sup>34</sup>For I have reserved the breast of the special offering and the right thigh of the sacred offering for the priests. It is the permanent right of Aaron and his descendants to share in the peace offerings brought by the people of Israel. <sup>35</sup>This is their rightful share. The special gifts presented to the LORD have been reserved for Aaron and his descendants from the time they were set apart to serve the LORD as priests. <sup>36</sup>On the day they were anointed, the LORD commanded the Israelites to give these portions to the priests as their permanent share from generation to generation."

<sup>37</sup>These are the instructions for the burnt offering, the grain offering, the sin offering, and the guilt offering, as well as the ordination offering and the peace offering. <sup>38</sup>The LORD gave these instructions to Moses on Mount Sinai when he commanded the Israelites to present their offerings to the LORD in the wilderness of Sinai.

## Ordination of the Priests

**8** Then the LORD said to Moses, "Bring Aaron and his sons, along with their sacred garments, the anointing oil, the bull for the sin offering, the two rams, and the basket

20 Hebrew  $\frac{1}{2}$  of an ephah [2.2 liters].



of bread made without yeast,<sup>8</sup> and call the entire community of Israel together at the entrance of the Tabernacle.\*

<sup>4</sup>So Moses followed the LORD's instructions, and the whole community assembled at the Tabernacle entrance. <sup>5</sup>Moses announced to them, "This is what the LORD has commanded us to do!" <sup>6</sup>Then he presented Aaron and his sons and washed them with water. <sup>7</sup>He put the official tunic on Aaron and tied the sash around his waist. He dressed him in the robe, placed the ephod on him, and attached the ephod securely with its decorative sash. <sup>8</sup>Then Moses placed the chestpiece on Aaron and put the Urim and the Thummim inside it. <sup>9</sup>He placed the turban on Aaron's head and attached the gold medallion—the badge of holiness—to the front of the turban, just as the LORD had commanded him.

<sup>10</sup>Then Moses took the anointing oil and anointed the Tabernacle and everything in it, making them holy. <sup>11</sup>He sprinkled the oil on the altar seven times, anointing it and all its utensils, as well as the washbasin and its stand, making them holy. <sup>12</sup>Then he poured some of the anointing oil on Aaron's head, anointing him and making him holy for his work. <sup>13</sup>Next Moses presented Aaron's sons. He clothed them in their tunics, tied their sashes around them, and put their special head coverings on them, just as the LORD had commanded him.

<sup>14</sup>Then Moses presented the bull for the sin offering. Aaron and his sons laid their hands on the bull's head, <sup>15</sup>and Moses slaughtered it. Moses took some of the blood, and with his finger he put it on the four horns of the altar to purify it. He poured out the rest of the blood at the base of the altar. Through this process, he made the altar holy by purifying it.\* <sup>16</sup>Then Moses took all the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, and he burned it all on the altar. <sup>17</sup>He took the rest of the bull, including its hide, meat, and dung, and burned it on a fire outside the camp, just as the LORD had commanded him.

<sup>18</sup>Then Moses presented the ram for the burnt offering. Aaron and his sons laid their hands on the ram's head, <sup>19</sup>and Moses slaughtered it. Then Moses took the ram's blood and splattered it against all sides of the altar. <sup>20</sup>Then he cut the ram into pieces, and he burned the head, some of its pieces, and the fat on the altar. <sup>21</sup>After washing the internal organs and the legs with water, Moses burned the entire ram on the altar as a burnt offering. It was a pleasing aroma, a special gift presented to the LORD, just as the LORD had commanded him.

<sup>22</sup>Then Moses presented the other ram, which was the ram of ordination. Aaron and his sons laid their hands on the ram's head, <sup>23</sup>and Moses slaughtered it. Then Moses took some of its blood and applied it to the lobe of Aaron's right ear, the thumb of his right hand, and the big toe of his right foot. <sup>24</sup>Next Moses presented Aaron's sons and applied some of the blood to the lobes of their right ears, the thumbs of their right hands, and the big toes of their right feet. He then splattered the rest of the blood against all sides of the altar.

<sup>25</sup>Next Moses took the fat, including the fat of the broad tail, the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, along with the right thigh. <sup>26</sup>On top of these he placed a thin cake of bread made without yeast, a cake of bread mixed with olive oil, and a wafer spread with olive oil. All these were taken from the basket of bread made without yeast that was placed in the LORD's presence. <sup>27</sup>He put all these in the hands of Aaron and his sons, and he lifted them up as a special offering to the LORD. <sup>28</sup>Moses then took all the offerings back from them and burned them on the altar on top of the

burnt offering. This was the ordination offering. It was a pleasing aroma, a special gift presented to the LORD. <sup>29</sup>Then Moses took the breast and lifted it up as a special offering to the LORD. This was Moses' portion of the ram of ordination, just as the LORD had commanded him.

<sup>30</sup>Next Moses took some of the anointing oil and some of the blood that was on the altar, and he sprinkled them on Aaron and his garments and on his sons and their garments. In this way, he made Aaron and his sons and their garments holy.

<sup>31</sup>Then Moses said to Aaron and his sons, "Boil the remaining meat of the offerings at the Tabernacle entrance and eat it there, along with the bread that is in the basket of offerings for the ordination, just as I commanded when I said, 'Aaron and his sons will eat it.' <sup>32</sup>Any meat or bread that is left over must then be burned up. <sup>33</sup>You must not leave the Tabernacle entrance for seven days, for that is when the ordination ceremony will be completed. <sup>34</sup>Everything we have done today was commanded by the LORD in order to purify you, making you right with him.\* <sup>35</sup>Now stay at the entrance of the Tabernacle day and night for seven days, and do everything the LORD requires. If you fail to do this, you will die, for this is what the LORD has commanded." <sup>36</sup>So Aaron and his sons did everything the LORD had commanded through Moses.

### The Priests Begin Their Work

**9** After the ordination ceremony, on the eighth day, Moses called together Aaron and his sons and the elders of Israel. <sup>2</sup>He said to Aaron, "Take a young bull for a sin offering and a ram for a burnt offering, both without defects, and present them to the LORD. <sup>3</sup>Then tell the Israelites, 'Take a male goat for a sin offering, and take a calf and a lamb, both a year old and without defects, for a burnt offering. <sup>4</sup>Also take a bull\* and a ram for a peace offering and flour moistened with olive oil for a grain offering. Present all these offerings to the LORD because the LORD will appear to you today.'"

<sup>5</sup>So the people presented all these things at the entrance of the Tabernacle,\* just as Moses had commanded. Then the whole community came forward and stood before the LORD. <sup>6</sup>And Moses said, "This is what the LORD has commanded you to do so that the glory of the LORD may appear to you."

<sup>7</sup>Then Moses said to Aaron, "Come to the altar and sacrifice your sin offering and your burnt offering to purify yourself and the people. Then present the offerings of the people to purify them, making them right with the LORD\* just as he has commanded."

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

<sup>12</sup>Next Aaron slaughtered the animal for the burnt offering. His sons brought him the blood, and he splattered it against all sides of the altar. <sup>13</sup>Then they handed him each piece of the burnt offering, including the head, and he burned them on the altar. <sup>14</sup>Then he washed the internal organs and the legs and burned them on the altar along with the rest of the burnt offering.

<sup>15</sup>Next Aaron presented the offerings of the people. He slaughtered the people's goat and presented it as an offering

for their sin, just as he had first done with the offering for his own sin. <sup>16</sup>Then he presented the burnt offering and sacrificed it in the prescribed way. <sup>17</sup>He also presented the grain offering, burning a handful of the flour mixture on the altar, in addition to the regular burnt offering for the morning.

<sup>18</sup>Then Aaron slaughtered the bull and the ram for the people's peace offering. His sons brought him the blood, and he splattered it against all sides of the altar. <sup>19</sup>Then he took the fat of the bull and the ram—the fat of the broad tail and from around the internal organs—along with the kidneys and the long lobes of the livers. <sup>20</sup>He placed these fat portions on top of the breasts of these animals and burned them on the altar. <sup>21</sup>Aaron then lifted up the breasts and right thighs as a special offering to the LORD, just as Moses had commanded.

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

### The Sin of Nadab and Abihu

**10** Aaron's sons Nadab and Abihu put coals of fire in their incense burners and sprinkled incense over them. In this way, they disobeyed the LORD by burning before him the wrong kind of fire, different than he had commanded. <sup>2</sup>So fire blazed forth from the LORD's presence and burned them up, and they died there before the LORD.

<sup>3</sup>Then Moses said to Aaron, "This is what the LORD meant when he said,

I will display my holiness through those who come near me. I will display my glory before all the people."

And Aaron was silent.

<sup>4</sup>Then Moses called for Mishael and Elzaphan, Aaron's cousins, the sons of Aaron's uncle Uzziel. He said to them, "Come forward and carry away the bodies of your relatives from in front of the sanctuary to a place outside the camp." <sup>5</sup>So they came forward and picked them up by their garments and carried them out of the camp, just as Moses had commanded.

<sup>6</sup>Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not show grief by leaving your hair uncombed\* or by tearing your clothes. If you do, you will die, and the LORD's anger will strike the whole community of Israel. However, the rest of the Israelites, your relatives, may mourn because of the LORD's fiery destruction of Nadab and Abihu. <sup>7</sup>But you must not leave the entrance of the Tabernacle\* or you will die, for you have been anointed with the LORD's anointing oil." So they did as Moses commanded.

### Instructions for Priestly Conduct

<sup>8</sup>Then the LORD said to Aaron, "You and your descendants must never drink wine or any other alcoholic drink before going into the Tabernacle. If you do, you will die. This is a permanent law for you, and it must be observed from generation to generation. <sup>9</sup>You must distinguish between what is sacred and what is common, between what is ceremonially

<sup>8:3</sup> Or by uncovering your heads. <sup>10:7</sup> Hebrew Tent of Meeting; also in 10:9. <sup>10:11</sup> Identification of some of the animals, birds, and insects in this chapter is uncertain.

<sup>8:3</sup> Hebrew Tent of Meeting; also in 8:4, 31, 33, 35. <sup>8:15</sup> Or by making atonement for it; or that offerings for purification might be made on it. <sup>8:34</sup> Or to make atonement for you. <sup>9:4</sup> Or cow; also in 9:18, 19. <sup>9:5</sup> Hebrew Tent of Meeting; also in 9:23. <sup>9:7</sup> Or to make atonement for them.



his was the ordination offering. It was a special gift presented to the LORD. <sup>29</sup>Then Aaron lifted it up as a special offering to the LORD, just as I commanded when I commanded him.

Take some of the anointing oil and some of the blood on the altar, and he sprinkled them on Aaron and on his sons and their garments, and on Aaron and his sons and their garments.

Aaron and his sons, "Boil the offerings at the Tabernacle entrance along with the bread that is in the basket of ordination, just as I commanded when I said to you. <sup>32</sup>Any meat or bread that is burned up. <sup>33</sup>You must not leave the offering for seven days, for that is when the offering will be completed. <sup>34</sup>Everything we have commanded by the LORD in order to purify you with him. <sup>35</sup>Now stay at the entrance of the Tabernacle day and night for seven days, and as I require. If you fail to do this, you will be cut off from the LORD. <sup>36</sup>So Aaron did everything the LORD had commanded.

### In Their Work

On the eighth day, Moses called Aaron and his sons and the elders of Israel. "Take a young bull for a sin offering, both without defects and a year old. <sup>3</sup>Then tell the Israelites, 'Take a bull, a ram, a goat, a lamb, and a kid, all without defects, for a burnt offering. <sup>4</sup>Also take for a peace offering and flour moistened with oil. Present all these offerings to the LORD, and he will appear to you today. <sup>5</sup>Presented all these things at the entrance of the Tabernacle, just as Moses had commanded. Then the community came forward and stood before the LORD. <sup>6</sup>Then Moses said, 'This is what the LORD has commanded, so that the glory of the LORD may appear to you.'

Aaron, "Come to the altar and slaughter the bull and your burnt offering to purify the people. Then present the offerings of the bull, making them right with the LORD as I commanded."

Aaron and slaughtered the bull and himself. <sup>9</sup>His sons brought him the blood, and he put it on the horns of the altar. <sup>10</sup>Then he poured the rest of the blood at the base of the altar. <sup>11</sup>He placed the fat, the kidneys, and the liver from the sin offering, just as I commanded Moses. <sup>12</sup>The meat and the skin he burned outside the camp.

Aaron slaughtered the animal for the burnt offering, and he brought him the blood, and he splattered it on the altar. <sup>13</sup>Then they handed him the offering, including the head and the fat. <sup>14</sup>Then he washed the internal organs and burned them on the altar along with the burnt offering.

Aaron presented the offerings of the people's goat and presented it as an offering for purification might be made on the day. <sup>9:7</sup> Or to make atonement for them.

for their sin, just as he had first done with the offering for his own sin. <sup>16</sup>Then he presented the burnt offering and sacrificed it in the prescribed way. <sup>17</sup>He also presented the grain offering, burning a handful of the flour mixture on the altar, in addition to the regular burnt offering for the morning.

Then Aaron slaughtered the bull and the ram for the people's peace offering. His sons brought him the blood, and he splattered it against all sides of the altar. <sup>19</sup>Then he took the fat of the bull and the ram—the fat of the broad tail and from around the internal organs—along with the kidneys and the long lobes of the livers. <sup>20</sup>He placed these fat portions on top of the breasts of these animals and burned them on the altar. <sup>21</sup>Aaron then lifted up the breasts and thigh thighs as a special offering to the LORD, just as Moses had commanded.

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

### The Sin of Nadab and Abihu

**10** Aaron's sons Nadab and Abihu put coals of fire in their incense burners and sprinkled incense over them. In this way, they disobeyed the LORD by burning before him the wrong kind of fire, different than he had commanded. <sup>2</sup>So fire blazed forth from the LORD's presence and consumed them up, and they died there before the LORD.

Then Moses said to Aaron, "This is what the LORD meant when he said,

- I will display my holiness through those who come near me.
- I will display my glory before all the people."

And Aaron was silent.

Then Moses called for Mishael and Elzaphan, Aaron's sons, the sons of Aaron's uncle Uzziel. He said to them, "Come forward and carry away the bodies of your relatives who died in front of the sanctuary to a place outside the camp." They came forward and picked them up by their garments and carried them out of the camp, just as Moses had commanded.

Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not show grief by leaving your hair uncombed\* or wearing your clothes. If you do, you will die, and the LORD's anger will strike the whole community of Israel. However, the rest of the Israelites, your relatives, may grieve because of the LORD's fiery destruction of Nadab and Abihu. But you must not leave the entrance of the Tabernacle, for you will die, for you have been anointed with the anointing oil." So they did as Moses commanded.

### Instructions for Priestly Conduct

Then the LORD said to Aaron, <sup>9</sup>"You and your descendants must never drink wine or any other alcoholic drink before you enter the Tabernacle. If you do, you will die. This is a permanent law for you, and it must be observed from generation to generation. <sup>10</sup>You must distinguish between what is holy and what is common, between what is ceremonially

clean and what is unclean. <sup>10:7</sup> Hebrew Tent of Meeting; also in 10:9. <sup>10:11</sup> Or to make atonement for the people before the LORD. <sup>11:4</sup> The

unclean and what is clean. <sup>11</sup>And you must teach the Israelites all the decrees that the LORD has given them through Moses."

Then Moses said to Aaron and his remaining sons, Eleazar and Ithamar, "Take what is left of the grain offering after a portion has been presented as a special gift to the LORD, and eat it beside the altar. Make sure it contains no yeast, for it is most holy. <sup>13</sup>You must eat it in a sacred place, for it has been given to you and your descendants as your portion of the special gifts presented to the LORD. These are the commands I have been given. <sup>14</sup>But the breast and thigh that were lifted up as a special offering may be eaten in any place that is ceremonially clean. These parts have been given to you and your descendants as your portion of the peace offerings presented by the people of Israel. <sup>15</sup>You must lift up the thigh and breast as a special offering to the LORD, along with the fat of the special gifts. These parts will belong to you and your descendants as your permanent right, just as the LORD has commanded."

Moses then asked them what had happened to the goat of the sin offering. When he discovered it had been burned up, he became very angry with Eleazar and Ithamar, Aaron's remaining sons. <sup>17</sup>"Why didn't you eat the sin offering in the sacred area?" he demanded. "It is a holy offering! The LORD has given it to you to remove the guilt of the community and to purify the people, making them right with the LORD. <sup>18</sup>Since the animal's blood was not brought into the Holy Place, you should have eaten the meat in the sacred area as I ordered you."

Then Aaron answered Moses, "Today my sons presented both their sin offering and their burnt offering to the LORD. And yet this tragedy has happened to me. If I had eaten the people's sin offering on such a tragic day as this, would the LORD have been pleased?" <sup>20</sup>And when Moses heard this, he was satisfied.

### Ceremonially Clean and Unclean Animals

**11** Then the LORD said to Moses and Aaron, <sup>2</sup>"Give the following instructions to the people of Israel.

"Of all the land animals, these are the ones you may use for food. <sup>3</sup>You may eat any animal that has completely split hooves and chews the cud. <sup>4</sup>You may not, however, eat the following animals\* that have split hooves or that chew the cud, but not both. The camel chews the cud but does not have split hooves, so it is ceremonially unclean for you. <sup>5</sup>The hyrax\* chews the cud but does not have split hooves, so it is unclean. <sup>6</sup>The hare chews the cud but does not have split hooves, so it is unclean. <sup>7</sup>The pig has evenly split hooves but does not chew the cud, so it is unclean. <sup>8</sup>You may not eat the meat of these animals or even touch their carcasses. They are ceremonially unclean for you.

"Of all the marine animals, these are ones you may use for food. You may eat anything from the water if it has both fins and scales, whether taken from salt water or from streams. <sup>10</sup>But you must never eat animals from the sea or from rivers that do not have both fins and scales. They are detestable to you. This applies both to little creatures that live in shallow water and to all creatures that live in deep water. <sup>11</sup>They will always be detestable to you. You must never eat their meat or even touch their dead bodies. <sup>12</sup>Any marine animal that does not have both fins and scales is detestable to you.

<sup>13</sup>These are the birds that are detestable to you. You must never eat them: the griffon vulture, the bearded vulture, the black vulture, <sup>14</sup>the kite, falcons of all kinds, <sup>15</sup>ravens of all

<sup>10:17</sup> Or to make atonement for the people before the LORD. <sup>11:4</sup> The

<sup>11:5</sup> Or coney, or rock badger.



kinds, <sup>16</sup>the eagle owl, the short-eared owl, the seagull, hawks of all kinds, <sup>17</sup>the little owl, the cormorant, the great owl, <sup>18</sup>the barn owl, the desert owl, the Egyptian vulture, <sup>19</sup>the stork, herons of all kinds, the hoopoe, and the bat.

<sup>20</sup>You must not eat winged insects that walk along the ground; they are detestable to you. <sup>21</sup>You may, however, eat winged insects that walk along the ground and have jointed legs so they can jump. <sup>22</sup>The insects you are permitted to eat include all kinds of locusts, bald locusts, crickets, and grasshoppers. <sup>23</sup>All other winged insects that walk along the ground are detestable to you.

<sup>24</sup>The following creatures will make you ceremonially unclean. If any of you touch their carcasses, you will be defiled until evening. <sup>25</sup>If you pick up their carcasses, you must wash your clothes, and you will remain defiled until evening.

<sup>26</sup>Any animal that has split hooves that are not evenly divided or that does not chew the cud is unclean for you. If you touch the carcass of such an animal, you will be defiled. <sup>27</sup>Of the animals that walk on all fours, those that have paws are unclean. If you touch the carcass of such an animal, you will be defiled until evening. <sup>28</sup>If you pick up its carcass, you must wash your clothes, and you will remain defiled until evening. These animals are unclean for you.

<sup>29</sup>Of the small animals that scurry along the ground, these are unclean for you: the mole rat, the rat, large lizards of all kinds, <sup>30</sup>the gecko, the monitor lizard, the common lizard, the sand lizard, and the chameleon. <sup>31</sup>All these small animals are unclean for you. If any of you touch the dead body of such an animal, you will be defiled until evening. <sup>32</sup>If such an animal dies and falls on something, that object will be unclean. This is true whether the object is made of wood, cloth, leather, or burlap. Whatever its use, you must dip it in water, and it will remain defiled until evening. After that, it will be ceremonially clean and may be used again.

<sup>33</sup>If such an animal falls into a clay pot, everything in the pot will be defiled, and the pot must be smashed. <sup>34</sup>If the water from such a container spills on any food, the food will be defiled. And any beverage in such a container will be defiled. <sup>35</sup>Any object on which the carcass of such an animal falls will be defiled. If it is an oven or hearth, it must be destroyed, for it is defiled, and you must treat it accordingly.

<sup>36</sup>However, if the carcass of such an animal falls into a spring or a cistern, the water will still be clean. But anyone who touches the carcass will be defiled. <sup>37</sup>If the carcass falls on seed grain to be planted in the field, the seed will still be considered clean. <sup>38</sup>But if the seed is wet when the carcass falls on it, the seed will be defiled.

<sup>39</sup>If an animal you are permitted to eat dies and you touch its carcass, you will be defiled until evening. <sup>40</sup>If you eat any of its meat or carry away its carcass, you must wash your clothes, and you will remain defiled until evening.

<sup>41</sup>All small animals that scurry along the ground are detestable, and you must never eat them. <sup>42</sup>This includes all animals that slither along on their bellies, as well as those with four legs and those with many feet. All such animals that scurry along the ground are detestable, and you must never eat them. <sup>43</sup>Do not defile yourselves by touching them. You must not make yourselves ceremonially unclean because of them. <sup>44</sup>For I am the LORD your God. You must consecrate yourselves and be holy, because I am holy. So do not defile yourselves with any of these small animals that scurry along the ground. <sup>45</sup>For I, the LORD, am the one who brought you up from the land of Egypt, that I might be your God. Therefore, you must be holy because I am holy.

<sup>46</sup>These are the instructions regarding land animals,

birds, marine creatures, and animals that scurry along the ground. <sup>47</sup>By these instructions you will know what is unclean and clean, and which animals may be eaten and which may not be eaten."

#### Purification after Childbirth

**12** The LORD said to Moses, <sup>2</sup>"Give the following instructions to the people of Israel. If a woman becomes pregnant and gives birth to a son, she will be ceremonially unclean for seven days, just as she is unclean during her menstrual period. <sup>3</sup>On the eighth day the boy's foreskin must be circumcised. <sup>4</sup>After waiting thirty-three days, she will be purified from the bleeding of childbirth. During this time of purification, she must not touch anything that is set apart as holy. And she must not enter the sanctuary until her time of purification is over. <sup>5</sup>If a woman gives birth to a daughter, she will be ceremonially unclean for two weeks, just as she is unclean during her menstrual period. After waiting sixty-six days, she will be purified from the bleeding of childbirth.

<sup>6</sup>"When the time of purification is completed for either a son or a daughter, the woman must bring a one-year-old lamb for a burnt offering and a young pigeon or turtledove for a purification offering. She must bring her offerings to the priest at the entrance of the Tabernacle. <sup>7</sup>The priest will then present them to the LORD to purify her. <sup>8</sup>Then she will be ceremonially clean again after her bleeding at childbirth. These are the instructions for a woman after the birth of a son or a daughter.

<sup>9</sup>"If a woman cannot afford to bring a lamb, she must bring two turtledoves or two young pigeons. One will be for the burnt offering and the other for the purification offering. The priest will sacrifice them to purify her, and she will be ceremonially clean."

#### Serious Skin Diseases

**13** The LORD said to Moses and Aaron, <sup>2</sup>"If anyone has a swelling or a rash or discolored skin that might develop into a serious skin disease,\* that person must be brought to Aaron the priest or to one of his sons. <sup>3</sup>The priest will examine the affected area of the skin. If the hair in the affected area has turned white and the problem 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.

<sup>4</sup>"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 has not turned white, the priest will quarantine the person for seven days. <sup>5</sup>On the seventh day the priest will make another examination. If he finds the affected area has not changed and the problem has not spread on the skin, the priest will quarantine the person for seven more days. <sup>6</sup>On the seventh day the priest will make another examination. If he finds the affected area has faded and has not spread, the priest will pronounce the person ceremonially clean. It was only a rash. The person's clothing must be washed, and the person will be ceremonially clean. <sup>7</sup>But if the rash continues to spread after the person has been examined by the priest and has been pronounced clean, the infected person must return to be examined again. <sup>8</sup>If the priest finds that the rash has spread, he must pronounce the person ceremonially unclean, for it is indeed a skin disease.

<sup>9</sup>"Anyone who develops a serious skin disease must go to the priest for an examination. <sup>10</sup>If the priest finds a white swelling on the skin, and some hair on the spot has turned

white, and there is an open sore in the affected area, <sup>11</sup>it is a chronic skin disease, and the priest must pronounce the person ceremonially unclean. In such cases the person need not be quarantined, for it is obvious that the skin is defiled by the disease.

<sup>12</sup>"Now suppose the disease has spread all over the person's skin, covering the body from head to foot. <sup>13</sup>When the priest examines the infected person and finds that the disease covers the entire body, he will pronounce the person ceremonially clean. Since the skin has turned completely white, the person is clean. <sup>14</sup>But if any open sores appear, the infected person will be pronounced ceremonially unclean. <sup>15</sup>The priest must make this pronouncement as soon as he sees an open sore, since open sores indicate the presence of a skin disease. <sup>16</sup>However, if the open sores heal and turn white like the rest of the skin, the person must return to the priest <sup>17</sup>for another examination. If the affected areas have indeed turned white, the priest will then pronounce the person ceremonially clean by declaring, 'You are clean!'

<sup>18</sup>"If anyone has a boil on the skin that has started to heal, but a white swelling or a reddish white spot develops in its place, that person must go to the priest to be examined. <sup>19</sup>If the priest examines it and finds it to be more than skin-deep, and if the hair in the affected area has turned white, the priest must pronounce the person ceremonially unclean. The boil has become a serious skin disease. <sup>21</sup>But if the priest finds no white hair on the affected area and the problem appears to be no more than skin-deep and has faded, the priest must quarantine the person for seven days. <sup>22</sup>During that time the affected area spreads on the skin, the priest must pronounce the person ceremonially unclean, because it is a serious disease. <sup>23</sup>But if the area grows no larger and does not spread, it is merely the scar from the boil, and the priest will pronounce the person ceremonially clean.

<sup>24</sup>"If anyone has suffered a burn on the skin and the burned area changes color, becoming either reddish white or shiny white, <sup>25</sup>the priest must examine it. If he finds that the hair in the affected area has turned white and the problem appears to be more than skin-deep, a skin disease has broken out in the burn. The priest must then pronounce the person ceremonially unclean, for it is clearly a serious skin disease. <sup>26</sup>But if the priest finds no white hair on the affected area and the problem appears to be no more than skin-deep and has faded, the priest must quarantine the infected person for seven days. <sup>27</sup>On the seventh day the priest must examine the person again. If the affected area has spread on the skin, the priest must pronounce that person ceremonially unclean, for it is clearly a serious skin disease. <sup>28</sup>But if the affected area has not changed or spread on the skin and has faded, it is simply a swelling from the burn. The priest will then pronounce the person ceremonially clean, for it is only the scar from the burn.

<sup>29</sup>"If anyone, either a man or woman, has a sore on the head or chin, <sup>30</sup>the priest must examine it. If he finds it is more than skin-deep and has fine yellow hair on it, the priest must pronounce the person ceremonially unclean. It is a scabby sore of the head or chin. <sup>31</sup>If the priest examines the scabby sore and finds that it is only skin-deep but there is black hair on it, he must quarantine the person for seven days. <sup>32</sup>On the seventh day the priest must examine the sore again. If he finds that the scabby sore has not spread, and there is no yellow hair on it, and it appears to be skin-deep, <sup>33</sup>the person must shave off all hair except the hair on the affected area. Then the priest must quarantine

12:6 Hebrew Tent of Meeting. 12:7 Or to make atonement for her; also in 12:8. 13:2a Traditionally rendered leprosy. The Hebrew word used throughout this passage is used to describe various skin diseases. 13:2b Or one of his descendants.

13:47 Traditionally rendered leprosy. The Hebrew term used throughout this passage is used to describe various skin diseases described in 13:1-46. 13:55 The meaning of the Hebrew is uncertain.



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Moses, 24 Give the following instruction to the people of Israel. If a woman becomes pregnant and gives birth to a son, she will be ceremonially unclean just as she is unclean during her menstrual period. On the eighth day the boy's foreskin will be circumcised. After waiting thirty-three days, she will be ceremonially unclean for the bleeding of childbirth. During this time she must not touch anything that is set apart, and she must not enter the sanctuary until her period of uncleanness is over. 25 If a woman gives birth to a daughter, she will be ceremonially unclean for two weeks, just as during her menstrual period. After the waiting period she will be purified from the bleeding of childbirth.

purification is completed for either a woman must bring a one-year-old lamb and a young pigeon or turtle dove. She must bring her offerings to the entrance of the Tabernacle.\* 7 The priest is to take them to purify her.\* Then she can again after her bleeding at childbirth. 8 Instructions for a woman after the birth of a son: If she is poor and cannot afford to bring a lamb, she must bring two young pigeons. One will be for her purification and the other for the purification offering. The priest is to sacrifice them to purify her, and she will be clean.

to Moses and Aaron, "If anyone has a rash or discolored skin that might be a skin disease,\* that person must be brought to the priest or to one of his sons.\* The priest is to examine the affected area of the skin. If the rash has turned white and the problem appears to be a skin-deep, it is a serious skin disease. If the priest examines it must pronounce the person unclean.

A area of the skin is only a white discoloration, it is not to be more than skin-deep, and it is not turned white, the priest will examine the person seven days. <sup>50</sup>On the seventh day the priest will re-examine him. If he finds the affliction has not spread, he will quarantine the person for seven more days. If the affected area has faded and has not increased, the priest will pronounce the person ceremonially clean. The person's clothing must be washed. The person will be ceremonially clean. But if the affliction has spread after the person has been examined and pronounced clean, the priest must examine the person again. <sup>51</sup>If the priest finds the affliction has increased, he must pronounce the person unclean. It is indeed a skin disease.

and some hair on the spot has turned  
red. This is called *leprosy*. The Hebrew word used in the Bible is *tsara'at*.

white, and there is an open sore in the affected area,<sup>11</sup> it is a chronic skin disease, and the priest must pronounce the person ceremonially unclean. In such cases the person need not be quarantined, for it is obvious that the skin is defiled by the disease.

Now suppose the disease has spread all over the person's skin, covering the body from head to foot. <sup>13</sup>When the priest examines the infected person and finds that the disease covers the entire body, he will pronounce the person ceremonially clean. Since the skin has turned completely white, the person is clean. <sup>14</sup>But if any open sores appear, the infected person will be pronounced ceremonially unclean. <sup>15</sup>The priest must make this pronouncement as soon as he sees an open sore, since open sores indicate the presence of a skin disease. <sup>16</sup>However, if the open sores heal and turn white like the rest of the skin, the person must return to the priest <sup>17</sup>for another examination. If the affected areas indeed turned white, the priest will then pronounce the person ceremonially clean by declaring, 'You are clean!'

20 If anyone has a boil on the skin that has started to heal, and a white swelling or a reddish white spot develops in its place, that person must go to the priest to be examined. 20f If the priest examines it and finds it to be more than skin-deep, and if the hair in the affected area has turned white, the priest must pronounce the person ceremonially unclean. The boil has become a serious skin disease. 21 But if the priest finds no white hair on the affected area and the person appears to be no more than skin-deep and has not spread, the priest must quarantine the person for seven days. 22 If during that time the affected area spreads on the skin, the priest must pronounce the person ceremonially unclean, because it is a serious disease. 23 But if the area grows larger and does not spread, it is merely the scar from the boil, and the priest will pronounce the person ceremonially clean.

anyone has suffered a burn on the skin and the area changes color, becoming either reddish white or white, <sup>25</sup>the priest must examine it. If he finds that the area has turned white and the problem appears to be more than skin-deep, a skin disease has broken out in the burn. The priest must then pronounce the person ceremonially unclean, for it is clearly a serious skin disease. <sup>26</sup>But if the priest finds no white hair on the affected area and the problem appears to be no more than skin-deep and has faded, the priest must quarantine the infected person for seven days. <sup>27</sup>On the seventh day the priest must examine the person again. If the affected area has spread on the skin, the priest must pronounce that person ceremonially unclean, for it is clearly a serious skin disease. <sup>28</sup>But if the affected area has not changed or spread on the skin and has faded, it is simply a swelling from the burn. The priest will then pronounce the person ceremonially clean, for it is only the scar from the burn.

anyone, either a man or woman, has a sore on the skin, <sup>30</sup>the priest must examine it. If he finds it is skin-deep and has fine yellow hair on it, the priest must pronounce the person ceremonially unclean. It is a sore of the head or chin. <sup>31</sup>If the priest examines the sore and finds that it is only skin-deep but there is hair on it, he must quarantine the person for seven days. <sup>32</sup>On the seventh day the priest must examine the sore again. If he finds that the scabby sore has not healed, and there is no yellow hair on it, and it appears to be skin-deep, <sup>33</sup>the person must shave off all hair except the hair on the affected area. Then the priest must quaran-

time the person for another seven days. <sup>34</sup>On the seventh day he will examine the sore again. If it has not spread and appears to be no more than skin-deep, the priest will pronounce the person ceremonially clean. The person's clothing must be washed, and the person will be ceremonially clean. <sup>35</sup>But if the scabby sore begins to spread after the person is pronounced clean, <sup>36</sup>the priest must do another examination. If he finds that the sore has spread, the priest does not need to look for yellow hair. The infected person is ceremonially unclean. <sup>37</sup>But if the color of the scabby sore does not change and black hair has grown on it, it has healed. The priest will then pronounce the person ceremonially clean.

<sup>38</sup>If anyone, either a man or woman, has shiny white patches on the skin, <sup>39</sup>the priest must examine the affected area. If he finds that the shiny patches are only pale white, this is a harmless skin rash, and the person is ceremonially clean.

<sup>40</sup>If a man loses his hair and his head becomes bald, he is still ceremonially clean. <sup>41</sup>And if he loses hair on his forehead, he simply has a bald forehead; he is still clean. <sup>42</sup>However, if a reddish white sore appears on the bald area at the top or back of his head, this is a skin disease. <sup>43</sup>The priest must examine him, and if he finds swelling around the reddish white sore anywhere on the man's head and it looks like a skin disease, <sup>44</sup>the man is indeed infected with a skin disease and is unclean. The priest must pronounce him ceremonially unclean because of the sore on his head.

<sup>45</sup>Those who suffer from a serious skin disease must tear their clothing and leave their hair uncombed.\* They must cover their mouth and call out, 'Unclean! Unclean!'

<sup>46</sup>As long as the serious disease lasts, they will be ceremonially unclean. They must live in isolation in their place outside the camp.

### Treatment of Contaminated Clothing

<sup>47</sup>Now suppose mildew\* contaminates some woolen or linen clothing, <sup>48</sup>woolen or linen fabric, the hide of an animal, or anything made of leather. <sup>49</sup>If the contaminated area in the clothing, the animal hide, the fabric, or the leather article has turned greenish or reddish, it is contaminated with mildew and must be shown to the priest. <sup>50</sup>After examining the affected spot, the priest will put the article in quarantine for seven days. <sup>51</sup>On the seventh day the priest must inspect it again. If the contaminated area has spread, the clothing or fabric or leather is clearly contaminated by a serious mildew and is ceremonially unclean. <sup>52</sup>The priest must burn the item—the clothing, the woolen or linen fabric, or piece of leather—for it has been contaminated by a serious mildew. It must be completely destroyed by fire.

53<sup>But if the priest examines it and finds that the contaminated area has not spread in the clothing, the fabric, or the leather,</sup> 54<sup>the priest will order the object to be washed and then quarantined for seven more days.</sup> 55<sup>Then the priest must examine the object again.</sup> If he finds that the contaminated area has not changed color after being washed, even if it did not spread, the object is defiled. It must be completely burned up, whether the contaminated spot<sup>a</sup> is on the inside or outside. 56<sup>But if the priest examines it and finds that the contaminated area has faded after being washed, he must cut the spot from the clothing, the fabric, or the leather.</sup> 57<sup>If the spot later reappears on the clothing, the fabric, or the leather article, the mildew is clearly spreading, and the contaminated object must be burned up.</sup> 58<sup>But if the spot disappears from the clothing, the fabric, or the leather article</sup>

13:47 Traditionally rendered *leprosy*. The Hebrew term used throughout this passage is the same term used for the diseases described in 13:1-46. 13:55 The meaning of the Hebrew is uncertain.



after it has been washed, it must be washed again; then it will be ceremonially clean.

<sup>59</sup>"These are the instructions for dealing with mildew that contaminates woolen or linen clothing or fabric or anything made of leather. This is how the priest will determine whether these items are ceremonially clean or unclean."

#### Cleansing from Skin Diseases

**14** And the LORD said to Moses, <sup>2</sup>"The following instructions are for those seeking ceremonial purification from a skin disease.\* Those who have been healed must be brought to the priest, <sup>3</sup>who will examine them at a place outside the camp. If the priest finds that someone has been healed of a serious skin disease, <sup>4</sup>he will perform a purification ceremony, using two live birds that are ceremonially clean, a stick of cedar,\* some scarlet yarn, and a hyssop branch. <sup>5</sup>The priest will order that one bird be slaughtered over a clay pot filled with fresh water. <sup>6</sup>He will take the live bird, the cedar stick, the scarlet yarn, and the hyssop branch, and dip them into the blood of the bird that was slaughtered over the fresh water. <sup>7</sup>The priest will then sprinkle the blood of the dead bird seven times on the person being purified of the skin disease. When the priest has purified the person, he will release the live bird in the open field to fly away.

<sup>8</sup>"The persons being purified must then wash their clothes, shave off all their hair, and bathe themselves in water. Then they will be ceremonially clean and may return to the camp. However, they must remain outside their tents for seven days. <sup>9</sup>On the seventh day they must again shave all the hair from their heads, including the hair of the beard and eyebrows. They must also wash their clothes and bathe themselves in water. Then they will be ceremonially clean.

<sup>10</sup>"On the eighth day each person being purified must bring two male lambs and a one-year-old female lamb, all with no defects, along with a grain offering of six quarts\* of choice flour moistened with olive oil, and a cup\* of olive oil. <sup>11</sup>Then the officiating priest will present that person for purification, along with the offerings, before the LORD at the entrance of the Tabernacle.\* <sup>12</sup>The priest will take one of the male lambs and the olive oil and present them as a guilt offering, lifting them up as a special offering before the LORD. <sup>13</sup>He will then slaughter the male lamb in the sacred area where sin offerings and burnt offerings are slaughtered. As with the sin offering, the guilt offering belongs to the priest. It is a most holy offering. <sup>14</sup>The priest will then take some of the blood of the guilt offering and apply it to the lobe of the right ear, the thumb of the right hand, and the big toe of the right foot of the person being purified.

<sup>15</sup>"Then the priest will pour some of the olive oil into the palm of his own left hand. <sup>16</sup>He will dip his right finger into the oil in his palm and sprinkle some of it with his finger seven times before the LORD. <sup>17</sup>The priest will then apply some of the oil in his palm over the blood from the guilt offering that is on the lobe of the right ear, the thumb of the right hand, and the big toe of the right foot of the person being purified. <sup>18</sup>The priest will apply the oil remaining in his hand to the head of the person being purified. Through this process, the priest will purify\* the person before the LORD.

<sup>19</sup>"Then the priest must present the sin offering to purify the person who was cured of the skin disease. After that, the priest will slaughter the burnt offering <sup>20</sup>and offer it on the altar along with the grain offering. Through this process, the priest will purify the person who was healed, and the person will be ceremonially clean.

<sup>21</sup>"But anyone who is too poor and cannot afford these offerings may bring one male lamb for a guilt offering, to be lifted up as a special offering for purification. The person must also bring two quarts\* of choice flour moistened with olive oil for the grain offering and a cup of olive oil. <sup>22</sup>The offering must also include two turtledoves or two young pigeons, whichever the person can afford. One of the pair must be used for the sin offering and the other for a burnt offering. <sup>23</sup>On the eighth day of the purification ceremony, the person being purified must bring the offerings to the priest in the LORD's presence at the entrance of the Tabernacle. <sup>24</sup>The priest will take the lamb for the guilt offering, along with the olive oil, and lift them up as a special offering to the LORD. <sup>25</sup>Then the priest will slaughter the lamb for the guilt offering. He will take some of its blood and apply it to the lobe of the right ear, the thumb of the right hand, and the big toe of the right foot of the person being purified.

<sup>26</sup>"The priest will also pour some of the olive oil into the palm of his own left hand. <sup>27</sup>He will dip his right finger into the oil in his palm and sprinkle some of it seven times before the LORD. <sup>28</sup>The priest will then apply some of the oil in his palm over the blood from the guilt offering that is on the lobe of the right ear, the thumb of the right hand, and the big toe of the right foot of the person being purified. <sup>29</sup>The priest will apply the oil remaining in his hand to the head of the person being purified. Through this process, the priest will purify the person before the LORD.

<sup>30</sup>"Then the priest will offer the two turtledoves or the two young pigeons, whichever the person can afford. <sup>31</sup>One of them is for a sin offering and the other for a burnt offering, to be presented along with the grain offering. Through this process, the priest will purify the person before the LORD. <sup>32</sup>These are the instructions for purification for those who have recovered from a serious skin disease but who cannot afford to bring the offerings normally required for the ceremony of purification."

#### Treatment of Contaminated Houses

<sup>33</sup>Then the LORD said to Moses and Aaron, <sup>34</sup>"When you arrive in Canaan, the land I am giving you as your own possession, I may contaminate some of the houses in your land with mildew.\* <sup>35</sup>The owner of such a house must then go to the priest and say, 'It appears that my house has some kind of mildew.' <sup>36</sup>Before the priest goes in to inspect the house he must have the house emptied so nothing inside will be pronounced ceremonially unclean. <sup>37</sup>Then the priest will go in and examine the mildew on the walls. If he finds greenish or reddish streaks and the contamination appears to go deeper than the wall's surface, <sup>38</sup>the priest will step outside the door and put the house in quarantine for seven days. <sup>39</sup>On the seventh day the priest must return for another inspection. If he finds that the mildew on the walls of the house has spread, <sup>40</sup>the priest must order that the stone from those areas be removed. The contaminated material will then be taken outside the town to an area designated as ceremonially unclean. <sup>41</sup>Next the inside walls of the entire house must be scraped thoroughly and the scraping dumped in the unclean place outside the town. <sup>42</sup>Other stones will be brought in to replace the ones that were removed, and the walls will be replastered.

<sup>43</sup>"But if the mildew reappears after all the stones have been replaced and the house has been scraped and replastered, <sup>44</sup>the priest must return and inspect the house again.

If he finds that the mildew has spread, the walls are clearly contaminated with a serious mildew, and the house is defiled. <sup>45</sup>It must be torn down, and all its stones, timbers, and plaster must be carried out of town to the place designated as ceremonially unclean. <sup>46</sup>Those who enter the house during the period of quarantine will be ceremonially unclean until evening, <sup>47</sup>and all who sleep or eat in the house must wash their clothing.

<sup>48</sup>"But if the priest returns for his inspection and finds that the mildew has not reappeared in the house after the fresh plastering, he will pronounce it clean because the mildew is clearly gone. <sup>49</sup>To purify the house the priest must take two birds, a stick of cedar, some scarlet yarn, and a hyssop branch. <sup>50</sup>He will slaughter one of the birds over a clay pot filled with fresh water. <sup>51</sup>He will take the cedar stick, the hyssop branch, the scarlet yarn, and the live bird, and dip them into the blood of the slaughtered bird and into the fresh water. Then he will sprinkle the house seven times. <sup>52</sup>When the priest has purified the house in exactly this way, <sup>53</sup>he will release the live bird in the open fields outside the town. Through this process, the priest will purify the house, and it will be ceremonially clean.

<sup>54</sup>"These are the instructions for dealing with serious skin diseases,\* including scabby sores; <sup>55</sup>and mildew,\* whether on clothing or in a house; <sup>56</sup>and a swelling on the skin, a rash, or discolored skin. <sup>57</sup>This procedure will determine whether a person or object is ceremonially clean or unclean.

"These are the instructions regarding skin diseases and mildew."

#### Bodily Discharges

**15** The LORD said to Moses and Aaron, <sup>2</sup>"Give the following instructions to the people of Israel.

"Any man who has a bodily discharge is ceremonially unclean. <sup>3</sup>This defilement is caused by his discharge, whether the discharge continues or stops. In either case the man is unclean. <sup>4</sup>Any bed on which the man with the discharge lies and anything on which he sits will be ceremonially unclean. <sup>5</sup>So if you touch the man's bed, you must wash your clothes and bathe yourself in water, and you will remain unclean until evening. <sup>6</sup>If you sit where the man with the discharge has sat, you must wash your clothes and bathe yourself in water, and you will remain unclean until evening. <sup>7</sup>If you touch the man with the discharge, you must wash your clothes and bathe yourself in water, and you will remain unclean until evening. <sup>8</sup>If the man spits on you, you must wash your clothes and bathe yourself in water, and you will remain unclean until evening. <sup>9</sup>Any saddle blanket on which the man lies will be ceremonially unclean. <sup>10</sup>If you touch anything that was under the man, you will be unclean until evening. <sup>11</sup>You must wash your clothes and bathe yourself in water, and you will remain unclean until evening. <sup>12</sup>If the man touches you without first rinsing his hands, you must wash your clothes and bathe yourself in water, and you will remain unclean until evening. <sup>13</sup>Any clay pot the man touches must be broken, and any wooden utensil he touches must be washed with water.

<sup>14</sup>"When the man with the discharge is healed, he must count off seven days for the period of purification. Then he must wash his clothes and bathe himself in fresh water, and he will be ceremonially clean. <sup>15</sup>On the eighth day he must bring two turtledoves or two young pigeons and come before the LORD at the entrance of the Tabernacle\* and give his offerings to the priest. <sup>16</sup>The priest will offer one bird for a sin offering and the other for a burnt offering, along with the grain offering and the olive oil, to be presented along with the grain offering. Through this process, the priest will purify the person before the LORD. <sup>17</sup>These are the instructions for dealing with a man who has a bodily discharge.

14:2 Traditionally rendered leprosy; see note on 13:2a. 14:4 Or juniper; also in 14:6, 49, 51. 14:10a Hebrew  $\frac{3}{10}$  of an ephah [6.6 liters]. 14:10b Hebrew 1 log [0.3 liters]; also in 14:21. 14:11 Hebrew Tent of Meeting; also in 14:23. 14:18 Or will make atonement for; similarly in 14:19, 20, 21, 29, 31, 53. 14:21 Hebrew  $\frac{1}{10}$  of an ephah [2.2 liters]. 14:34 Traditionally rendered leprosy; see note on 13:47.

15:4 Traditionally rendered leprosy; see note on 13:2a. 15:5 Traditionally rendered leprosy; see note on 13:2a. 15:15 Or will make atonement for; also in 15:30. 15:16 Hebrew un-



pour some of the olive oil into the  
27 He will dip his right finger into  
sprinkle some of it seven times be-  
est will then apply some of the oil in-  
from the guilt offering that is on the  
thumb of the right hand, and the big  
the person being purified. 28 The  
remaining in his hand to the head of  
d. Through this process, the priest  
for the LORD.

offer the two turtles doves or the  
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will purify the person before the  
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tion."

**Contaminated Houses**

oses and Aaron, 34 "When you are  
n giving you as your own possession  
some of the houses in your land  
of such a house must then grow  
ars that my house has some unclean-  
priest goes in to inspect the house.  
empted so nothing inside will be  
unclean. 37 Then the priest will go  
on the walls. If he finds green mold  
the contamination appears to be in  
place, 38 the priest will step outside  
se in quarantine for seven days.  
priest must return for another in-  
the mildew on the walls of the  
priest must order that the stones be  
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the town to an area designated for  
ext the inside walls of the entire  
thoroughly and the scraping must  
place outside the town. 40 Other  
replace the ones that were  
replastered.

appears after all the stones have  
e has been scraped and replastered,  
and inspect the house again.

of an ephah [6.6 liters].  
atonement for; similarly  
note on 13:47.

offer the two turtledoves or the two young pigeons, whichever the person can afford. <sup>33</sup>One offering and the other for a burnt offering with the grain offering. Through these offerings will purify the person before the Lord. These instructions for purification for those who have a serious skin disease but whose offerings normally required for purification."

**Contaminated Houses**

Moses and Aaron, <sup>34</sup>"When you are giving you as your own possession some of the houses in your land and one of such a house must then appear to you that my house has some uncleanness. The priest goes in to inspect the house. If he has inspected so nothing inside will be found to be unclean. <sup>37</sup>Then the priest will walk on the walls. If he finds green mildew the contamination appears to be on the wall, the priest will step outside the house in quarantine for seven days. After the priest must return for another inspection. If the mildew on the walls of the house is still there, the priest must order that the stones be removed. The contaminated material must be taken to an area designated outside the town to the inside walls of the eastern wall. The stones thoroughly and the scraping must be done outside the town. <sup>40</sup>Other stones must replace the ones that were removed and replastered.

After seven days appears after all the stones have been scraped and replastered, the priest must inspect the house again.

*of an ephah [6.6 liters].*  
*atonement for; similarly*  
*note on 13:47.*

inated Houses

houses and Aaron, <sup>34</sup>When you are giving you as your own possession some of the houses in your land or of such a house must then appear that my house has some uncleanness. <sup>35</sup>Then the priest goes in to inspect the house, emptied so nothing inside will be unclean. <sup>37</sup>Then the priest will go on the walls. If he finds green mildew contamination appears to be there, <sup>38</sup>the priest will step outside the house and set it in quarantine for seven days. <sup>39</sup>After the priest must return for another inspection, if the mildew on the walls of the house is still there, the priest must order that the stones be scraped. The contaminated material must be taken out of the town to an area designated for this purpose. <sup>40</sup>After the inside walls of the house are scraped thoroughly and the scraping is taken outside the town, <sup>41</sup>the priest must replace the ones that were scraped and replastered. <sup>42</sup>After seven days appears after all the stones have been scraped and replastered, the priest must go in and inspect the house again.

of an ephah [6.6 liters].

atonement for; similarly

note on 13:47.

giving you as your own possession. Some of the houses in your land or of such a house must then grow so that my house has some kind of priest goes in to inspect the house. If he finds green mold on the walls, if the contamination appears to go outside the walls, the priest will step outside the town and inspect the house. If the house is in quarantine for seven days and the priest must return for another inspection, the mildew on the walls of the house must order that the stones be scraped and the contaminated material removed. The contaminated material must be taken to an area designated outside the town to the inside walls of the enclosure. The stones must be thoroughly and the scraping must be done outside the town. The stones must be replaced the ones that were scraped and replastered.

After all the stones have been scraped and replastered, the priest must return and inspect the house again.

of an ephah [6.6 liters].

atonement for; similarly

note on 13:47.

contamination appears to be  
place, <sup>38</sup>the priest will step outside  
in quarantine for seven days.  
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the mildew on the walls of the  
The priest must order that the stone  
be scraped. The contaminated material  
be taken to an area designated  
outside the inside walls of the temple  
thoroughly and the scraping  
be done outside the town. <sup>40</sup>The  
stones will be replaced with new  
ones to replace the ones that were  
replastered.  
The priest appears after all the stones  
have been scraped and replastered  
and inspect the house.  
The priest will take an ephah [6.6 liters]  
of the material as a <sup>41</sup>atonement for; similarly  
note on 13:47.

must order that the stones be replaced. The contaminated material is to be taken to an area designated for this purpose outside the town. The stones must be scraped and replastered. The stones must be replaced after all the stones have been scraped and replastered and inspected by the house of ephraim (6.6 liters). The stones must be replaced for; similarly note on 13:47.

...outside the town. ...  
...replace the ones that were  
...replastered.  
...appears after all the stones  
...he has been scraped and  
...orn and inspect the house  
...of an ephah (6.6 liters).  
...atonement for; similarly  
...note on 13:47.

of an ephah [6.6 liters].  
atonement for; similarly  
note on 13:47.



linen tunic and the linen undergarments worn next to his body. He must tie the linen sash around his waist and put the linen turban on his head. These are sacred garments, so he must bathe himself in water before he puts them on. <sup>5</sup>Aaron must take from the community of Israel two male goats for a sin offering and a ram for a burnt offering.

<sup>6</sup>Aaron will present his own bull as a sin offering to purify himself and his family, making them right with the LORD. <sup>7</sup>Then he must take the two male goats and present them to the LORD at the entrance of the Tabernacle. <sup>8</sup>He is to cast sacred lots to determine which goat will be reserved as an offering to the LORD and which will carry the sins of the people to the wilderness of Azazel. <sup>9</sup>Aaron will then present as a sin offering the goat chosen by lot for the LORD. <sup>10</sup>The other goat, the scapegoat chosen by lot to be sent away, will be kept alive, standing before the LORD. When it is sent away to Azazel in the wilderness, the people will be purified and made right with the LORD.\*

<sup>11</sup>Aaron will present his own bull as a sin offering to purify himself and his family, making them right with the LORD. After he has slaughtered the bull as a sin offering, <sup>12</sup>he will fill an incense burner with burning coals from the altar that stands before the LORD. Then he will take two handfuls of fragrant powdered incense and will carry the burner and the incense behind the inner curtain. <sup>13</sup>There in the LORD's presence he will put the incense on the burning coals so that a cloud of incense will rise over the Ark's cover—the place of atonement—that rests on the Ark of the Covenant.\* If he follows these instructions, he will not die. <sup>14</sup>Then he must take some of the blood of the bull, dip his finger in it, and sprinkle it on the east side of the atonement cover. He must sprinkle blood seven times with his finger in front of the atonement cover.

<sup>15</sup>Then Aaron must slaughter the first goat as a sin offering for the people and carry its blood behind the inner curtain. There he will sprinkle the goat's blood over the atonement cover and in front of it, just as he did with the bull's blood. <sup>16</sup>Through this process, he will purify\* the Most Holy Place, and he will do the same for the entire Tabernacle, because of the defiling sin and rebellion of the Israelites. <sup>17</sup>No one else is allowed inside the Tabernacle when Aaron enters it for the purification ceremony in the Most Holy Place. No one may enter until he comes out again after purifying himself, his family, and all the congregation of Israel, making them right with the LORD.

<sup>18</sup>Then Aaron will come out to purify the altar that stands before the LORD. He will do this by taking some of the blood from the bull and the goat and putting it on each of the horns of the altar. <sup>19</sup>Then he must sprinkle the blood with his finger seven times over the altar. In this way, he will cleanse it from Israel's defilement and make it holy.

<sup>20</sup>When Aaron has finished purifying the Most Holy Place and the Tabernacle and the altar, he must present the live goat. <sup>21</sup>He will lay both of his hands on the goat's head and confess over it all the wickedness, rebellion, and sins of the people of Israel. In this way, he will transfer the people's sins to the head of the goat. Then a man specially chosen for the task will drive the goat into the wilderness. <sup>22</sup>As the goat goes into the wilderness, it will carry all the people's sins upon itself into a desolate land.

<sup>23</sup>When Aaron goes back into the Tabernacle, he must take off the linen garments he was wearing when he entered

the Most Holy Place, and he must leave the garments there. <sup>24</sup>Then he must bathe himself with water in a sacred place, put on his regular garments, and go out to sacrifice a burnt offering for himself and a burnt offering for the people. Through this process, he will purify himself and the people, making them right with the LORD. <sup>25</sup>He must then burn all the fat of the sin offering on the altar.

<sup>26</sup>The man chosen to drive the scapegoat into the wilderness of Azazel must wash his clothes and bathe himself in water. Then he may return to the camp.

<sup>27</sup>The bull and the goat presented as sin offerings, whose blood Aaron takes into the Most Holy Place for the purification ceremony, will be carried outside the camp. The animals' hides, internal organs, and dung are all to be burned. <sup>28</sup>The man who burns them must wash his clothes and bathe himself in water before returning to the camp.

<sup>29</sup>On the tenth day of the appointed month in early autumn,\* you must deny yourselves.\* Neither native-born Israelites nor foreigners living among you may do any kind of work. This is a permanent law for you. <sup>30</sup>On that day offerings of purification will be made for you,\* and you will be purified in the LORD's presence from all your sins. <sup>31</sup>It will be a Sabbath day of complete rest for you, and you must deny yourselves. This is a permanent law for you. <sup>32</sup>In future generations, the purification\* ceremony will be performed by the priest who has been anointed and ordained to serve as high priest in place of his ancestor Aaron. He will put on the holy linen garments <sup>33</sup>and purify the Most Holy Place, the Tabernacle, the altar, the priests, and the entire congregation. <sup>34</sup>This is a permanent law for you, to purify the people of Israel from their sins, making them right with the LORD once each year.\*

Moses followed all these instructions exactly as the LORD had commanded him.

### Prohibitions against Eating Blood

**17** Then the LORD said to Moses, <sup>2</sup>Give the following instructions to Aaron and his sons and all the people of Israel. This is what the LORD has commanded.

<sup>3</sup>If any native Israelite sacrifices a bull\* or a lamb or a goat anywhere inside or outside the camp\* instead of bringing it to the entrance of the Tabernacle\* to present it as an offering to the LORD, that person will be as guilty as a murderer.\* Such a person has shed blood and will be cut off from the community. <sup>5</sup>The purpose of this rule is to stop the Israelites from sacrificing animals in the open fields. It will ensure that they bring their sacrifices to the priest at the entrance of the Tabernacle, so he can present them to the LORD as peace offerings. <sup>6</sup>Then the priest will be able to splatter the blood against the LORD's altar at the entrance of the Tabernacle, and he will burn the fat as a pleasing aroma to the LORD. <sup>7</sup>The people must no longer be unfaithful to the LORD by offering sacrifices to the goat idols.\* This is a permanent law for them, to be observed from generation to generation.

<sup>8</sup>Give them this command as well. If any native Israelite or foreigner living among you offers a burnt offering or a sacrifice\* but does not bring it to the entrance of the Tabernacle to offer it to the LORD, that person will be cut off from the community.

<sup>10</sup>And if any native Israelite or foreigner living among you eats or drinks blood in any form, I will turn against you

and cut him off from the community of your people. <sup>11</sup>For the life of the body is in its blood. I have given you the blood on the altar to purify you, making you right with the LORD.\* It is the blood, given in exchange for a life, that makes purification possible. <sup>12</sup>That is why I have said to the people of Israel, 'You must never eat or drink blood—neither you nor the foreigners living among you.'

<sup>13</sup>And if any native Israelite or foreigner living among you goes hunting and kills an animal or bird that is approved for eating, he must drain its blood and cover it with earth.

<sup>14</sup>The life of every creature is in its blood. That is why I have said to the people of Israel, 'You must never eat or drink blood, for the life of any creature is in its blood.' So whoever consumes blood will be cut off from the community.

<sup>15</sup>And if any native-born Israelites or foreigners eat the meat of an animal that died naturally or was torn up by wild animals, they must wash their clothes and bathe themselves in water. They will remain ceremonially unclean until evening, but then they will be clean. <sup>16</sup>But if they do not wash their clothes and bathe themselves, they will be punished for their sin."

### Forbidden Sexual Practices

**18** Then the LORD said to Moses, <sup>2</sup>Give the following instructions to the people of Israel. I am the LORD your God. <sup>3</sup>So do not act like the people in Egypt, where you used to live, or like the people of Canaan, where I am taking you. You must not imitate their way of life. <sup>4</sup>You must obey all my regulations and be careful to obey my decrees, for I am the LORD your God. <sup>5</sup>If you obey my decrees and my regulations, you will find life through them. I am the LORD.

<sup>6</sup>You must never have sexual relations with a close relative, for I am the LORD.

<sup>7</sup>Do not violate your father by having sexual relations with your mother. She is your mother; you must not have sexual relations with her.

<sup>8</sup>Do not have sexual relations with any of your father's wives, for this would violate your father.

<sup>9</sup>Do not have sexual relations with your sister or half sister, whether she is your father's daughter or your mother's daughter, whether she was born into your household or someone else's.

<sup>10</sup>Do not have sexual relations with your granddaughter, whether she is your son's daughter or your daughter's daughter, for this would violate yourself.

<sup>11</sup>Do not have sexual relations with your stepsister, the daughter of any of your father's wives, for she is your sister.

<sup>12</sup>Do not have sexual relations with your father's sister, whether she is your father's close relative.

<sup>13</sup>Do not have sexual relations with your mother's sister, whether she is your mother's close relative.

<sup>14</sup>Do not violate your uncle, your father's brother, by having sexual relations with his wife, for she is your aunt.

<sup>15</sup>Do not have sexual relations with your daughter-in-law, whether she is your son's wife, so you must not have sexual relations with her.

<sup>16</sup>Do not have sexual relations with your brother's wife, whether she is your brother's close relative.

<sup>17</sup>Do not have sexual relations with both a woman and her daughter. And do not take\* her granddaughter, whether she is your daughter's daughter, and have sexual relations with her. They are close relatives, and this would be a wicked act.

<sup>18</sup>While your wife is living, do not marry her sister and have sexual relations with her, for they would be rivals.

<sup>19</sup>Or to make atonement for you. <sup>18:17</sup> Or do not marry. <sup>19:5</sup> Or it.

16:6 Or to make atonement for himself and his family; similarly in 16:11, 17b, 24, 34. 16:7 Hebrew Tent of Meeting; also in 16:16, 17, 20, 23, 33. 16:10 Or wilderness, it will make atonement for the people. 16:13 Hebrew that is above the Testimony. The Hebrew word for "testimony" refers to the terms of the LORD's covenant with Israel as written on stone tablets, which were kept in the Ark, and also to the covenant itself. 16:16 Or make atonement for; similarly in 16:17a, 18, 20, 27, 33. 16:29a Hebrew On the tenth day of the seventh month. This day in the ancient Hebrew lunar calendar occurred in September or October. 16:29b Or must fast; also in 16:31. 16:30 Or atonement will be made for you, to purify you. 16:32 Or atonement. 17:3 Or cow. 17:4a Hebrew Tent of Meeting; also in 17:5, 6, 9. 17:4b Hebrew will be guilty of blood. 17:7 Or goat demons.







<sup>15</sup>"Do not twist justice in legal matters by favoring the poor or being partial to the rich and powerful. Always judge people fairly.

<sup>16</sup>"Do not spread slanderous gossip among your people.\*  
<sup>17</sup>"Do not stand idly by when your neighbor's life is threatened. I am the LORD.

<sup>18</sup>"Do not nurse hatred in your heart for any of your relatives.\* Confront people directly so you will not be held guilty for their sin.

<sup>19</sup>"Do not seek revenge or bear a grudge against a fellow Israelite, but love your neighbor as yourself. I am the LORD.

<sup>20</sup>"You must obey all my decrees.  
<sup>21</sup>"Do not mate two different kinds of animals. Do not plant your field with two different kinds of seed. Do not wear clothing woven from two different kinds of thread.

<sup>22</sup>"If a man has sex with a slave girl whose freedom has never been purchased but who is committed to become another man's wife, he must pay full compensation to her master. But since she is not a free woman, neither the man nor the woman will be put to death. <sup>23</sup>The man, however, must bring a ram as a guilt offering and present it to the LORD at the entrance of the Tabernacle.\* <sup>24</sup>The priest will then purify him\* before the LORD with the ram of the guilt offering, and the man's sin will be forgiven.

<sup>25</sup>"When you enter the land and plant fruit trees, leave the fruit unharvested for the first three years and consider it forbidden.\* Do not eat it. <sup>26</sup>In the fourth year the entire crop must be consecrated to the LORD as a celebration of praise. <sup>27</sup>Finally, in the fifth year you may eat the fruit. If you follow this pattern, your harvest will increase. I am the LORD your God.

<sup>28</sup>"Do not eat meat that has not been drained of its blood.  
<sup>29</sup>"Do not practice fortune-telling or witchcraft.  
<sup>30</sup>"Do not trim off the hair on your temples or trim your beards.

<sup>31</sup>"Do not cut your bodies for the dead, and do not mark your skin with tattoos. I am the LORD.  
<sup>32</sup>"Do not defile your daughter by making her a prostitute, or the land will be filled with prostitution and wickedness.

<sup>33</sup>"Keep my Sabbath days of rest, and show reverence toward my sanctuary. I am the LORD.

<sup>34</sup>"Do not defile yourselves by turning to mediums or to those who consult the spirits of the dead. I am the LORD your God.

<sup>35</sup>"Stand up in the presence of the elderly, and show respect for the aged. Fear your God. I am the LORD.

<sup>36</sup>"Do not take advantage of foreigners who live among you in your land. <sup>37</sup>Treat them like native-born Israelites, and love them as you love yourself. Remember that you were once foreigners living in the land of Egypt. I am the LORD your God.

<sup>38</sup>"Do not use dishonest standards when measuring length, weight, or volume. <sup>39</sup>Your scales and weights must be accurate. Your containers for measuring dry materials or liquids must be accurate.\* I am the LORD your God who brought you out of the land of Egypt.

<sup>40</sup>"You must be careful to keep all of my decrees and regulations by putting them into practice. I am the LORD."

#### Punishments for Disobedience

**20** The LORD said to Moses, <sup>21</sup>"Give the people of Israel these instructions, which apply both to native Israelites and to the foreigners living in Israel.

<sup>19:16</sup> Hebrew *Do not act as a merchant toward your own people.* <sup>19:17</sup> Hebrew *for your brother.* <sup>19:21</sup> Hebrew *Tent of Meeting.* <sup>19:22</sup> Or *make atonement for him.* <sup>19:23</sup> Hebrew *consider it unclean.* <sup>19:36</sup> Hebrew *Use an honest ephah [a dry measure] and an honest hin [a liquid measure].* <sup>20:9</sup> Greek version reads *Anyone who speaks disrespectfully of.* Compare Matt 15:4; Mark 7:10.

"If any of them offer their children as a sacrifice to Molech, they must be put to death. The people of the community must stone them to death. <sup>31</sup>I myself will turn against them and cut them off from the community, because they have defiled my sanctuary and brought shame on my holy name by offering their children to Molech. <sup>32</sup>And if the people of the community ignore those who offer their children to Molech and refuse to execute them, <sup>33</sup>I myself will turn against them and their families and will cut them off from the community. This will happen to all who commit spiritual prostitution by worshiping Molech.

<sup>34</sup>I will also turn against those who commit spiritual prostitution by putting their trust in mediums or in those who consult the spirits of the dead. I will cut them off from the community. <sup>35</sup>So set yourselves apart to be holy, for I am the LORD your God. <sup>36</sup>Keep all my decrees by putting them into practice, for I am the LORD who makes you holy.

<sup>37</sup>Anyone who dishonors\* father or mother must be put to death. Such a person is guilty of a capital offense.  
<sup>38</sup>If a man commits adultery with his neighbor's wife, both the man and the woman who have committed adultery must be put to death.

<sup>39</sup>If a man violates his father by having sex with one of his father's wives, both the man and the woman must be put to death, for they are guilty of a capital offense.

<sup>40</sup>If a man has sex with his daughter-in-law, both must be put to death. They have committed a perverse act and are guilty of a capital offense.

<sup>41</sup>If a man practices homosexuality, having sex with another man as with a woman, both men have committed a detestable act. They must both be put to death, for they are guilty of a capital offense.

<sup>42</sup>If a man marries both a woman and her mother, he has committed a wicked act. The man and both women must be burned to death to wipe out such wickedness from among you.

<sup>43</sup>If a man has sex with an animal, he must be put to death, and the animal must be killed.

<sup>44</sup>If a woman presents herself to a male animal to have intercourse with it, she and the animal must both be put to death. You must kill both, for they are guilty of a capital offense.

<sup>45</sup>If a man marries his sister, the daughter of either his father or his mother, and they have sexual relations, it is a shameful disgrace. They must be publicly cut off from the community. Since the man has violated his sister, he will be punished for his sin.

<sup>46</sup>If a man has sexual relations with a woman during her menstrual period, both of them must be cut off from the community, for together they have exposed the source of her blood flow.

<sup>47</sup>Do not have sexual relations with your aunt, whether your mother's sister or your father's sister. This would dishonor a close relative. Both parties are guilty and will be punished for their sin.

<sup>48</sup>If a man has sex with his uncle's wife, he has violated his uncle. Both the man and woman will be punished for their sin, and they will die childless.

<sup>49</sup>If a man marries his brother's wife, it is an act of impurity. He has violated his brother, and the guilty couple will remain childless.

<sup>50</sup>You must keep all my decrees and regulations by putting them into practice; otherwise the land to which I am bringing you as your new home will vomit you out. <sup>51</sup>Do not

live according to the customs of the people I am driving out before you. It is because they do these shameful things that I detest them. <sup>52</sup>But I have promised you, 'You will possess your land because I will give it to you as your possession—a land flowing with milk and honey.' I am the LORD your God, who has set you apart from all other people.

<sup>53</sup>You must therefore make a distinction between ceremonially clean and unclean animals, and between clean and unclean birds. You must not defile yourselves by eating any unclean animal or bird or creature that scurries along the ground. I have identified them as being unclean for you. <sup>54</sup>You must be holy because I, the LORD, am holy. I have set you apart from all other people to be my very own.

<sup>55</sup>Men and women among you who act as mediums or who consult the spirits of the dead must be put to death by stoning. They are guilty of a capital offense."

#### Instructions for the Priests

**21** The LORD said to Moses, "Give the following instructions to the priests, the descendants of Aaron.

"A priest must not make himself ceremonially unclean by touching the dead body of a relative. <sup>2</sup>The only exceptions are his closest relatives—his mother or father, son or daughter, brother, <sup>3</sup>or his virgin sister who depends on him because she has no husband. <sup>4</sup>But a priest must not defile himself and make himself unclean for someone who is related to him only by marriage.

<sup>5</sup>The priests must not shave their heads or trim their beards or cut their bodies. <sup>6</sup>They must be set apart as holy to their God and must never bring shame on the name of God. They must be holy, for they are the ones who present the special gifts to the LORD, gifts of food for their God.

<sup>7</sup>Priests may not marry a woman defiled by prostitution, and they may not marry a woman who is divorced from her husband, for the priests are set apart as holy to their God. <sup>8</sup>You must treat them as holy because they offer up food to your God. You must consider them holy because I, the LORD, am holy, and I make you holy.

<sup>9</sup>If a priest's daughter defiles herself by becoming a prostitute, she also defiles her father's holiness, and she must be burned to death.

<sup>10</sup>The high priest has the highest rank of all the priests. The anointing oil has been poured on his head, and he has been ordained to wear the priestly garments. He must never have his hair uncombed\* or tear his clothing. <sup>11</sup>He must not defile himself by going near a dead body. He may not make himself ceremonially unclean even for his father or mother. <sup>12</sup>He must not defile the sanctuary of his God by leaving it to a dead person, for he has been made holy by the anointing oil of his God. I am the LORD.

<sup>13</sup>The high priest may marry only a virgin. <sup>14</sup>He may not marry a widow, a woman who is divorced, or a woman who has defiled herself by prostitution. She must be a virgin from his own clan, <sup>15</sup>so that he will not dishonor his descendants among his clan, for I am the LORD who makes him holy.

<sup>16</sup>Then the LORD said to Moses, <sup>17</sup>"Give the following instructions to Aaron: In all future generations, none of your descendants who has any defect will qualify to offer food to your God. <sup>18</sup>No one who has a defect qualifies, whether he is lame, disfigured, deformed, <sup>19</sup>or has a broken foot or a scab or sores or scabs, or damaged testicles. <sup>20</sup>No descendant of Aaron who has a defect may approach the altar to offer special gifts to the LORD. Since he has a defect, he must never uncover his head. <sup>22:4</sup> Traditionally rendered *leprosy*; see note on 13:2a.

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offer their children as a sacrifice to be put to death. The people of the community will turn against them from the community, because they have brought shame on my holy name by offering their children to Molech. 4And if the people ignore those who offer their children to Molech, I myself will turn against them to execute them, 5I myself will turn against their families and will cut them off from the community. It will happen to all who commit spiritual prostitution to Molech.

6Against those who commit spiritual prostitution in mediums or in those who consult the dead, I will cut them off from the community. I will put them apart to be holy, for I am the LORD who makes you holy.

7Honors\* father or mother must be put to death as guilty of a capital offense.

8Whoever commits adultery with his neighbor's wife, the man and the woman who have committed adultery

must be put to death. 9Whoever has sex with his father by having sex with one of the man and the woman must be put to death as guilty of a capital offense.

10Whoever has sex with his daughter-in-law, both must be put to death, for they have committed a perverse act and are guilty of a capital offense.

11Whoever has sex with an animal, both men and women, both men and women have committed a capital offense. 12Whoever has sex with both a woman and her mother, both must be put to death, for they are guilty of a capital offense.

13Whoever has sex with a woman who is a prostitute, both must be put to death. The man and both women must be put to death for such wickedness from among the people of Israel.

14Whoever has sex with an animal, he must be put to death. 15Whoever has sex with a male animal, both must be put to death, for they are guilty of a capital offense.

16Whoever has sex with his sister, the daughter of either his father or his mother, and they have sexual relations, both must be put to death. They must be publicly cut off from the community, for the man has violated his sister. He will die childless.

17Whoever has sexual relations with a woman during her menstrual period, both of them must be cut off from the community, for they have exposed the sanctuary of the LORD.

18Whoever has sexual relations with your aunt, whether you are married to her or your father's sister. This would be a capital offense. Both parties are guilty and will die childless.

19Whoever has sex with his uncle's wife, he has violated the sanctuary of the LORD. The man and woman will be put to death, for they are guilty of a capital offense. They will die childless.

20Whoever has sex with his brother's wife, it is an act of spiritual prostitution. Both parties are guilty and will die childless. The man and the woman will be put to death, for they have violated the sanctuary of the LORD.

21Whoever has sex with his brother's wife, it is an act of spiritual prostitution. Both parties are guilty and will die childless. The man and the woman will be put to death, for they have violated the sanctuary of the LORD.

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25Whoever has sex with his brother's wife, it is an act of spiritual prostitution. Both parties are guilty and will die childless. The man and the woman will be put to death, for they have violated the sanctuary of the LORD.

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29Whoever has sex with his brother's wife, it is an act of spiritual prostitution. Both parties are guilty and will die childless. The man and the woman will be put to death, for they have violated the sanctuary of the LORD.

30Whoever has sex with his brother's wife, it is an act of spiritual prostitution. Both parties are guilty and will die childless. The man and the woman will be put to death, for they have violated the sanctuary of the LORD.

31Whoever has sex with his brother's wife, it is an act of spiritual prostitution. Both parties are guilty and will die childless. The man and the woman will be put to death, for they have violated the sanctuary of the LORD.

22According to the customs of the people I am driving out before you. It is because they do these shameful things that I have hated them. 24But I have promised you, 'You will possess the land because I will give it to you as your possession—a land flowing with milk and honey.' I am the LORD your God, who has set you apart from all other people.

25You must therefore make a distinction between ceremonially clean and unclean animals, and between clean and unclean birds. You must not defile yourselves by eating any unclean animal or bird or creature that scurries along the ground. I have identified them as being unclean for you. 26You must be holy because I, the LORD, am holy. I have set you apart from all other people to be my very own.

27Men and women among you who act as mediums or who consult the spirits of the dead must be put to death by stoning. They are guilty of a capital offense.

#### Instructions for the Priests

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33The priests must not shave their heads or trim their beards or cut their bodies. 34They must be set apart as holy to the LORD and must never bring shame on the name of God. 35They must be holy, for they are the ones who present the gifts to the LORD, gifts of food for their God.

36Priests may not marry a woman defiled by prostitution, 37nor may they marry a woman who is divorced from her husband, for the priests are set apart as holy to their God. 38They must treat them as holy because they offer up food to the LORD. You must consider them holy because I, the LORD, am holy, and I make you holy.

39If a priest's daughter defiles herself by becoming a prostitute, she also defiles her father's holiness, and she must be burned to death.

40The high priest has the highest rank of all the priests. 41When the anointing oil has been poured on his head, and he has been ordained to wear the priestly garments. He must never wear his hair uncombed\* or tear his clothing. 42He must not touch himself by going near a dead body. He may not make himself ceremonially unclean even for his father or mother. 43He must not defile the sanctuary of his God by leaving it to a dead person, for he has been made holy by the anointing oil of his God. I am the LORD.

44The high priest may marry only a virgin. 45He may not marry a widow, a woman who is divorced, or a woman who has defiled herself by prostitution. She must be a virgin from her own clan, 46so that he will not dishonor his descendants among his clan, for I am the LORD who makes him holy.

47The LORD said to Moses, 48"Give the following instructions to Aaron: In all future generations, none of your descendants who has any defect will qualify to offer food to the LORD. 49No one who has a defect qualifies, whether he is lame, disfigured, deformed, 50or has a broken foot or a hunched back or is dwarfed, or has a defective eye, or scabs, or damaged testicles. 51No descendant of Aaron who has a defect may approach the altar to offer gifts to the LORD. Since he has a defect, he

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22:4 Traditionally rendered leprosy; see note on 13:2a. 22:19 Or it.

22The LORD said to Moses, 22"Tell Aaron and his sons to be very careful with the sacred gifts that the Israelites set apart for me, so they do not bring shame on my holy name. I am the LORD. 23Give them the following instructions.

24In all future generations, if any of your descendants is ceremonially unclean when he approaches the sacred offerings that the people of Israel consecrate to the LORD, he must be cut off from my presence. I am the LORD.

25If any of Aaron's descendants has a skin disease\* or any kind of discharge that makes him ceremonially unclean, he may not eat from the sacred offerings until he has been pronounced clean. He also becomes unclean by touching a corpse, or by having an emission of semen, 26or by touching a small animal that is unclean, or by touching someone who is ceremonially unclean for any reason. 27The man who is defiled in any of these ways will remain unclean until evening. He may not eat from the sacred offerings until he has bathed himself in water. 28When the sun goes down, he will be ceremonially clean again and may eat from the sacred offerings, for this is his food. 29He may not eat an animal that has died a natural death or has been torn apart by wild animals, for this would defile him. I am the LORD.

30The priests must follow my instructions carefully. Otherwise they will be punished for their sin and will die for violating my instructions. I am the LORD who makes them holy.

31No one outside a priest's family may eat the sacred offerings. Even guests and hired workers in a priest's home are not allowed to eat them. 32However, if the priest buys a slave for himself, the slave may eat from the sacred offerings. And if his slaves have children, they also may share his food. 33If a priest's daughter marries someone outside the priestly family, she may no longer eat the sacred offerings. 34But if she becomes a widow or is divorced and has no children to support her, and she returns to live in her father's home as in her youth, she may eat her father's food again. Otherwise, no one outside a priest's family may eat the sacred offerings.

35Any such person who eats the sacred offerings without realizing it must pay the priest for the amount eaten, plus an additional 20 percent. 36The priests must not let the Israelites defile the sacred offerings brought to the LORD 37by allowing unauthorized people to eat them. This would bring guilt upon them and require them to pay compensation. I am the LORD who makes them holy."

#### Worthy and Unworthy Offerings

38And the LORD said to Moses, 39"Give Aaron and his sons and all the Israelites these instructions, which apply both to native Israelites and to the foreigners living among you.

40If you present a gift as a burnt offering to the LORD, whether it is to fulfill a vow or is a voluntary offering, 41you\* will be accepted only if your offering is a male animal with no defects. It may be a bull, a ram, or a male goat. 42Do not present an animal with defects, because the LORD will not accept it on your behalf.