**Leviticus 13-16**

Regulations About Defiling Skin Diseases

**13**The Lord said to Moses and Aaron, **2**“When anyone has a swelling or a rash or a shiny spot on their skin that may be a defiling skin disease, they must be brought to Aaron the priest or to one of his sons who is a priest. **3**The priest is to examine the sore on the skin, and if the hair in the sore has turned white and the sore appears to be more than skin deep, it is a defiling skin disease. When the priest examines that person, he shall pronounce them ceremonially unclean. **4**If the shiny spot on the skin is white but does not appear to be more than skin deep and the hair in it has not turned white, the priest is to isolate the affected person for seven days. **5**On the seventh day the priest is to examine them, and if he sees that the sore is unchanged and has not spread in the skin, he is to isolate them for another seven days. **6**On the seventh day the priest is to examine them again, and if the sore has faded and has not spread in the skin, the priest shall pronounce them clean; it is only a rash. They must wash their clothes, and they will be clean. **7**But if the rash does spread in their skin after they have shown themselves to the priest to be pronounced clean, they must appear before the priest again. **8**The priest is to examine that person, and if the rash has spread in the skin, he shall pronounce them unclean; it is a defiling skin disease.

**9**“When anyone has a defiling skin disease, they must be brought to the priest.**10**The priest is to examine them, and if there is a white swelling in the skin that has turned the hair white and if there is raw flesh in the swelling, **11**it is a chronic skin disease and the priest shall pronounce them unclean. He is not to isolate them, because they are already unclean.

**12**“If the disease breaks out all over their skin and, so far as the priest can see, it covers all the skin of the affected person from head to foot, **13**the priest is to examine them, and if the disease has covered their whole body, he shall pronounce them clean. Since it has all turned white, they are clean. **14**But whenever raw flesh appears on them, they will be unclean. **15**When the priest sees the raw flesh, he shall pronounce them unclean. The raw flesh is unclean; they have a defiling disease. **16**If the raw flesh changes and turns white, they must go to the priest. **17**The priest is to examine them, and if the sores have turned white, the priest shall pronounce the affected person clean; then they will be clean.

**18**“When someone has a boil on their skin and it heals, **19**and in the place where the boil was, a white swelling or reddish-white spot appears, they must present themselves to the priest. **20**The priest is to examine it, and if it appears to be more than skin deep and the hair in it has turned white, the priest shall pronounce that person unclean. It is a defiling skin disease that has broken out where the boil was. **21**But if, when the priest examines it, there is no white hair in it and it is not more than skin deep and has faded, then the priest is to isolate them for seven days. **22**If it is spreading in the skin, the priest shall pronounce them unclean; it is a defiling disease. **23**But if the spot is unchanged and has not spread, it is only a scar from the boil, and the priest shall pronounce them clean.

**24**“When someone has a burn on their skin and a reddish-white or white spot appears in the raw flesh of the burn, **25**the priest is to examine the spot, and if the hair in it has turned white, and it appears to be more than skin deep, it is a defiling disease that has broken out in the burn. The priest shall pronounce them unclean; it is a defiling skin disease. **26**But if the priest examines it and there is no white hair in the spot and if it is not more than skin deep and has faded, then the priest is to isolate them for seven days. **27**On the seventh day the priest is to examine that person, and if it is spreading in the skin, the priest shall pronounce them unclean; it is a defiling skin disease. **28**If, however, the spot is unchanged and has not spread in the skin but has faded, it is a swelling from the burn, and the priest shall pronounce them clean; it is only a scar from the burn.

**29**“If a man or woman has a sore on their head or chin, **30**the priest is to examine the sore, and if it appears to be more than skin deep and the hair in it is yellow and thin, the priest shall pronounce them unclean; it is a defiling skin disease on the head or chin. **31**But if, when the priest examines the sore, it does not seem to be more than skin deep and there is no black hair in it, then the priest is to isolate the affected person for seven days. **32**On the seventh day the priest is to examine the sore, and if it has not spread and there is no yellow hair in it and it does not appear to be more than skin deep, **33**then the man or woman must shave themselves, except for the affected area, and the priest is to keep them isolated another seven days. **34**On the seventh day the priest is to examine the sore, and if it has not spread in the skin and appears to be no more than skin deep, the priest shall pronounce them clean. They must wash their clothes, and they will be clean. **35**But if the sore does spread in the skin after they are pronounced clean,**36**the priest is to examine them, and if he finds that the sore has spread in the skin, he does not need to look for yellow hair; they are unclean. **37**If, however, the sore is unchanged so far as the priest can see, and if black hair has grown in it, the affected person is healed. They are clean, and the priest shall pronounce them clean.

**38**“When a man or woman has white spots on the skin, **39**the priest is to examine them, and if the spots are dull white, it is a harmless rash that has broken out on the skin; they are clean.

**40**“A man who has lost his hair and is bald is clean. **41**If he has lost his hair from the front of his scalp and has a bald forehead, he is clean. **42**But if he has a reddish-white sore on his bald head or forehead, it is a defiling disease breaking out on his head or forehead. **43**The priest is to examine him, and if the swollen sore on his head or forehead is reddish-white like a defiling skin disease, **44**the man is diseased and is unclean. The priest shall pronounce him unclean because of the sore on his head.

**45**“Anyone with such a defiling disease must wear torn clothes, let their hair be unkempt, cover the lower part of their face and cry out, ‘Unclean! Unclean!’ **46**As long as they have the disease they remain unclean. They must live alone; they must live outside the camp.

Regulations About Defiling Molds

**47**“As for any fabric that is spoiled with a defiling mold - any woolen or linen clothing, **48**any woven or knitted material of linen or wool, any leather or anything made of leather - **49**if the affected area in the fabric, the leather, the woven or knitted material, or any leather article, is greenish or reddish, it is a defiling mold and must be shown to the priest. **50**The priest is to examine the affected area and isolate the article for seven days. **51**On the seventh day he is to examine it, and if the mold has spread in the fabric, the woven or knitted material, or the leather, whatever its use, it is a persistent defiling mold; the article is unclean. **52**He must burn the fabric, the woven or knitted material of wool or linen, or any leather article that has been spoiled; because the defiling mold is persistent, the article must be burned.

**53**“But if, when the priest examines it, the mold has not spread in the fabric, the woven or knitted material, or the leather article, **54**he shall order that the spoiled article be washed. Then he is to isolate it for another seven days. **55**After the article has been washed, the priest is to examine it again, and if the mold has not changed its appearance, even though it has not spread, it is unclean. Burn it, no matter which side of the fabric has been spoiled. **56**If, when the priest examines it, the mold has faded after the article has been washed, he is to tear the spoiled part out of the fabric, the leather, or the woven or knitted material. **57**But if it reappears in the fabric, in the woven or knitted material, or in the leather article, it is a spreading mold; whatever has the mold must be burned. **58**Any fabric, woven or knitted material, or any leather article that has been washed and is rid of the mold, must be washed again. Then it will be clean.”

**59**These are the regulations concerning defiling molds in woolen or linen clothing, woven or knitted material, or any leather article, for pronouncing them clean or unclean.

Cleansing From Defiling Skin Diseases

**14**The Lord said to Moses, **2**“These are the regulations for any diseased person at the time of their ceremonial cleansing, when they are brought to the priest: **3**The priest is to go outside the camp and examine them. If they have been healed of their defiling skin disease, **4**the priest shall order that two live clean birds and some cedar wood, scarlet yarn and hyssop be brought for the person to be cleansed. **5**Then the priest shall order that one of the birds be killed over fresh water in a clay pot. **6**He is then to take the live bird and dip it, together with the cedar wood, the scarlet yarn and the hyssop, into the blood of the bird that was killed over the fresh water. **7**Seven times he shall sprinkle the one to be cleansed of the defiling disease, and then pronounce them clean. After that, he is to release the live bird in the open fields.

**8**“The person to be cleansed must wash their clothes, shave off all their hair and bathe with water; then they will be ceremonially clean. After this they may come into the camp, but they must stay outside their tent for seven days. **9**On the seventh day they must shave off all their hair; they must shave their head, their beard, their eyebrows and the rest of their hair. They must wash their clothes and bathe themselves with water, and they will be clean.

**10**“On the eighth day they must bring two male lambs and one ewe lamb a year old, each without defect, along with three-tenths of an ephah of the finest flour mixed with olive oil for a grain offering, and one log of oil. **11**The priest who pronounces them clean shall present both the one to be cleansed and their offerings before the Lord at the entrance to the tent of meeting.

**12**“Then the priest is to take one of the male lambs and offer it as a guilt offering, along with the log of oil; he shall wave them before the Lord as a wave offering.**13**He is to slaughter the lamb in the sanctuary area where the sin offering and the burnt offering are slaughtered. Like the sin offering, the guilt offering belongs to the priest; it is most holy. **14**The priest is to take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be cleansed, on the thumb of their right hand and on the big toe of their right foot. **15**The priest shall then take some of the log of oil, pour it in the palm of his own left hand, **16**dip his right forefinger into the oil in his palm, and with his finger sprinkle some of it before the Lord seven times. **17**The priest is to put some of the oil remaining in his palm on the lobe of the right ear of the one to be cleansed, on the thumb of their right hand and on the big toe of their right foot, on top of the blood of the guilt offering. **18**The rest of the oil in his palm the priest shall put on the head of the one to be cleansed and make atonement for them before the Lord.

**19**“Then the priest is to sacrifice the sin offering and make atonement for the one to be cleansed from their uncleanness. After that, the priest shall slaughter the burnt offering **20**and offer it on the altar, together with the grain offering, and make atonement for them, and they will be clean.

**21**“If, however, they are poor and cannot afford these, they must take one male lamb as a guilt offering to be waved to make atonement for them, together with a tenth of an ephah[[h](https://www.biblegateway.com/passage/?search=Leviticus+13-16#fen-NIV-3133h)] of the finest flour mixed with olive oil for a grain offering, a log of oil, **22**and two doves or two young pigeons, such as they can afford, one for a sin offering and the other for a burnt offering.

**23**“On the eighth day they must bring them for their cleansing to the priest at the entrance to the tent of meeting, before the Lord. **24**The priest is to take the lamb for the guilt offering, together with the log of oil, and wave them before the Lord as a wave offering. **25**He shall slaughter the lamb for the guilt offering and take some of its blood and put it on the lobe of the right ear of the one to be cleansed, on the thumb of their right hand and on the big toe of their right foot. **26**The priest is to pour some of the oil into the palm of his own left hand, **27**and with his right forefinger sprinkle some of the oil from his palm seven times before the Lord. **28**Some of the oil in his palm he is to put on the same places he put the blood of the guilt offering - on the lobe of the right ear of the one to be cleansed, on the thumb of their right hand and on the big toe of their right foot. **29**The rest of the oil in his palm the priest shall put on the head of the one to be cleansed, to make atonement for them before the Lord. **30**Then he shall sacrifice the doves or the young pigeons, such as the person can afford, **31**one as a sin offering and the other as a burnt offering, together with the grain offering. In this way the priest will make atonement before the Lord on behalf of the one to be cleansed.”

**32**These are the regulations for anyone who has a defiling skin disease and who cannot afford the regular offerings for their cleansing.

Cleansing From Defiling Molds

**33**The Lord said to Moses and Aaron, **34**“When you enter the land of Canaan, which I am giving you as your possession, and I put a spreading mold in a house in that land, **35**the owner of the house must go and tell the priest, ‘I have seen something that looks like a defiling mold in my house.’ **36**The priest is to order the house to be emptied before he goes in to examine the mold, so that nothing in the house will be pronounced unclean. After this the priest is to go in and inspect the house. **37**He is to examine the mold on the walls, and if it has greenish or reddish depressions that appear to be deeper than the surface of the wall, **38**the priest shall go out the doorway of the house and close it up for seven days. **39**On the seventh day the priest shall return to inspect the house. If the mold has spread on the walls, **40**he is to order that the contaminated stones be torn out and thrown into an unclean place outside the town. **41**He must have all the inside walls of the house scraped and the material that is scraped off dumped into an unclean place outside the town. **42**Then they are to take other stones to replace these and take new clay and plaster the house.

**43**“If the defiling mold reappears in the house after the stones have been torn out and the house scraped and plastered, **44**the priest is to go and examine it and, if the mold has spread in the house, it is a persistent defiling mold; the house is unclean. **45**It must be torn down - its stones, timbers and all the plaster - and taken out of the town to an unclean place.

**46**“Anyone who goes into the house while it is closed up will be unclean till evening. **47**Anyone who sleeps or eats in the house must wash their clothes.

**48**“But if the priest comes to examine it and the mold has not spread after the house has been plastered, he shall pronounce the house clean, because the defiling mold is gone. **49**To purify the house he is to take two birds and some cedar wood, scarlet yarn and hyssop. **50**He shall kill one of the birds over fresh water in a clay pot. **51**Then he is to take the cedar wood, the hyssop, the scarlet yarn and the live bird, dip them into the blood of the dead bird and the fresh water, and sprinkle the house seven times. **52**He shall purify the house with the bird’s blood, the fresh water, the live bird, the cedar wood, the hyssop and the scarlet yarn. **53**Then he is to release the live bird in the open fields outside the town. In this way he will make atonement for the house, and it will be clean.”

**54**These are the regulations for any defiling skin disease, for a sore, **55**for defiling molds in fabric or in a house, **56**and for a swelling, a rash or a shiny spot, **57**to determine when something is clean or unclean.

These are the regulations for defiling skin diseases and defiling molds.

Discharges Causing Uncleanness

**15**The Lord said to Moses and Aaron, **2**“Speak to the Israelites and say to them: ‘When any man has an unusual bodily discharge, such a discharge is unclean.**3**Whether it continues flowing from his body or is blocked, it will make him unclean. This is how his discharge will bring about uncleanness:

**4**“‘Any bed the man with a discharge lies on will be unclean, and anything he sits on will be unclean. **5**Anyone who touches his bed must wash their clothes and bathe with water, and they will be unclean till evening. **6**Whoever sits on anything that the man with a discharge sat on must wash their clothes and bathe with water, and they will be unclean till evening.

**7**“‘Whoever touches the man who has a discharge must wash their clothes and bathe with water, and they will be unclean till evening.

**8**“‘If the man with the discharge spits on anyone who is clean, they must wash their clothes and bathe with water, and they will be unclean till evening.

**9**“‘Everything the man sits on when riding will be unclean, **10**and whoever touches any of the things that were under him will be unclean till evening; whoever picks up those things must wash their clothes and bathe with water, and they will be unclean till evening.

**11**“‘Anyone the man with a discharge touches without rinsing his hands with water must wash their clothes and bathe with water, and they will be unclean till evening.

**12**“‘A clay pot that the man touches must be broken, and any wooden article is to be rinsed with water.

**13**“‘When a man is cleansed from his discharge, he is to count off seven days for his ceremonial cleansing; he must wash his clothes and bathe himself with fresh water, and he will be clean. **14**On the eighth day he must take two doves or two young pigeons and come before the Lord to the entrance to the tent of meeting and give them to the priest. **15**The priest is to sacrifice them, the one for a sin offering[[i](https://www.biblegateway.com/passage/?search=Leviticus+13-16" \l "fen-NIV-3184i" \o "See footnote i)] and the other for a burnt offering. In this way he will make atonement before the Lord for the man because of his discharge.

**16**“‘When a man has an emission of semen, he must bathe his whole body with water, and he will be unclean till evening. **17**Any clothing or leather that has semen on it must be washed with water, and it will be unclean till evening.**18**When a man has sexual relations with a woman and there is an emission of semen, both of them must bathe with water, and they will be unclean till evening.

**19**“‘When a woman has her regular flow of blood, the impurity of her monthly period will last seven days, and anyone who touches her will be unclean till evening.

**20**“‘Anything she lies on during her period will be unclean, and anything she sits on will be unclean. **21**Anyone who touches her bed will be unclean; they must wash their clothes and bathe with water, and they will be unclean till evening.**22**Anyone who touches anything she sits on will be unclean; they must wash their clothes and bathe with water, and they will be unclean till evening. **23**Whether it is the bed or anything she was sitting on, when anyone touches it, they will be unclean till evening.

**24**“‘If a man has sexual relations with her and her monthly flow touches him, he will be unclean for seven days; any bed he lies on will be unclean.

**25**“‘When a woman has a discharge of blood for many days at a time other than her monthly period or has a discharge that continues beyond her period, she will be unclean as long as she has the discharge, just as in the days of her period.**26**Any bed she lies on while her discharge continues will be unclean, as is her bed during her monthly period, and anything she sits on will be unclean, as during her period. **27**Anyone who touches them will be unclean; they must wash their clothes and bathe with water, and they will be unclean till evening.

**28**“‘When she is cleansed from her discharge, she must count off seven days, and after that she will be ceremonially clean. **29**On the eighth day she must take two doves or two young pigeons and bring them to the priest at the entrance to the tent of meeting. **30**The priest is to sacrifice one for a sin offering and the other for a burnt offering. In this way he will make atonement for her before the Lord for the uncleanness of her discharge.

**31**“‘You must keep the Israelites separate from things that make them unclean, so they will not die in their uncleanness for defiling my dwelling place, which is among them.’”

**32**These are the regulations for a man with a discharge, for anyone made unclean by an emission of semen, **33**for a woman in her monthly period, for a man or a woman with a discharge, and for a man who has sexual relations with a woman who is ceremonially unclean.

The Day of Atonement

**16**The Lord spoke to Moses after the death of the two sons of Aaron who died when they approached the Lord. **2**The Lord said to Moses: “Tell your brother Aaron that he is not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die. For I will appear in the cloud over the atonement cover.

**3**“This is how Aaron is to enter the Most Holy Place: He must first bring a young bull for a sin offering and a ram for a burnt offering. **4**He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on. **5**From the Israelite community he is to take two male goats for a sin offering and a ram for a burnt offering.

**6**“Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. **7**Then he is to take the two goats and present them before the Lord at the entrance to the tent of meeting. **8**He is to cast lots for the two goats - one lot for the Lord and the other for the scapegoat. **9**Aaron shall bring the goat whose lot falls to the Lord and sacrifice it for a sin offering. **10**But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the wilderness as a scapegoat.

**11**“Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering.**12**He is to take a censer full of burning coals from the altar before the Lord and two handfuls of finely ground fragrant incense and take them behind the curtain.**13**He is to put the incense on the fire before the Lord, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die. **14**He is to take some of the bull’s blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

**15**“He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull’s blood: He shall sprinkle it on the atonement cover and in front of it. **16**In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the tent of meeting, which is among them in the midst of their uncleanness. **17**No one is to be in the tent of meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel.

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

**20**“When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. **21**He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites - all their sins - and put them on the goat’s head. He shall send the goat away into the wilderness in the care of someone appointed for the task. **22**The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.

**23**“Then Aaron is to go into the tent of meeting and take off the linen garments he put on before he entered the Most Holy Place, and he is to leave them there. **24**He shall bathe himself with water in the sanctuary area and put on his regular garments. Then he shall come out and sacrifice the burnt offering for himself and the burnt offering for the people, to make atonement for himself and for the people. **25**He shall also burn the fat of the sin offering on the altar.

**26**“The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp. **27**The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and intestines are to be burned up. **28**The man who burns them must wash his clothes and bathe himself with water; afterward he may come into the camp.

**29**“This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work - whether native-born or a foreigner residing among you - **30**because on this day atonement will be made for you, to cleanse you. Then, before the Lord, you will be clean from all your sins. **31**It is a day of sabbath rest, and you must deny yourselves; it is a lasting ordinance. **32**The priest who is anointed and ordained to succeed his father as high priest is to make atonement. He is to put on the sacred linen garments **33**and make atonement for the Most Holy Place, for the tent of meeting and the altar, and for the priests and all the members of the community.

**34**“This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites.”

And it was done, as the Lord commanded Moses.