

# LEVITICUS 1

Written and compiled by Gary Kukis

## Leviticus 1:1–17

## God's Requirements for Certain Animal Sacrifices

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, **"For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God."** (John 3:16–18). **"I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!"** (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse studies](#) of **Leviticus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Leviticus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Leviticus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** Leviticus 1 discusses the 3 categories of burnt offerings which are to be made to God which correspond roughly to three economic classes of people. Moses receives this revelation from God at the Tabernacle.

The Bible Summary of Leviticus 1 (in 140 characters or less): *Whoever brings a burnt offering should slaughter a bull, a sheep, a goat or a bird. The priest shall burn it on the altar to the LORD.*<sup>1</sup>

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 1, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

## Quotations:

### Outline of Chapter 1:

#### Introduction

- vv. 1–9      **The procedure for the offering of a bull**
- vv. 10–13      **The procedure for the offering of a goat or a sheep**
- vv. 14–17      **The procedure for the offering of a dove or pigeon**

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- Introduction      **Outlines of Leviticus 1** (Various Commentators)
- Introduction      **A Synopsis of Leviticus 1 from the Summarized Bible**
- Introduction      **The Big Picture (Leviticus 1–5)**
- Introduction
- Introduction
- Introduction      **Changes—additions and subtractions (for Leviticus 1)**

- v. 1      **The Tabernacle Supplants the Original Tent of Meeting**
- v.
- v.
- v. 2      **Minchâh**

<sup>1</sup> From <http://www.biblesummary.info/leviticus> accessed July 5, 2020.

v.	2	<a href="#">T<sup>e</sup>rûmâh</a>
v.	2	<a href="#">Qorbân</a>
v.		
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v.	4	<a href="#">Links for the Doctrine of Atonement</a>
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v.	8	<a href="#">Fire, in Scripture, Refers to God's Holiness in Judgement</a>
v.		
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v.		
v.	17	<a href="#">The Burnt Offering</a> (by R. B. Thieme, Jr.)

Summary	<a href="#">A Set of Summary Doctrines and Commentary</a>
Summary	<a href="#">Why Leviticus 1 is in the Word of God</a>
Summary	<a href="#">What We Learn from Leviticus 1</a>
Summary	<a href="#">Jesus Christ in Leviticus 1</a>
Summary	<a href="#">Shmoop Summary of Leviticus 1</a>
Summary	<a href="#">Edersheim Summarizes Leviticus 1</a>
Summary	
Summary	

Addendum	<a href="#">Footnote for Leviticus 1:1</a> (from the Christian Community Bible)
Addendum	<a href="#">Footnotes for Leviticus 1:1–2</a> (from the Heritage Bible)
Addendum	<a href="#">Footnotes for Leviticus 1:3–5</a> (from the Heritage Bible)
Addendum	<a href="#">Propitiation</a> (by R. B. Thieme, Jr.)
Addendum	
Addendum	<a href="#">Josephus' History of this Time Period</a>
Addendum	<a href="#">A Complete Translation of Leviticus 1</a>
Addendum	<a href="#">Doctrinal Teachers Who Have Taught Leviticus 1</a>
Addendum	<a href="#">Word Cloud from a Reasonably Literal Paraphrase of Leviticus 1</a>
Addendum	<a href="#">Word Cloud from Exegesis of Leviticus 1</a>

<a href="#">Beginning of Document</a>	<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics, Short Doctrines</a>
<a href="#">Introduction and Text</a>	<a href="#">First Verse</a>	<a href="#">Addendum</a>
<a href="#">www.kukis.org</a>	<a href="#">Leviticus folder</a>	<a href="#">Exegetical Studies in Leviticus</a>

<a href="#">Doctrines Covered or Alluded To</a>			
<a href="#">Burnt Offering</a>			
Additional doctrines and links are found in <a href="#">Definition of Terms</a> below.			

## Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter

### Exodus 40

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

The terms below are cross-linked with their first occurrence in this document. This allows you to click on the first occurrence of a technical term and that will take you back to its definition below. Then you can click on that term below and be taken back to where you last left off in this document.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

### Definition of Terms

#### Age of Israel

The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the **Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age** ([HTML](#)) ([PDF](#)) ([WPD](#)).

#### Anthropomorphism

An anthropomorphism simply assigns human actions, feelings or characteristics to non-human things and events in order to better explain something in human terms which we can better relate to. This often helps to explain God's actions in human terms. (in Psalm 20:2, this better explains God's sustenance and faithfulness). For more information, see [Theopedia](#), [Got Questions?](#), [Baker's Evangelical Dictionary](#), [Wenstrom](#).

#### Atonement

The idea of atonement is not full and complete forgiveness, but a covering over of the sins committed. Psalm 65:3: **When iniquities prevail against me, You [God] atone for [or, cover over] our transgressions.** Atonement is a temporary measure. Sins are temporarily covered over. Jesus dying for our sins gives us a full and complete atonement.

#### Blood of Christ; Blood of Jesus

The words *blood of Christ* connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the Roman cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins (nor did His physical suffering for being crucified). When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes ([HTML](#); [PDF](#)); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ ([HTML](#); [Order from Thieme Ministries](#)); Grace Doctrine Bible Church of Baytown ([Blood of Christ](#)); Maranatha Church ([Doctrine of the Blood](#)); Grace Fellowship Church ([The Blood of Jesus Christ](#)); Pastor Merritt ([Doctrine of the Blood](#)).

Definition of Terms	
<b>The Christian Life; the Christian Way of Life</b>	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the <b>Doctrine of Walking</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Basics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Spiritual Life in the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) and The <b>Basic Mechanics of the Christian Life</b> (also known as, <b>The Christian Life for Dummies</b> ) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Church Age</b>	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Cross; the Cross of Christ; the Roman Cross; the Crucifixion</b>	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a T. The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
<b>Grace ; the Grace of God, God's Grace</b>	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on <a href="#">Grace</a> ) (L. S. Chafer on <a href="#">grace</a> ) Grace Bible Church: <a href="#">Grace</a> , <a href="#">Understanding Grace</a> , <a href="#">Grace in Prayer</a> , <a href="#">Grace versus Legalism</a> )
<b>High Priest (the Chief Priest)</b>	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the <b>Priesthoods of God and of Man</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Hypostatic Union</b>	<p>In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.</p> <p>For more information: <a href="#">Got questions?</a> on the Hypostatic Union; <a href="#">Theopedia</a> on the Hypostatic Union; <a href="#">VersebyVerse.org</a>: the Doctrine of the Hypostatic Union and Kenosis; <a href="#">Robert R. McLaughlin</a> on the Doctrine of Hypostatic Union. My post on the Hypostatic Union primarily comes from the Maranatha Church (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>

Definition of Terms	
<b>Justice of God; God's Justice; His Justice</b>	The righteousness of God is the principle of God's integrity; and the justice of God is the application or the function of God's integrity. Our point of contact with God in this life is not His love but His justice (strictly speaking, God does not love us until we have His righteousness). We are justified before Him. We initially adjust to His justice by believing in Jesus Christ.
<b>The Messiah</b>	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <b>Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Jewish Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Promised Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). (Grace Notes: <b>Messiah in the Old Testament</b> ) (Spokane Bible Church: <b>Messiah</b> ; <b>Messiah's Birth was Unique</b> ; <b>Messianic Prophecies 1</b> ; <b>Messianic Prophecies2</b> )
<b>Priest, Priests, Priesthood</b>	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the <b>Priesthoods of God and of Man</b>: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Propitiation, propitiate, propitiatory</b>	<i>Propitiation means satisfaction or appeasement, specifically towards God. Propitiation is the work of Jesus Christ on the cross by which He appeases the wrath of God who would otherwise be offended by our sin and demand that we pay the penalty for it. The concept of propitiation is often associated with the idea of a substitutionary atonement.<sup>2</sup></i>
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

<sup>2</sup> From <http://www.theopedia.com/Propitiation> accessed May 24, 2009.



Definition of Terms	
<b>The Revealed God (or, the Revealed Lord)</b>	<p>Throughout human history, God has revealed Himself in a number of ways. Before the incarnation, when anyone believed in this revelation of God, he was saved (Genesis 15:6). When Jesus was born, God revealed Himself in Jesus (Hebrews 1:1–2); and we are now saved by believing in Jesus.</p> <p>We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.</p>
<b>Sin Nature, Adam's Sinful Trend</b>	<p>The sin nature is genetically passed on from father to his children. Every person on earth has a preponderance to sin because of having a sin nature. <b>Grace Notes</b> (from Austin Bible Church) (<a href="#">HTML</a>) (<a href="#">PDF</a>); <b>Merritt</b> (<a href="#">Old Sin Nature</a>); <b>Ballinger</b> (<a href="#">Old Sin Nature/Sinful Trend of Adam</a>)</p>
<b>Spiritual Death , Spiritually dead</b>	<p>There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i>, refers to the Lord's spiritual death on the cross. <b>What is spiritual death?</b> (<a href="#">Got Questions</a>); <b>29 Bible Verses about Spiritual Death</b> (<a href="#">Knowing Jesus</a>); <b>Bible Verses about Spiritual Death</b> (<a href="#">Open Bible</a>).</p>
<b>The Tabernacle, Tent of Meeting</b>	<p>The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1<sup>st</sup> Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the <b>Ark of God</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>); and the <b>Model of the Tabernacle</b> (which represents Jesus Christ and the cross) (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>); the <b>Tabernacle</b> (<a href="#">Redeeming Grace</a>); <b>Jesus—the Golden Lampstand</b> (<a href="#">Grace Bible Church</a>).</p>
<b>The Temple</b>	<p>The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. Although the Levites had some limited and specific duties inside the Temple, others were not allowed in the Temple. When people are said to gather at the Temple, they are really gathering in the Temple Courtyard. See the Temple, <b>Description and Measurements</b> (<a href="#">Grace Notes</a>); <b>Solomon's Temple</b> (<a href="#">Redeeming Grace</a>); the <b>Temple</b> (<a href="#">Redeeming Grace</a>).</p>

Definition of Terms	
<b>Type, Antitype, Typical, Typology, Typological</b>	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).<sup>3</sup> Typological, an adjective, is, of or relating to typology or types. See the <b>Doctrine of Typology</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</i>
Some of these definitions are taken from <a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

## An Introduction to Leviticus 1

**Introduction:** In Exodus 40, Moses saw to it that the **tabernacle** had been assembled. Now, in Leviticus 1, he meets Y<sup>e</sup>howah in this newly constructed **Tent of Meeting** and receives more instructions concerning the ceremonial portion of worship.

What should be kept in mind throughout is that the gospel will be presented through the sacrifices offered in this chapter. The various sacrifices and offerings which we study are **types**. They look forward to the life and to the sacrifice of Jesus Christ, Who will die for our sins.

Leviticus 1 allows a person making an offering to bring one of five kinds of animals, enumerated in three categories, depending upon his financial ability. Those able to may bring from their livestock (like a bull); those who are middle class might bring a sheep or a goat. Those who are struggling financially may bring birds.

There is no silly talk in the book of Leviticus about making the wealthy give some of their money to the poor to even things out. This book assumes inequality, and does not shirk from it or treat it as something to be corrected. If there is freedom, then there will be inequality. If there is equality, then that must be enforced. Although the Bible encourages cognizance of the poor and help for the poor, there is never some illusion about making things equal.

**Application:** As an aside, when a political group advocates for things that cannot actually occur (equality, gun control, zero carbon emissions, no prejudice, a living minimum wage), that group will always have issues to advocate. Such a political movement never has to show any progress; just point out what they still need to do.

The point of these three levels of sacrifices are, every economic group needed to be made clean before God. In all instances, God must be **propitiated**. The rich were not automatically cool with God because they appear to be blessed by God; the poor did not have an automatic in with God because they economically suffered in their lives.

Leviticus 1 concentrates on the various burnt offerings.

<sup>3</sup> From <http://www.dake.com/dake/types.html> accessed July 30, 2013.



Regarding this, Dr. S. Lewis Johnson says: *The burnt offering illustrates the personal consecration of the Lord in the work of expiation by penal substitution that leads to divine satisfaction over the atoning work of the substitute.*<sup>4</sup>

Paul alludes to this parallel in Eph. 5:2 **And walk in love, as Christ loved us and gave Himself up for us, a fragrant offering and sacrifice to God.** (ESV; capitalized; emphasis mine)

The animal sacrifices studied in this chapter look forward to Jesus dying on **the cross** and taking on Himself our sins. The animals offered represent the Lord; the burning of the flesh represents the judgment at the cross; and the sweet savor wafting up to God the Father represents **propitiation**.

There are a number of textual differences/discrepancies in this short chapter. Although I mention a few of them, the NET Bible seems to accurately catch them all. When I noticed, I simply used their footnote in the exegesis of the Hebrew text.

Portions of Leviticus are difficult to get through, simply because they are very specific descriptions of very specific things that the Israelites were to do. A chapter of such a description is fine; but there are eight or nine chapters like this in Leviticus. Although I got into some detail on this chapter (as it is introductory to the rest of Leviticus), I am going to try to keep my commentary to a minimum on such chapters.

### Titles and/or Brief Descriptions of Leviticus 1 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

### Brief, but insightful observations of Leviticus 1 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

### Fundamental Questions About Leviticus 1

<sup>4</sup> From [S. Lewis Johnson Institute](#); accessed July 12, 2020.

Chapter Outline	Charts, Graphics and Short Doctrines
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It is important to understand what has gone before.

The Prequel of Leviticus 1
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Leviticus 1 will begin with

Chapter Outline	Charts, Graphics and Short Doctrines
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We need to know who the people are who populate this chapter.

The Principals of Leviticus 1	
Characters	Commentary

Chapter Outline	Charts, Graphics and Short Doctrines
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We need to know where this chapter takes place.

The Places of Leviticus 1	
Place	Description

Chapter Outline	Charts, Graphics and Short Doctrines
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By the Numbers	
Item	Duration; size

By the Numbers	
Item	Duration; size
Chapter Outline	Charts, Graphics and Short Doctrines

### Timeline for Leviticus

There is very little narrative in the book of Leviticus; so this information may have been given to Moses in a few days or, at most, a few weeks; and Moses both wrote these things down and informed the people. Because of information previously studied in the introduction, we are not 100% certain if all of this material was given to Moses while in the newly erected Tabernacle. I would lean towards that being the case.

Here is what to expect from Leviticus 1:

A Synopsis of Leviticus 1

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Chapter Outline	Charts, Graphics and Short Doctrines
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Outlines of Leviticus 1 (Various Commentators)
Kretzmann's Commentary: <sup>5</sup>
Verses 1-9 Of the Herd
Verses 10-13 Of the Flock
Verses 14-17 Of Fowls

<sup>5</sup> From <https://www.studylight.org/commentaries/eng/kpc/leviticus-1.html> accessed February 16, 2024.

## Outlines of Leviticus 1 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Some of the passages are included below, using the Niobi Study Bible.

### A Synopsis of Leviticus 1 from the Summarized Bible

<b>Contents:</b>	The burnt offering laws.
<b>Characters:</b>	God, Moses, Aaron's sons.
<b>Conclusion:</b>	Utter dependence upon the sacrifices, typifying the great sacrifice of Christ on which the iniquity of us all was laid is God's requirement. (The laying on of the offerer's hands signified identification of the believer with his offering).
<b>Key Word:</b>	Burnt sacrifice, Leviticus 1:3.
<b>Strong Verses:</b>	Leviticus 1:4. ( <i>And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him.</i> —Niobi Study Bible)
<b>Striking Facts:</b>	The burnt offering stands for Christ who offered Himself without spot to God in delight to do the Father's will even unto death. Fire, symbol of God's holiness, consumes the offering.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Leviticus 1–5)

Scripture	Text/Commentary
God speaks to Moses from the Tabernacle.	
<b>Leviticus 1</b>	Large livestock burnt offering; burnt offering from the flock of lambs or goats; burnt offering of birds.
<b>Leviticus 2</b>	The grain offering to be offered with the meat offerings.
<b>Leviticus 3</b>	Peace offering from the heard; peace offering from the flock.
<b>Leviticus 4</b>	Offerings for unknown sins.
<b>Leviticus 5a</b>	Trespass offerings.
<b>Leviticus 5b</b>	Guilt offerings.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Changes—additions and subtractions (for Leviticus 1):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes,*

*giving it a section of its own.* Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner's Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text, and the Samaritan Pentateuch (in English). These are some of the various translations which have been recently made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. So far, I have only included R. B. Thieme, Jr. and R. B. Thieme, III. This section is also bookmarked.

There are technical theological terms found throughout this document, and they are explained under **doctrinal terms**. In a web browser, it is reasonably easy to go back and forth between where you find the term and its explanation. I have made it easier in that, now you can click on the theological term and it will take you to the definition. Then click on the word being defined and it will take you back to the context that you were just reading. In the Leviticus documents, a **bolded violet** color indicates an hyperlink.

I have not yet begun a weekly mail-out study of Leviticus, but I will probably do that after I complete Exodus.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Procedure for the Offering of a Bull

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**And so He calls unto Moses and so speaks Y<sup>e</sup>howah unto him from a Tent of Assembly, to say, "Speak unto sons of Israel, and you have said unto them, 'A man, when he brings near from you [all] a qorban [= offering] to Y<sup>e</sup>howah from the livestock—from the herd and from the flock—you [all] bring near your qorban [lit., offer your offering]."**

Leviticus  
1:1–2

Kukis mostly literal translation:

**Y<sup>e</sup>howah [lit., He] called unto Moses and He [lit., YHWH] spoke to him from the Tent of Assembly, saying, "Speak to the sons of Israel and say to them, '[Any] man from among you [lit., from you all], when he brings an offering near to Y<sup>e</sup>howah from the livestock—from the herd or from the flock—[when] you bring your offering near [to Me]."**

Kukis not-so-literal paraphrase:

**Jehovah called out to Moses and He said to him from the Tent of Assembly, “Speak to the sons of Israel and tell them this: ‘When anyone from your people brings an offering to Jehovah from his livestock—whether from the herd or from the flock—when any of you bring an offering near to Me.**

Here is how others have translated this verse:

**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>6</sup>; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

<sup>6</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).



The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Leviticus.html](http://www.becomingjewish.org/texts/targum/onkelos_Leviticus.html) and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

### Ancient texts:

#### Masoretic Text (Hebrew)

And so He calls unto Moses and so speaks Y<sup>e</sup>howah unto him from a Tent of Assembly, to say, "Speak unto sons of Israel, and you have said unto them, 'A man, when he brings near from you [all] a qorban [= offering] to Y<sup>e</sup>howah from the livestock—from the herd and from the flock—you [all] bring near your qorban [lit., *offer your offering*].

#### Dead Sea Scrolls Targum (Onkelos)

##### Vayikra

And He called to Moshe, and Adonoy spoke to him from the Tent of Meeting, saying:

Speak to Bnei Yisroel and say to them; [if] a man among you will bring an offering to [before] Adonoy; of animals, cattle or sheep you should bring your offering. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862). See [Link](#) for description.

#### Targum (Pseudo-Jonathan)

And it was when Mosheh had completed to erect the tabernacle that Mosheh reasoned and judged in his heart, and said: To Mount Sinai, whose excellency is the excellence only of an hour and its holiness the holiness but of three days, I could not ascend till the time that the word was spoken to me; but the excellence of this the tabernacle of ordinance is an eternal excellency, and its holiness an everlasting holiness; therefore is it right that I should not enter within it until the time that I am spoken with from before the Lord. Then did the word[1] of the Lord call unto Mosheh and the Word[2] of the Lord spake with him from the tabernacle of ordinance saying:

[JERUSALEM TARGUM. And it was when Mosheh had completed to erect the tabernacle to anoint it, and sanctify it, and all its vessels, that Mosheh reasoned in his heart, and said: Within Mount Sinai, whose majesty was the majesty of an hour, and its holiness the holiness of an hour, I might not ascend till the time which was

bidden me from before the Lord; nor into the tabernacle of ordinance, whose majesty is an eternal majesty, and its holiness an everlasting holiness, is it right for me to enter till the time that I am bidden from before the Lord. And the Word of the Lord called to Mosheh; for the Word of the Lord was altogether with him, from the tabernacle of ordinance, saying:]

Speak with the sons of Israel, and say to them: If a man of you, but not of the rebellious worshippers of idols, bring an oblation before the Lord, (it must be) from the clean cattle, from the oxen or from the sheep; but not from the wild beasts may you offer your oblations. [Kukis: not sure if I am going to stay with this particular targum; it is a lot of extra text, as a targum sometimes acts as a commentary. Don't know if the time is worth it.]

Douay-Rheims 1899 (Amer.) And the Lord called Moses, and spoke to him from the tabernacle of the testimony, saying: Speak to the children of Israel, and thou shalt say to them: The man among you that shall offer to the Lord a sacrifice of the cattle, that is, offering victims of oxen and sheep:...

Aramaic ESV of Peshitta Mar-Yah called to Mosha, and spoke to him out of the Tabernacle, saying, "Speak to the B'nai Yisrael, and tell them, 'When anyone of you offers an offering to Mar-Yah, you shall offer your offering of the livestock, from the herd and from the flock.

Lamsa's Peshitta (Syriac) And LORD JEHOVAH called Moshe and he spoke with him from the Time Tabernacle to say: "Speak with the children of Israel and say to them, each man of them who will offer his offering to LORD JEHOVAH: 'From cattle of oxen and of sheep you shall bring your offerings.

Samaritan Pentateuch And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, [even] of the herd, and of the flock.

Updated Brenton (Greek)<sup>7</sup> And the Lord called Moses again and spoke to him out of the tabernacle of witness, saying, Speak to the children of Israel, and you shall say to them, If any man of you shall bring gifts to the Lord, you shall bring your gifts of the cattle and of the oxen and of the sheep.

Significant differences:

### Limited Vocabulary Translations:<sup>8</sup>

Bible in Basic English And the voice of the Lord came to Moses out of the Tent of meeting, saying, Give these orders to the children of Israel: When anyone of you makes an offering to the Lord, you are to take it from the cattle, from the herd or from the flock.

Easy English **Rules for the people's gifts**  
The LORD spoke to Moses from the Tent of Meeting. He told him the rules that Israel's people must obey. The Lord said, 'Speak to Israel's people. Tell them this. When a person gives an animal to the Lord, it must be a cow or a sheep or a goat.

When we write *LORD* like this, it is a special name for God. Sometimes people write it as 'Yahweh', or as 'Jehovah'. It is his own name that he told Moses. See Exodus 3:14. It means 'I am who I am'. This shows that God has always been there and he always will be there.

Easy-to-Read Version–2008 So the LORD called out to Moses from inside the Meeting Tent and said, "Tell the Israelites: When you bring an offering to the LORD, the offering must be one of your tame animals--it can be a sheep, a goat, or one of your cattle.

<sup>7</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>8</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

God's Word™

The LORD called Moses and spoke to him from the tent of meeting. He said, "Tell the Israelites: If any of you bring a sacrifice to the LORD, you must offer an animal from your cattle, sheep, or goats.

Good News Bible (TEV)

The LORD called to Moses from the Tent of the LORD's presence and gave him the following rules for the Israelites to observe when they offer their sacrifices. When you offer an animal sacrifice, it may be one of your cattle or one of your sheep or goats.

The Message

### **Whole-Burnt-Offering**

God called Moses and spoke to him from the Tent of Meeting: "Speak to the People of Israel. Tell them, When anyone presents an offering to God, present an animal from either the herd or the flock.

NIRV

### **Rules for Burnt Offerings**

The Lord called out to Moses. He spoke to him from the tent of meeting. He said, "Speak to the Israelites. Tell them, 'Suppose anyone among you brings an offering to the Lord. They must bring an animal from their herd or flock.

## **Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible

### *Leviticus 1*

## **How to sacrifice a burnt offering**

### **Sacrificing bulls as a burnt offering**

The LORD talked to Moses in the Meeting Tent: [1] I want you to tell this to the people of Israel: When you sacrifice an animal as an offering to the LORD, use the livestock from your own herds or flocks.

<sup>1</sup>1:1 This is likely the tent worship center of Exodus 36-40, given the descriptions that come later, which include reference to the worship center's altar (1:5). Yet some scholars say the Meeting Tent was not the tent worship center. The Meeting Tent was mentioned first in Exodus 33:7, before the tent worship center was built and located in the middle of the camp (Numbers 2:17). This was another place where Moses apparently spent some time, "outside the camp, at a fair distance" (Exodus 33:7). This is where people would go to hear from Moses about what the Lord had to say about any particular question they had. Some scholars say Moses likely set up this Meeting Tent outside the camp because of God's refusal to travel with the people. Moses may have figured that if God wouldn't come to them, they would go to God.

Contemporary English V.

The LORD spoke to Moses from the sacred tent and gave him instructions for the community of Israel to follow when they offered sacrifices. Sacrifices to please me must be completely burned on the bronze altar. Bulls or rams or goats are the animals to be used for these sacrifices. If the animal is a bull, it must not have anything wrong with it. Lead it to the entrance of the sacred tent, and I will let you know if it is acceptable to me. (Vv. 1-3)

The Living Bible

The Lord now spoke to Moses from the Tabernacle, and commanded him to give the following instructions to the people of Israel: "When you sacrifice to the Lord, use animals from your herds and flocks

New Berkeley Version  
New Life Version

### **Burnt Gifts on the Altar**

The Lord called to Moses and spoke to him from the meeting tent, saying, "Speak to the people of Israel. Tell them, 'When any of you bring a gift in worship to the Lord, bring your gift of animals from the herd or the flock.

New Living Translation

### **Procedures for the Burnt Offering**

The Lord called to Moses from the Tabernacle[a] and said to him, "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.

Unfolding Bible (simplified)<sup>9</sup> While Moses was standing near the entrance to the sacred tent, Yahweh called to him from inside the tent. He said to Moses to say this to the Israelite people: "When any of you brings an offering to Yahweh, bring one of your sheep or goats or cattle.

### Partially literal and partially paraphrased translations:

American English Bible	Then the Lord called Moses again and spoke to him in the Tent of Proofs. He said, 'Speak to the children of IsraEl and tell them that anyone who brings an ox as a gift to Jehovah must bring one that the Lord will find acceptable. From the Greek Septuagint text as used by First Century Christians. Written by Moses around 1549-BCE ( <b>according to our calculations</b> ) while the IsraElites were at Mt. Sinai.
Beck's American Translation New Advent (Knox) Bible	The Lord summoned Moses, and, from the tabernacle that bore record of him made known his will. These rules the Israelites were to follow, when any of them would offer the Lord a beast as a victim, from herd or from flock.
Translation for Translators	<b>This book contains the account of God giving some more laws for his people</b> <b>Leviticus</b> <b>1</b> <b>The burnt offering</b> While Moses/I was <i>standing near the entrance</i> to the Sacred Tent, Yahweh called to him/me from inside the tent. He said to Moses/me, "Tell this to the Israeli people: 'When any of you brings an offering to Yahweh, bring one of your sheep or goats or cattle.

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	<b>Ritual of Sacrifices.</b> Then the EVER-LIVING called to Moses and spoke to him from the Hall of the Assembly, saying;— <b>Ritual of Burnt Offerings.</b> "Speak to the children of Israel and say to them; A man of you who would offer an offering to the EVER-LIVING, can offer it from the herd, or from the fold, or from the flock.
International Standard V	<i>The Third Book of the Law</i> <b>Leviticus</b> <b>Burnt Offerings</b> The Lord spoke to Moses from the midst of the Tent of Meeting: "Speak to the Israelis and tell them, When any person [Lit. man] brings an offering to the Lord from among you, whether he brings on offering of animals from either cattle or flock, if his offering is a burnt offering from the herd, he is to bring a male without any defect. He is to present it at the entrance of the Tent of Meeting. At the appointed time it is to be presented in the presence of the Lord so that he may be accepted.
Lexham English Bible	<b>Laws for Burnt Offerings</b> Then [Or "And"] Yahweh called to Moses and spoke to him from the tent of assembly, saying, "Speak to the Israelites, [Literally "sons/children of Israel"] and say to them, 'When a person [Or "man"—the singular noun is generic, thus the "you" and "your" in the remainder of the verse are all plural] from you presents an offering to Yahweh, you shall present your offering from domestic animals, from the cattle [Or "herd"] or from the flock. [The Hebrew term refers collectively to both sheep and goats (small livestock animals)]

<sup>9</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

Urim-Thummim Version	YHWH summoned Moses and spoke to him out of the Tabernacle at the Appointed Place saying, Speak to the children of Israel and say to them, If any man from among you brings an offering to YHWH, you will bring that offering from the animals, even of the herd and of the flock.
Wikipedia Bible Project	And He called to Moses, and Yahweh spoke to him from the tent of events, saying: Speak to the sons of Israel, and you said to them: A man who will bring forth a sacrifice for Yahweh--- from the beasts, from the cattle and from the flocks, you will offer your sacrifice..

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p><b>Burnt offering</b></p> <ul style="list-style-type: none"> <li>Yahweh called Moses, and from the Tent of Meeting addressed him, saying, “Speak to the people of Israel; say to them: When anyone brings an offering of an animal to Yahweh it can be from either his cattle or sheep and goats.</li> </ul> <p>25:22</p> <p>The <b>footnote</b> for this verse has been placed in the <b>Addendum</b>.</p>
The Heritage Bible	<p>And Jehovah called to Moses, and spoke to him out of the tent of appointed meeting,<sup>1</sup> saying,</p> <p>Speak to the children of Israel, and say to them, If any man of you brings near an offering<sup>2a</sup> to Jehovah, you shall bring near your offering of the animals out of the herd<sup>2b</sup> and out of the flock.</p> <p>The <b>footnotes</b> for this passage has been placed in the <b>Addendum</b>.</p>
New American Bible(2011) <sup>10</sup>	<p><b>Burnt Offerings.</b></p> <p>The LORD called Moses, and spoke to him from the tent of meeting:<sup>a</sup> Speak to the Israelites and tell them: When any one of you* brings an offering of livestock to the LORD, you shall bring your offering from the herd or from the flock.<sup>b</sup></p> <p>* [1:2] Any one of you: women as well as men bring sacrifices (see 12:6–8; 15:28–30) and are explicitly obligated in other ritual matters (e.g., 13:29, 38; Nm 5:6; 6:2; Lk 2:24). Thus, though the Hebrew formulates sacrificial and other law with male reference, the translation reflects the inclusion of women in ritual requirements. From the herd or from the flock: the only animals which could be used as sacrificial victims were domestic animals either of the bovine class (bulls, cows and calves) or the ovine class (sheep and lambs, goats and kids). Excluded, therefore, were not only all wild animals, but also such “unclean” domestic animals as the camel and the donkey (cf. 11:1–47; 27:26–27).</p> <p>a. [1:1] Ex 40. b. [1:2] Lv 1:3, 10; 3:1, 6, 12.</p>
The Catholic Bible	<p>A Ritual for Sacrifices<sup>[a]</sup></p> <p><b>Regulations for the Children of Israel</b></p> <p><b>Chapter 1</b></p> <p><b>Burnt Offerings.</b><sup>[b]</sup> The Lord spoke to Moses from the meeting tent and said to him,<sup>[c]</sup> “Speak to the children of Israel and tell them: When any one of you brings an offering to the Lord, you shall bring your animal from the herd or the flock.</p> <p>[a] Leviticus 1:1 Different kinds of sacrifice were offered to the Lord in the Jerusalem temple. In them we find customs inherited from the period when the Hebrews lived a semi-nomadic way of life, as well as rites regularly practiced in Mesopotamia, Egypt, and especially in the land of Canaan. But the Israelite faith was able to purify the practices from all these influences and use them for the glory of the one true God (chs. 1–7).</p> <p>[b] Leviticus 1:1 The burnt offering as the perfect form of homage to God: the victim, which was without blemish, was entirely consumed in fire, that is, removed from the</p>

<sup>10</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>



material universe so as to enter the world of God. The owner of the victim offered it, through the mediation of priests, as a pleasing fragrance to the Lord, an ancient Eastern expression which the Bible uses to signify that God accepts the victim (Gen 8:21). The pouring of the blood expressed the offering of the life.

[c] Leviticus 1:1 Although these laws were composed long after Moses lived, the direct address form that is used throughout Leviticus implies that the laws embody the essence of what God taught him and wants the children of Israel to know.

Revised English Bible–1989 **Offerings and sacrifices**

THE LORD summoned Moses and spoke to him from the Tent of Meeting. He told him to say to the Israelites: When anyone among you presents an animal as an offering to the LORD, it may be chosen either from the herd or from the flock.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Parashah 24: Vayikra (He called) 1:1–5:26(6:7)

ADONAI called to Moshe and spoke to him from the tent of meeting. He said, “Speak to the people of Isra’el; say to them, ‘When any of you brings an offering to ADONAI, you may bring your animal offering either from the herd or from the flock.

Hebraic Roots Bible

And YAHWEH called to Moses and spoke to him out of the tent of the congregation, saying, Speak to the sons of Israel and say to them, If any one of you brings an offering to YAHWEH, from livestock of the herd, or from the flock, you shall bring near your offering.

Kaplan Translation

[i. Burnt Offerings of Cattle]

God called to Moses\* speaking to him from the Communion Tent\* He said: Speak to the Israelites, and tell them the following: When one of you brings a mammal as an offering to God, the sacrifice must be taken from the cattle, sheep or goats\*. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.

1:1 **God called** . . . Because Moses had been unable to enter the sanctuary (Exodus 40:35).

— **speaking to him** . . . The narrative continues on 8:1.

1:2 **sheep or goats**. The Hebrew word, tzon, used here is generic, including all smaller ungulates such as sheep and goats.

The Scriptures–2009

And הוֹיָה called to Mosheh, and spoke to him from the Tent of Appointment, saying, “Speak to the children of Yisra’el, and say to them, ‘When anyone of you brings an offering to הוֹיָה, you bring your offering of the livestock, of the herd or of the flock.

Tree of Life Version

Now Adonai called to Moses and spoke to him out of the Tent of Meeting, saying: “Speak to Bnei-Yisrael, and tell them: When anyone of you brings an offering to Adonai, you may present your offering of livestock, from the herd or from the flock.

### Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible<sup>11</sup>

AND JESUS CALLED MOSES AGAIN AND SPOKE TO HIM OUT OF THE TABERNACLE OF WITNESS, SAYING, “SPEAK TO THE CHILDREN OF ISRAEL, AND YOU SHALL SAY TO THEM, ‘IF ANY MAN OF YOU SHALL BRING GIFTS TO JESUS, YOU SHALL BRING YOUR GIFTS OF THE CATTLE AND OF THE OXEN AND OF THE SHEEP.

Awful Scroll Bible

Sustains To Become was to call Moses and was to speak to him, in the tent of the appointed place, to the intent: Be speaking to the sons of Isra-el, even is you to have said: Was he of mankind to bring near an offering to Sustains To Become you was to bring near your offering of your dumb beasts, of the large cattle or small cattle.

<sup>11</sup> The A&O Bible follows the Greek text.



Concordant Literal Version	He called to Moses, and Yahweh spoke to him from the tent of appointment, saying, Speak to the sons of Israel and say to them: When any man among you brings near an approach present to Yahweh, from the domestic beasts (from the herd or from the flock) shall you bring near your approach present..
exeGesés companion Bible	And Yah Veh calls to Mosheh and words to him from the tent of the congregation, saying, Word to the sons of Yisra El and say to them, If any human of you oblate a qorban to Yah Veh, oblate your qorban of the animals, even of the oxen and of the flock.
Orthodox Jewish Bible	<b>VAYIKRA</b> And Hashem spoke unto Moshe, and spoke unto him out of the Ohel Mo'ed (Tent of Meeting, i.e., Tabernacle) saying, Speak unto the Bnei Yisroel, and say unto them, If any man of you bring a korban unto Hashem, ye shall bring your korban of the cattle, even of the herd, and of the flock.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p><b>The Law of Burnt Offerings</b></p> <p>The Lord <sup>[a]</sup>called to Moses and spoke to him from the Tent of Meeting, saying, "Speak to the <sup>[b]</sup>children of Israel and say to them, 'When any one of you brings an offering to the Lord, you shall bring your offering of [domestic] animals from the herd (cattle, oxen) or from the flock (sheep, goats)."</p> <p>[a] Before this God had spoken to Moses from the mountain, but now God dwelt among His people in fellowship with them and talked with His servant Moses "from the Tent of Meeting." The people were entering into a new relationship with God.</p> <p>[b] In general, sons (children) of Israel or Israel or Israelites refers to all the people (males and females) of the various tribes descended from the twelve sons (Gen 35:23-26) of Jacob (later renamed Israel by God). In verses concerning things such as warfare or circumcision sons of Israel or Israel or Israelites usually refers only to the males. Tribes of ancient people were identified by the name of their founding ancestor. Therefore, this same general rule applies when referring to individual tribal groups, e.g. sons of Reuben, Reuben, Reubenites and so throughout.</p>
The Expanded Bible	<p><b>The Burnt Offering</b></p> <p>The Lord ·called to [summoned] Moses and spoke to him from the Meeting Tent, saying, "Tell the ·people [<sup>L</sup>sons; children] of Israel: 'When you bring an offering [<sup>L</sup>of livestock] to the Lord, bring as your offering an animal from the herd or flock."</p>
Kretzmann's Commentary	<p><b>Verses 1-9</b></p> <p>Of the Herd</p> <p>And the Lord called unto Moses, and spake unto him out of the Tabernacle of the Congregation, out of the midst of the cloud which enveloped his glory, Exodus 40:35, saying,</p> <p>Speak unto the children of Israel, and say unto them, if any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd and of the flock. The sacrifices brought by individuals are described first, voluntary offerings, through which the worshiper intended to draw near to the Lord. The Hebrew word indicates the fact that sinful man, as such, does not dare to draw near to Jehovah. The sacrifice, therefore, is a symbol of his desire to enter into fellowship with Jehovah, and its value consisted in its foreshadowing the greater Sacrifice, through whom we have peace and access to the Father. The voluntary offering was regarded as a gift of the worshiper, no matter whether it was an actual sacrifice or a dedicatory offering. When the individual Israelite had determined to bring such a</p>

Syndein/Thieme

gift, the Lord's instructions as to the selection of the animal and as to the manner of offering were inclusive and exact.

{Note: These offerings are teaching tools. The Jewish Priests were to use them to explain the mechanics of salvation and rebound - to explain the work of the Messiah on the cross (the death of the animal) and then a picture of cleansing ourselves from sin (today rebound is explained in I John 1:9). So the following offerings did NOT cleanse believers from their sins - but explained to them that confessing their sins to God is the only way to get back into fellowship (and that is the same in every dispensation). This is also not an 'emotional' confession. How you 'feel' about your sins is not part of the equation. When you love God, you WILL want to do His will and reduce sinning. But 'guilt' is another mental attitude sin. So if you feel guilty after you confess the sin, you are immediately back out of fellowship.}

{Leviticus 1 - Burnt Offering - Doctrine of Propitiation with Emphasis on the Work of Christ}

{Verses 2-17: Source of Levitical Offerings - Burn offering}

**And Jehovah/God** {Y@hovah - the verb 'to be' doubled - so is 'I am . . . THE I am'. This Tetragrammaton could be translated 'I am . . . That I am ' - a verb doubled means 'perfect' so it means perfect existence ' so 'I am . . . The Always Existing One' is also a good translation. Jesus Christ is the manifest member of 'Elohiym/Godhead so Jehovah usually is referring to the Lord (and often translated Lord in the KJV). The Jews did not pronounce this Tetragrammaton. They would use their Hebrew word for Lord - Adonay. In our study when the written word for Adonay was used, then we did translate it 'Lord'. When the emphasis of the bible is on the Person or Character of God, then the Tetragrammaton was used. When the emphasis of the bible was on the essence of all members of the Godhead, then 'Elohim (literally - Gods - plural) or the Godhead was used.} **'kept on shouting out'** {qara'} **unto Moses** {a word that focuses the attention of the hearer to the subject - Now HEAR THIS},

**and intensely kept on speaking/'kept on communicating doctrinally'** {dabar - Piel intensive stem} {God speaks - it is time to listen and requires concentration} **unto him** {Moses} **out of the tabernacle of the congregation** {Where Message Received and was given - see Exodus 40.33-38 - tabernacle was completed- the Lord dwelt in the Holy of Holies and was the only Light in the Holy of Holies - the Shekinah Glory}

**saying** { 'amar - 'amar means to bring into the light what was in the dark - in other words to teach the people - make it clear}, **2~~ "Speak/'communicate -mechanics'/'doctrinally communicate'** {dabar} **to the children of Israel, and say** {'amar - bring it to light - explain it} **to them, 'If any man of you keeps on being caused to bring** {qarab} {qarab -Hiphil/'causative active' stem - means he is already a believer imperfect tense means the action is not complete - this goes on down through history} **an offering** {qorban - sounds like 'core-bon' - the basis of approaching God is through a sacrifice - the physical death of the animal represents the spiritual death of Jesus Christ} **unto the Jehovah/God, you shall bring your offering of the cattle, even of the herd, and of the flock.'** "

{Note. On Mt Sinai is where God gave Moses most of the Mosaic Law. Here we see these instructions were given to Moses by God at the tabernacle. The Levitical Offerings deal with the principal of Grace. The instructions given to Moses on Mt. Sinai relate to 'work' of mankind. Pure grace is given under grace conditions from the source of Grace.}

{Note. The Burnt offering had three sources 1) from the herd (a bullock - a very expensive offering required by the rich class)- verses 2-9 (represents Jesus Christ the servant of God); 2) from the flock required from the middle class - verses 10-13 (Jesus Christ the Lamb of God); 3) from fowls required by the poor class - verses

14 -17 (Jesus Christ as the Resurrected One - Man and God in Union - Hypostatic Union.).

The Voice

The Eternal One called Moses and addressed him from the congregation tent.

**Eternal One:** *Moses, I want you to go talk with the Israelites and tell them how to perform ritual offerings: Any time one of you brings an offering to Me, you must bring the offering from the animals of either the herd or the flock.*

### Bible Translations with Many Footnotes:

The Complete Tanach<sup>12</sup>

And He called to Moses, and the Lord spoke to him from the Tent of Meeting, saying,...

**And He called to Moses:** Every [time God communicated with Moses, whether it was represented by the expression] רַב־דִּין, “And He spoke,” or רַמ־אֵין; “and He said,” or וַאֲצִי, “and He commanded,” it was always preceded by [God] calling [to Moses by name] (Torath Kohanim 1:2-3). [הַאֲיִקָּו] is an expression of affection, the [same] expression employed by the ministering angels [when addressing each other], as it says, “And one called (אֶרְקֹו) to the other...” (Isa. 6:3). To the prophets of the nations of the world, however, He revealed Himself through expressions denoting coincidence and impurity, as the verse says, “and God happened to [meet] (רַקִּי) Balaam” (Num. 23:4). - [Bemidbar Rabbah 52:5] [The expression רַקִּי has the meaning of a coincidental happening, and also alludes to impurity. [See Deut. 23:11, regarding the expression הִלֵּיל הַרְקָמ]

**And He called to Moses:** The [Divine] voice emanated and reached Moses' ears, while all [the rest] of Israel did not hear it. One might think that for each new section [representing a new topic], there was also [such] a call. Scripture, therefore, states, “and [the Lord] spoke (רַב־דִּין) [to him],” [denoting that] only for speech, [i.e., when God “spoke” to Moses, or “said” to him, or “commanded” him,] was there a call, but not at the subsections. [For when these expressions are employed, they demarcate the beginning of major sections, i.e., when God first called to Moses and then proceeded with the prophecy at hand, unlike the beginning of each separate subsection, when God simply continued His communication to Moses without “calling” him anew. Now, if each subsection in the Torah does not represent a new beckoning from God to Moses, ushering in a new prophecy, then] what is the purpose of these subsections? To give Moses a pause, to contemplate between one passage and the next, and between one subject and another. [And if this pause for contemplation was given to the great Moses when being taught by God, then] how much more [necessary is it] for an ordinary man learning [Torah] from another ordinary man [to be allowed pauses between sections and subjects, to carefully contemplate and understand the material being learned]. — [Torath Kohanim 1:3]

**to him:** Heb. וְיֵלֶא [That is, God spoke only to Moses. This phrase comes] to exclude Aaron. Rabbi Judah [Ben Betheira] says: “Thirteen times in the Torah, God spoke (רַב־דִּין) to both Moses and Aaron together, and, corresponding to them were thirteen [other] occasions [when God spoke only to Moses] precluding [Aaron], to teach you that they were not said [directly] to Aaron, but to Moses, that he should say them to Aaron. These are the thirteen cases where [Aaron was] precluded: (1) “To speak with him...,” (2) “...speaking to him...,” (3) “...and He spoke to him” (Num. 7:89); (4) “I will meet with you [there at set times], etc. ...” (Exod. 25:22) All of them can be found [in the above

<sup>12</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

dictum of Rabbi Judah] in Torath Kohanim (1:4). Now, [even though it was Moses who exclusively heard the prophecies,] one might think that they [i.e., the rest of Israel, nevertheless] heard the sound [of God] "calling" [to Moses preceding the prophecy]. Scripture therefore, says: [not "He heard] the voice [speaking] to him (וּלְ), " [but] "[he heard] the voice [speaking right up] to him (וְלֵא) (Num. 7:89). [This verse could have used the word וּלְ, "to him," rather than such an exclusive expression as וְלֵא, "right up to him." However, it uses this expression in order to teach us that only] Moses heard [the Divine voice calling him], while all [the rest] of Israel did not hear [it]. — [Torath Kohanim 1:4]

**from the Tent of Meeting:** This teaches us that the [Divine] voice stopped and did not project itself beyond the Tent [of Meeting]. One might think that this was because the voice was low. Scripture therefore says, "[And when Moses came into the Tent of Meeting, he heard] the voice" (Num. 7:89). What is the meaning of "the voice" [with the definite article]? It is the voice referred to in Psalms (29:4-5): "The voice of the Lord is in strength; the voice of the Lord is in beauty. The voice of the Lord breaks cedars." If so, why does it say, "[and the Lord spoke to him] from the Tent of Meeting" ? [To inform us] that the [Divine] voice stopped. A case similar to this [where a powerful sound uttered within the Holy Temple was not heard outside,] is: "And the sound of the cherubim's wings was heard up to the outer courtyard..." (Ezek. 10:5). One might think that the sound was low. Scripture therefore states [further in that verse]: "...as the voice of the Almighty God when He speaks!" Why then does the verse say, "[the sound...was heard] up to the outer courtyard" [and not further, if this sound was indeed so mighty]? Because when it reached there, it stopped. — [Torath Kohanim 1:5]

**[And the Lord spoke to him] from the Tent of Meeting, saying:** One might think [that God spoke to Moses] from the entire house [that is, that the Divine voice emanated from the entire Tent of Meeting]. Scripture therefore states, "[and he heard the voice speaking to him] from above the ark cover" (Num. 7:89). [If so,] one might think [the voice emanated] from the entire ark cover. Scripture therefore states [further in that verse], "from between the two cherubim." - [Torath Kohanim 1:5]

**saying:** [God told Moses:] Go forth and say to them [the children of Israel] captivating words, [namely:] "For your sake God communicates with me." Indeed, we find this is so for all the thirty-eight years that the Israelites were in the desert, placed under a ban, [i.e.,] from the incident involving the spies and onwards, the [Divine] speech was not addressed especially to Moses, for it says, "So it was, when all the men of war had finished dying from among the people, that the Lord spoke to me saying ..." (Deut. 2: 16-17). [Only then was] the Divine speech [again] addressed specifically to me. Another explanation [of וְאֵלַי is that God says to Moses]: "Go forth and tell them My commandments, and bring Me back word whether they will accept them," as the verse says, "and Moses reported the words of the people back to the Lord" (Exod. 19:8). - [Torath Kohanim 1:6]

**Speak to the children of Israel, and say to them: When a man from [among] you brings a sacrifice to the Lord; from animals, from cattle or from the flock you shall bring your sacrifice.**

**When a man from [among] you brings a sacrifice:** Heb. וְכִּי בִּיקְרִי, when he brings. [That is, Scripture is not dealing here with an obligatory sacrifice, in which case it would have said, "a man shall bring ...." Rather,] Scripture is speaking here of voluntary sacrifices [and thus says, "When a man ...brings a sacrifice"]. — [Torath Kohanim 1:12]

**a man:** Heb. אָדָם. Why is this term used here [as opposed to “שִׂיָּא”]? [It alludes to Adam, the first man on earth, and teaches us:] Just as Adam, the first man, never offered sacrifices from stolen property, since everything was his, so too, you must not offer sacrifices from stolen property. — [Vayikra Rabbah 2:7]

**animals:** Heb. הַמְּקֻבָּלִים. One might think that wild beasts are also included [since sometimes wild beasts are included in this term, and therefore may be offered up as sacrifices]. Scripture therefore states [here], “from cattle or from the flock.” - [Torath Kohanim 1:16]

**from animals:** but not all of them. [The phrase therefore comes] to exclude the case of animals that have cohabited with a human, as an active or a passive party. - [Torath Kohanim 1:17]

**from cattle:** Heb. רֶקֶבָה. [The phrase “from cattle” comes] to exclude an animal that has been worshipped [as a deity].

**or from the flock:** Heb. וְאֵצֶה. [This phrase comes] to exclude an animal set aside [i.e., designated for sacrifice to pagan deities]. — [Torath Kohanim 1:18]

**or from the flock:** [The extra “vav” at the beginning of this phrase comes] to exclude the case of a goring animal that has killed [a man]. Now, when [Scripture] states below (verse 3): רֶקֶבָה, “of cattle,” [the word וְ] need not have been used, since Scripture has already [taught us the exclusions here. Therefore, this extra word comes] to exclude a הַפֶּקֶט [an animal with a terminal disease or injury]. - [Torath Kohanim 1:17]

**you shall bring:** Heb. וּבִיָּקֶת. [The plural form of the verb] teaches [us] that two people may donate a voluntary burnt offering in partnership. — [Torath Kohanim 1:19]

**your sacrifice:** Heb. סִקְנִיבָרְקָה. [The plural form] teaches us that [a burnt offering] may also be offered as a voluntary gift from the community (Torath Kohanim 1:20). This sacrifice was called תְּלוּעַ עֵיִק תִּבְזָמָה, “the burnt-offering which was provision for the altar.” [Every year, each twenty-year old male was taxed to give a silver half-shekel for communal sacrifices. See Exod. 30:11-16. This voluntary sacrifice] was purchased with any money remaining [from the previous year’s collection of half-shekels, and was offered as a communal burnt offering when there were no individual offerings brought, in order to prevent the altar from being bereft of sacrifices. Thus, the name “provision for the altar”]. — [Shev. 12a]

NET Bible®

### *Introduction to the Sacrificial Regulations*

Then the Lord called to Moses and spoke to him<sup>1</sup> from the Meeting Tent:<sup>2</sup> “Speak to the Israelites and tell them, ‘When<sup>3</sup> someone<sup>4</sup> among you presents an offering<sup>5</sup> to the Lord,<sup>6</sup> you<sup>7</sup> must present your offering from the domesticated animals, either from the herd or from the flock.’<sup>8</sup>

<sup>1</sup> Heb “And he (the Lord) called (אָרְקָיו, vayyiqra’) to Moses and the Lord spoke (וַיְדַבֵּר, vayyadabber) to him from the tent of meeting.” The MT assumes “Lord” in the first clause but places it in the second clause (after “spoke”). This is somewhat awkward, especially in terms of English style; most English versions reverse this and place “Lord” in the first clause (right after “called”). The Syriac version does the same.

<sup>2</sup> The best explanation for the MT of Lev 1:1 arises from its function as a transition from Exod 40 to Lev 1. The first clause, “And he (the Lord) called to Moses,” links v. 1 back to Exod 40:35, “But Moses was not able to enter into the tent of meeting because the cloud had settled on it and the glory of the Lord had filled the tabernacle” (cf. J. Milgrom, *Leviticus* [AB], 1:134). Exod 40:36-38 is a parenthetical explanation of the ongoing function of the cloud in leading the people through the



wilderness. Since Moses could not enter the tent of meeting, the Lord “called” to him “from” the tent of meeting.

<sup>2sn</sup> The second clause of v. 1, “and the Lord spoke to him from the tent of meeting, saying,” introduces the following discourse. This is a standard introductory formula (see, e.g., Exod 20:1; 25:1; 31:1; etc.). The combination of the first and second clauses is, therefore, “bulky” because of the way they happen to be juxtaposed in this transitional verse (J. E. Hartley, *Leviticus* [WBC], 8). The first clause of v. 1 connects the book back to the end of the Book of Exodus while the second looks forward the ritual legislation that follows in Lev 1:2ff. There are two “Tents of Meeting”: the one that stood outside the camp (see, e.g., Exod 33:7) and the one that stood in the midst of the camp (Exod 40:2; Num 2:2ff) and served as the Lord’s residence until the construction of the temple in the days of Solomon (Exod 27:21; 29:4; 1 Kgs 8:4; 2 Chr 5:5, etc.; cf. 2 Sam 7:6). Exod 40:35 uses both “tabernacle” and “tent of meeting” to refer to the same tent: “Moses could not enter the tent of meeting because the cloud had settled on it, and the glory of the Lord filled the tabernacle.” It is clear that “tent of meeting” in Lev 1:1 refers to the “tabernacle.” The latter term refers to the tent as a “residence,” while the former refers to it as a divinely appointed place of “meeting” between God and man (see R. E. Averbeck, *NIDOTTE* 2:873-77 and 2:1130-34). This corresponds to the change in terms in Exod 40:35, where “tent of meeting” is used when referring to Moses’ inability to enter the tent, but “tabernacle” when referring to the Lord taking up residence there in the form of the glory cloud. The quotation introduced here extends from Lev 1:2 through 3:17, and encompasses the burnt, grain, and peace offering regulations. Compare the notes on Lev 4:1; 5:14; and 6:1 [5:20 HT] below.

<sup>3tn</sup> “When” here translates the MT’s כִּי (ki, “if, when”), which regularly introduces main clauses in legislative contexts (see, e.g., Lev 2:1, 4; 4:2, etc.) in contrast to אִם (’im, “if”), which usually introduces subordinate sections (see, e.g., Lev 1:3, 10, 14; 2:5, 7, 14; 4:3, 13, etc.; cf. כִּי in Exod 21:2 and 7 as opposed to אִם in vv. 3, 4, 5, 8, 9, 10, and 11).

<sup>sn</sup> Lev 1:1-2 serves as a heading for Lev 1-3 (i.e., the basic regulations regarding the presentation of the burnt, grain, and peace offerings) and, at the same time, leads directly into the section on “burnt offerings” in Lev 1:3. In turn, Lev 1:3-17 divides into three subsections, all introduced by אִם “if” (Lev 1:3-9, 10-13, and 14-17, respectively). Similar patterns are discernible throughout Lev 1:2-6:7 [5:26 HT].

<sup>4tn</sup> Heb “a man, human being” (אָדָם, ’adam), which in this case refers to any person among “mankind,” male or female, since women could also bring such offerings (see, e.g., Lev 12:6-8; 15:29-30; cf. HALOT 14 s.v. אָדָם; cf. NIV “any of you.”

<sup>5tn</sup> The verb “presents” is cognate to the noun “offering” in v. 2 and throughout the book of Leviticus (both from the root בָּרַק [brq]). One could translate the verb “offers,” but this becomes awkward and, in fact, inaccurate in some passages. For example, in Lev 9:9 this verb is used for the presenting or giving of the blood to Aaron so that he could offer it to the Lord. The blood is certainly not being “offered” as an offering to Aaron there.

<sup>6tn</sup> The whole clause reads more literally, “A human being (אָדָם, ’adam), if he brings from among you an offering to the Lord.”

<sup>7tn</sup> The shift to the second person plural verb here corresponds to the previous second person plural pronoun “among you.” It is distinct from the regular pattern of third person singular verbs throughout the rest of Lev 1-3. This too labels Lev 1:1-2 as an introduction to all of Lev 1-3, not just the burnt offering regulations in Lev 1 (J. Milgrom, *Leviticus* [AB], 1:146; cf. note 3 above).

<sup>8tn</sup> Heb “from the domesticated animal, from the herd, and from the flock.” It is clear from the subsequent division between animals from the “herd” (בָּקָר, baqar, in Lev 1:3-9) and the “flock” (טָמֵא, tso’n; see Lev 1:10-13) that the term for “domesticated animal” (בְּהֵמָה, byhemah) is a general term meant to introduce the category of



pastoral quadrupeds. The stronger disjunctive accent over הַמִּקְחַב in the MT as well as the lack of a vav (ו) between it and רֶקֶב also suggest הַמִּקְחַב is an overall category that includes both “herd” and “flock” quadrupeds.

<sup>sn</sup> The bird category (Lev 1:14-17) is not included in this introduction because bird offerings were, by and large, concessions to the poor (cf., e.g., Lev 5:7-10; 12:8; 14:21-32) and, therefore, not considered to be one of the primary categories of animal offerings.

Rotherham's *Emphasized B.* § 1. Of various kinds of Offering.

### Chapter 1.

Then called he unto Moses,—and Yahweh spake unto him, out of the tent of meeting, saying: Speak thou unto the sons of Israel, and thou shalt say unto them— <sup>≤</sup>When ||any man||<sup>a</sup> would bring near from among you an oblation,<sup>b</sup> unto Yahweh <sup>≥</sup> <from the beasts, from the herd or from the flock> shall ye bring near your oblation.

<sup>a</sup> Or: “human being”; or: “son of earth.”

<sup>b</sup> =something brought near.

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. 1 and~he~will~CALL.OUT(V) (אֶקְרִי / wai'yiqr'a)[703] TO (אֵל / el) Mosheh (מֹשֶׁה / mo'sheh) and~he~will~much~SPEAK(V) (רַב־דַּבַּר / wai'da'beyr) YHWH (יְהוָה / YHWH) TO~him (אֵלָיו / ey'law) from~TENT (מִתֵּנוּ / meyohel) APPOINTED (מִעֹד / mo'eyd) to~>~SAY(V) (לֵמֹר / ley'mor)

2 !(ms)~much~SPEAK(V) (רַב־דַּבַּר / da'beyr) TO (אֵל / el) SON~s (בְּנֵי / bê'ney) Yisra'eyl (יִשְׂרָאֵל / yis'ra'eyl) and~you(ms)~did~SAY(V) (וַעֲמַדְתָּ / wê'a'mar'ta) TO~them(m) (לָהֶם / a'ley'hem) HUMAN (אָדָם / a'dam) GIVEN.THAT (כִּי / ki) he~will~make~COME.NEAR(V) (בִּיקְרִי / yaq'riv) from~you(mp) (כִּמְךָ / mi'kem) DONATION (קָרְבָן / qar'ban) to~YHWH (יְהוָה / la'YHWH) FROM (מִן / min) the~BEAST (הַמִּמְחָב / ha'be'hey'mah) FROM (מִן / min) the~CATTLE (רֶקֶבָה / ha'ba'qar) and~FROM (וּמִן / u'min) the~FLOCKS (הַצֹּאן / ha'tson) you(mp)~will~make~COME.NEAR(V) (וּבִיקְרִי / taq'ri'vu) AT (אֵת / et) DONATION~you(mp) (קָרְבָנְךָ / qar'ban'khem)

Kukis: This is what the full-on Brenner's Mechanical Translation looks like; which includes the feature that many of these words are linked to an English-Hebrew lexicon. I will not post this version again in Leviticus, but here is the [link](#) if you want to reference this version.

Brenner's Mechanical Trans. ...and he called out to Mosheh, and YHWH spoke to him from the appointed tent saying, speak to the sons of Yisra'eyl, and you will say to them, each that will bring from you a donation to YHWH, from the beast, from the cattle, from the flocks, you will bring near your donation....

Legacy Standard Bible

### The Statutes of Burnt Offerings

Then Yahweh [The personal covenant name of God, a form of I AM WHO I AM, cf. Ex 3:14-15] called to Moses and spoke to him from the tent of meeting, saying, “Speak to the sons of Israel and say to them, ‘When any man from among you brings an offering [Heb *qorban*] near to Yahweh, you shall bring your offering [Heb *qorban*] of animals from the herd or the flock.

Modern Literal Version 2020

{Numbers 7:1-89}

{Numbers 8:1-9:14; Leviticus 1:1-3:17}

And Jehovah called to Moses and spoke to him out of the tent of meeting, saying, Speak to the sons of Israel and say to them, When any man of you\* offers an offering to Jehovah, you\* will offer your\* offering of the cattle, even of the herd and of the flock.

New European Version

### Regulations concerning the Burnt Offering

Yahweh called to Moses and spoke to him out of the Tent of Meeting, saying, Speak to the children of Israel and tell them, 'When anyone of you offers an offering to Yahweh, you shall offer your offering of the livestock, from the herd and from the flock.

Revised Mechanical Trans.<sup>13</sup> And he called out to Mosheh, and YHWH spoke to him from the appointed tent saying, speak to the sons of Yisra'eyl, and you will say to them, each that will bring from you a donation to YHWH, from the beast, from the cattle, from the flocks, you will bring near your donation.

Updated Bible Version 2.17 And Yahweh called to Moses, and spoke to him out of the tent of meeting, saying, Speak to the sons of Israel, and say to them, If man among you + offers an oblation to Yahweh, you + will offer your + oblation of the cattle, [even] of the herd and of the flock.

Young's Updated LT And Jehovah calls unto Moses, and speaks unto him out of the tent of meeting, saying, "Speak unto the sons of Israel, and you have said unto them, 'Any man of you when he does bring near an offering to Jehovah, out of the cattle—out of the herd, or out of the flock—you [all] do bring near your offering.

**The gist of this passage:** God calls Moses to the Tent of Meeting and begins to give him instructions concerning the kinds of sacrifices which were to be offered.

1-2

It is fascinating to me that God speaks to Moses here from the Tent of Meeting. What I have been expecting is, what we read here came from Moses being up on Mount Sinai speaking with God for 40 days; and it seemed reasonable, given that shortness of the Law given in Exodus, that there was more Law to be written down. Now, it is possible that some of Leviticus came from Moses speaking with God on the mountain, but this portion comes from the Tent of Meeting (the tent where God meets with Moses).

It appears that Moses originally went up Mount Sinai and brought portions of the Law in his memory (which we read in Exodus 21–40 (some of that is narrative)).

Leviticus 1:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

<sup>13</sup> This is Jeff Benner's translation from [Mechanical Translation](#); accessed July 5, 2020.

**Translation:** Y<sup>e</sup>howah [lit., He] called unto Moses...

There are two phrases here where God is speaking to Moses. To identify who is who, I placed Y<sup>e</sup>howah with the first phrase.

The sentence structure beginning Leviticus is somewhat different from that which I found in Exodus.

God calls out to Moses; God summons Moses. Exactly how this happens—does Moses hear an audible voice coming from somewhere?—we do not know, but that seems logical. In any case, God initiates this *conversation*.

Leviticus 1:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** ...and He [lit., YHWH] spoke to him from the Tent of Assembly,...

Moses apparently goes to the Tabernacle and God speaks to him from there. Previously, in the book of Exodus, for a time, God spoke to Moses from high atop Mount Sinai. Previous to that, there was another tent, a temporary Tent of Meeting (Exodus 33:7). Now it is from the Tabernacle.

This is a change, where God first spoke to His people through Moses (an intermediary) from Mount Sinai; but now God speaks to the people from among them, from their midst.

The type may be understood in this way: at one time, God spoke to Israel from heaven through intermediaries; but now God speaks through His Son, from the midst of Israel. Do you recognize the verse that I just paraphrased? **Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days He has spoken to us by His Son,...** (Hebrews 1:1–2a; ESV, capitalized)

Do you appreciate how powerful this first verse is in Leviticus?

Did Moses hear an audible voice which drew him to the Tabernacle? Did Moses hear an audible voice coming from within the Tabernacle? Was he able to enter into the courtyard and perhaps into the Tent itself? We don't know for certain here. The exact mechanics are not given to us because the parallel is what is most important.

Leviticus 1:1a-b **Y<sup>e</sup>howah [lit., He] called unto Moses and He [lit., YHWH] spoke to him from the Tent of Assembly,...**(Kukis mostly literal translation)

The order of the Hebrew is much different: it reads, *called to Moses and spoke Y<sup>e</sup>howah to him from the tent of meeting saying*. Because of the preposition preceding Moses, we know that Moses is not the subject to the object of the verb.

The Tent of Meeting was primarily a place where the worship of Y<sup>e</sup>howah could take place—but with a worship system unique in its detail.

The Tabernacle also allowed for Y<sup>e</sup>howah to come and speak to Moses. However, the Tabernacle was not generally a place of contact between man and God. Furthermore, our churches are not modern-day *tents of meeting*.

The first sentence in Leviticus tells us that God is speaking directly to Moses and we are given a direct (and very long) quote from the God of the Universe, the God who created the heavens and earth. The great emphasis of the book of Leviticus is that God spoke this directly to Moses. No less than 50 times do we find this particular phrase recorded in this book. It is this relationship that Moses had with God, speaking with God face-to-face, which was not enjoyed by any prophet after him (Deut. 34:10).

Prepositions are important; the concluding verse of Leviticus is **These are the commandments which Y<sup>e</sup>howah commanded Moses for the people of Israel at Mount Sinai** (Leviticus 27:34). Owen's, NIV, *The Amplified Bible*, NRSV all translate this *on* Mount Sinai. The KJV and Owen's translate this last verse as *in* Mount Sinai. However, the preposition in question is the bēyth prefixed preposition and, although it can mean *in* or *on*; what is implied by this often used preposition is proximity. Moses receives this information *at, near or by* Mount Sinai.<sup>14</sup> The whole point of the Tent of Meeting was so that Moses did not have to climb up Mount Sinai to meet with Y<sup>e</sup>howah; that God would come to him in the tent of meeting.

The Hebrew people have moved somewhat, as we have seen in Exodus 33; apparently, by Leviticus 27:34, they are still within the sight of Mount Sinai or are walking around it and are still at its base. It is clear in this verse that God spoke to Moses **from** the tent of meeting. Here we use the mîn preposition, which is a preposition of separation, translated *out of, out from, from*. This verse and the last verse of Leviticus when taken with Exodus 33, indicate that the Hebrew people have not traveled very far since Moses receive the Law from upon Mount Sinai.

Leviticus 1:1a-b **Y<sup>e</sup>howah [lit., He] called unto Moses and He [lit., YHWH] spoke to him from the Tent of Assembly,...**(Kukis mostly literal translation)

<sup>14</sup> I need to point out that the same preposition is used in Ex. 31:18, where Moses is *on* Mount Sinai.

There has been a change which has taken place. Back in Exodus, after the golden calf incident, there was this Tent of Meeting outside the camp. This is apparently where Moses spoke with God (Exodus 33:7). How do we know that there are not two *tents of meeting*; one place where Moses goes for guidance; and the other for Tabernacle worship? The original *tent of meeting* is barely mentioned in Scripture; and the time that it is mentioned, many commentators are confused by it (Exodus 33:7).

The logic is this:

### The Tabernacle Supplants the Original Tent of Meeting

- (1) Throughout Exodus 1–39, Moses spoke to God. On at least two occasions, this took place on Mount Sinai. However, there were other occasions where Moses apparently spoke to God, but we don't really know where.
- (2) Based upon Exodus 33:7, we concluded that there was a tent where Moses went and spoke with God.
- (3) We know nearly nothing about this tent except that it was outside of the camp.
- (4) This new tent is in the midst of all Israel; and about a third of the book of Exodus is spent on its description and construction.
- (5) Given that so much time is devoted to the Tabernacle and almost no time is given to the original tent of meeting, I would suggest that the Tabernacle whose setup is described in **Exodus 40** ([HTML](#)) ([PDF](#)) ([WPD](#)) supplanted the original tent of meeting.
- (6) This opinion means that Moses is one of the few *civilians* with access to the Tabernacle.

Had more time been given to the original tent of meeting, I might have had a different opinion.

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Prior to that, God was removed, almost unreachable at the top of Mount Sinai; and He only allowed Moses to approach Him. Since the Tabernacle was built, the Tabernacle—which speaks of His holiness and righteousness and foretells His plan—God now has a place to dwell in the camp of Israel. This is a the result of the Israelites responding favorably to God's directions to bring offerings to Moses to build the Tabernacle. When we listen to God and follow his directives, we are blessed. Israel was then blessed by having the tent of meeting, the Tabernacle within their camp.

As has been discussed in the introduction, there is no objective reason for doing anything other than taking this book at face value as the writing of Moses.

### Leviticus 1:1c–2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 <sup>nd</sup> person masculine singular, Piel imperative	Strong's #1696 BDB #180



Leviticus 1:1c–2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'êrâ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39

**Translation:** ...saying, “Speak to the sons of Israel and say to them,...

The people of Israel are going to be bringing offerings to God, and God is now going to specify exactly what is brought to Him and how each sacrifice must be dealt with.

Likely, Moses would take these things and speak to the elders of Israel and they would pass this information along to the sons of Israel.

Leviticus 1:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471



## Leviticus 1:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
BDB gives this list of definitions: 1) <i>that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since</i> ; 1a) <i>that</i> ; 1a1) <i>yea, indeed</i> ; 1b) <i>when (of time)</i> ; 1b1) <i>when, if, though (with a concessive force)</i> ; 1c) <i>because, since (causal connection)</i> ; 1d) <i>but (after negative)</i> ; 1e) <i>that if, for if, indeed if, for though, but if</i> ; 1f) <i>but rather, but</i> ; 1g) <i>except that</i> ; 1h) <i>only, nevertheless</i> ; 1i) <i>surely</i> ; 1j) <i>that is</i> ; 1k) <i>but if</i> ; 1l) <i>for though</i> ; 1m) <i>forasmuch as, for therefore</i> .			
qârab (בָּרַק) [pronounced kaw-RA <sup>BV</sup> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #4480 BDB #577
qorbân/qurbân (קֹרְבָן/קִרְבָן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun	Strong's #7133 BDB #899
This is the first occurrence of this word in Scripture			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...'[Any] man from among you [lit., *from you all*], when he brings an offering near to Y<sup>e</sup>howah...

I moved many of these words around to get a good English sense from this passage.

Many translations begin this phrase with an *if*. This is a possible rendering of the preposition kîy (כִּי) [pronounced *kee*] (see the expanded definitions given above<sup>15</sup>).

## Leviticus 1:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
b <sup>e</sup> hêmâh (הַמֵּהָמָה) [pronounced b <sup>e</sup> hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96

<sup>15</sup> Keil and Delitzsch strenuously disagree with this in at least one passage of Scripture.

## Leviticus 1:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i> ]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; with the definite article	Strong's #1241 BDB #133
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsô'n (צֹאן) [pronounced <i>tzohn</i> ]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; with the definite article	Strong's #6629 BDB #838

**Translation:** ...from the livestock—from the herd or from the flock—...

I have understood livestock to refer to the quadruped farm animals, which appear to be broken down into two groups: the herd (the larger animals, like oxen and cows and bulls) and the flock (the smaller quadrupeds, the sheep and goats).

New European Version Commentary: *They were not to keep some animals specially for sacrifice; they were to take the sacrificial animals out of the herd. We are to be living sacrifices (Rom. 12:1), not reserving just part of our lives for God. The Lord Jesus was the ultimate sacrifice, and He was taken out of the common herd of humanity, not preserved specially for His work.*<sup>16</sup>

## Leviticus 1:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַב) [pronounced <i>kaw-RA<sup>BV</sup></i> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qorbân/qurbân (קֹרְבָן/קִרְבָן) [pronounced <i>kor-BAWN, koor-BAWN</i> ]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #7133 BDB #899

**Translation:** ...[when] you bring your offering near [to Me].

<sup>16</sup> From <https://www.n-e-v.info/ot/lev1.html> accessed February 17, 2024.

God is going to tell Moses exactly how to deal with these sacrifices.

Leviticus 1:1c–2 ...saying, “Speak to the sons of Israel and say to them, ‘[Any] man from among you [lit., *from you all*], when he brings an offering near to Y<sup>e</sup>howah from the livestock—from the herd or from the flock—[when] you bring your offering near [to Me]. (Kukis mostly literal translation)

To the reader in the English, nothing seems out of place here; however, we have a new word, not used before, and one which is generally translated *offering* or *oblation*. The Hebrew word is qorbân/qurbân (קֹרְבָן/קִרְבָן) [pronounced *kor-BAWN*, *koor-BAWN*]. This word is found almost exclusively in Leviticus and Numbers (primarily in the first three chapters of Leviticus and the 7th chapter of Numbers) and then in Ezekiel 20:28 40:43. We find this word nowhere else.

What I would like to do is put together another English word for it so that this is not confused with the two common words for offering, which are min<sup>e</sup>châh (מִנְחָה) [pronounced *min-HAWH*] (Strong's #4503 BDB #585) and terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced *tehr-oo-MAW*] (BDB #929 Strong's #8641). Let's see if we can possibly distinguish between these three words, all translated *offering* (this short study, by the way, excludes the word *sin*, which is occasionally translated *sin offering*).

### Minchâh

- (1) This is the first word used for an offering, found as far back as Genesis 4:3–5.
- (2) This can refer to an offering of vegetables, which was rejected by God (Genesis 4:3, 5).
- (3) This word is often translated in the KJV as *meat offering* (e.g., Leviticus 2:1, 3–9), which is very misleading (BDB p. 585), as it can refer to a *meal offering* or to a *grain offering* (Genesis 4:3 Numbers 5:25–26).
- (4) Jacob, having swindled his brother Esau on two occasions, returned to his brother with many presents in order to placate Esau (thinking him to be as greedy and as unforgiving as himself). The word translated *present* or *gift* is minchâh (Genesis 32:13, 18, 20–21).
- (5) Therefore, it is used to mean a present or a tribute brought to someone out of respect in hopes of placating that person, doing obeisance to them, etc.
- (6) What would be nice is to be able to come up with a translation which could be used throughout the Bible which would (1) differentiate it from qorbân and t<sup>e</sup>rûmâh, (2) allow for some consistency when minchâh is found, and (3) to translate it without damaging its meaning. To be consistent, a good translation of this word would be a *tribute-offering*.

### Chapter Outline

### Charts, Maps and Short Doctrines

### T<sup>e</sup>rûmâh

- (1) T<sup>e</sup>rûmâh is related to several words which mean *to lift up*, *to raise*, *height*.
- (2) This word is first used with regards to bringing things to Moses for the purpose of building the Tabernacle (Exodus 25, 29, 30).
- (3) This word is often translated *heave offering* in the KJV because it was lifted up before God (this is the word's relation to *height*) (Exodus 29:28 Leviticus 7:34 Numbers 31:41).
- (4) We find this word primarily in Exodus and Numbers, a few times in both Leviticus and Deuteronomy, throughout several other books, and quite often in Ezek. 45 and 48.
- (5) Most of the passages infer money and it is found in conjunction with the word *tithe*, meaning that it is not a *tithe* (2Chronicles 31:12 Malachi 3:8).
- (6) Although most of the time, t<sup>e</sup>rûmâh refers to an offering to God, it can refer simply money which is given as a bribe (Proverbs 29:4).
- (7) Although I have not examined every passage in which this word occurs, that this word could be reasonably translated *contribution* consistently without doing much damage to the meaning of the passages.

## Chapter Outline

## Charts, Maps and Short Doctrines

## Qorbân

- (1) Finally, let's examine qorbân, the word introduced to us here (BDB #898 Strong #7133). This word is found almost exclusively in Leviticus and Numbers (the conspicuous exceptions being Ezekiel 20:28 40:43).
- (2) According to Thieme and Rotherham, this word means *something brought near*.<sup>17</sup> This word is often translated *oblation*, but few people have any idea what that means. It comes from the verb qârab (قَرَّبَ) [pronounced *kaw-RA<sup>B</sup>V*]; and it means *to come near, to approach* in the Qal stem. In the Hiphil, it is often translated *bring, offer*. However, there is no way one can get that meaning from Genesis 12:11 and Exodus 14:10, where the Hiphil perfect clearly means *to be brought near*. At this point, I am going to go out on a limb and **not** translate this word *offer*, as most translators have done throughout the book of Leviticus and Numbers, but retain the meaning *come near or brought near*. BDB seems to support this notion by not giving this as one of their primary definitions.
- (3) This appears to refer to an animal brought to be offered to God as a blood sacrifice or as a burnt offering. This is the animal before it is sacrificed (Leviticus 1:3, 10 3:7, 12 Numbers 4:28, 32).
- (4) We could get away with rendering this [*animal*] *offering* most of the time and be safe. However, a more literal rendering would be *that which is brought near*.
- (5) It is interesting that this word, although used very little in the Old Testament, was taken by the Jews, changed somewhat, and used as a gimmick in New Testament times. That is, it came to mean *given over to God* and certain personal items could be declared *corban*, meaning that they did not have to be shared with anyone else. Some errant adult children would not help support their parents because the things that they owned were declared corban and therefore could not be given away to just anybody.

## Chapter Outline

## Charts, Maps and Short Doctrines

A fourth word could be added to this list—'ôlâh (עֹלָה) [pronounced *go-LAW*]*—*a word which is related to the word for *climb, ascend* and it can be consistently rendered *burnt offering*. Strong #5930 BDB #750.

A person has purposed in his heart to bring an offering to Y<sup>e</sup>howah. *From you* refers to from the person bringing the offering; this is pretty much exactly what Moses is to say to them. The offering first of all will come from their herd or flock. This is not going to be an offering of their favorite vegetables, as Cain brought before God. Most, but not all, offerings, were blood sacrifices.

Leviticus 1:1–2 Y<sup>e</sup>howah [lit., *He*] called unto Moses and He [lit., *YHWH*] spoke to him from the Tent of Assembly, saying, “Speak to the sons of Israel and say to them, ‘[Any] man from among you [lit., *from you all*], when he brings an offering near to Y<sup>e</sup>howah from the livestock—from the herd or from the flock—[when] you bring your offering near [to Me]. (Kukis mostly literal translation)

God is going to give Moses a very specific set of directions for the offerings that are brought to Him.

Leviticus 1:1–2 Jehovah called out to Moses and He said to him from the Tent of Assembly, “Speak to the sons of Israel and tell them this: ‘When anyone from your people brings an offering to Jehovah from his livestock—whether from the herd or from the flock—when any of you bring an offering near to Me. (Kukis paraphrase)

<sup>17</sup> *The Emphasized Bible*, p. 125

If a burnt offering, his qorbân from the herd, a male, complete—he brings him near unto an opening of a Tent of Assembly; he brings him near to his free will to faces of Y<sup>e</sup>howah. And he has rested his hand upon a head of a the burnt offering; and he has been accepted for him to cover over him. And he has slaughtered a son of the bull to faces of Y<sup>e</sup>howah. And have brought near sons of Aaron the priests the blood and they have sprinkled the blood upon the altar around that an opening of a Tent of Assembly.

Leviticus  
1:3–5

If [this man has] a burnt offering, his offering from the herd—an unblemished male—[then] he will bring it to the entrance of the Tent of Assembly. The man [lit., *he*] will bring it near according to his [own] free will before Y<sup>e</sup>howah. He will place his hand on the head of the burnt offering, and it has been accepted for him to cover over his sins [lit., *him*]. He will slaughter this bull before Y<sup>e</sup>howah. The sons of Aaron—the priests—will bring the blood near and they will sprinkle this blood upon the altar, [all] around [it at] the entrance to the Tent of Assembly.

If this man has an unblemished male from the herd to bring as a burnt offering, then he will bring it right up to the entrance of the Tent of Assembly. He brings this animal before Jehovah based upon his own free will. He will then place his hand on the head of the burnt offering, and this animal will be acceptable to cover over the man's sins. Then he will slaughter the bull before Jehovah. The sons of Aaron, also known as priests, will bring the blood of this bull to the altar and sprinkle the blood on the altar and all around it, all of this taking place at the entrance of the Tent of Assembly.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

If a burnt offering, his qorbân from the herd, a male, complete—he brings him near unto an opening of a Tent of Assembly; he brings him near to his free will to faces of Y<sup>e</sup>howah. And he has rested his hand upon a head of a the burnt offering; and he has been accepted for him to cover over him. And he has slaughtered a son of the bull to faces of Y<sup>e</sup>howah. And have brought near sons of Aaron the priests the blood and they have sprinkled the blood upon the altar around that an opening of a Tent of Assembly.

Dead Sea Scrolls  
Targum (Onkelos)

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If his offering is a burnt-offering of cattle he shall bring an unblemished male; to the entrance of the Tent of Meeting he shall bring it, that it be favorably accepted from him before Adonoy.  
He shall lay his hand on the head of the burnt-offering and it will be favorably accepted from him to achieve his atonement.  
He shall slaughter the calf before Adonoy and the sons of Aharon, the *kohanim*, will bring the blood and they will sprinkle the blood all around the altar, which is at the entrance of the Tent of Meeting.

Targum (Pseudo-Jonathan)

If his oblation be a burnt offering of oxen, he shall bring a male unblemished to the door of the tabernacle of ordinance, and offer him to be accepted for himself before the Lord. And he shall lay his right hand with firmness upon the head of the sacrifice, that it may be acceptable from him to propitiate on his behalf. And the slayer shall kill the ox at the place of slaughter before the Lord, and the sons of Aharon the priest shall bring the blood in vessels, and sprinkle the blood which is in the basins round about the altar that is at the door of the tabernacle of ordinance.

Douay-Rheims 1899 (Amer.)

If his offering be a holocaust, and of the herd, he shall offer a male without blemish, at the door of the testimony, to make the Lord favourable to him. And he shall put his hand upon the head of the victim: and it shall be acceptable, and help to its expiation. And he shall immolate the calf before the Lord: and the priests the sons of Aaron shall offer the blood thereof, pouring it round about the altar, which is before the door of the tabernacle.



Aramaic ESV of Peshitta	"If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall offer it at the door of the Tabernacle, that he may be accepted before Mar-Yah. He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. He shall kill the bull before Mar-Yah. Aaron's sons, the priests, shall present the blood and sprinkle the blood around on the altar that is at the door of the Tabernacle.
Lamsa's Peshitta (Syriac)	If a burnt offering, his offering shall be from oxen, a male without defect; he shall bring it to the door of the Time Tabernacle and he shall bring it to be reconciled for it before LORD JEHOVAH. And he shall lay his hand upon the head of his offering and he will be reconciled for it to make atonement for himself. And he will kill the son of an ox before LORD JEHOVAH, and the Priests, the sons of Ahron, shall bring blood; they shall sprinkle the blood on the altar as a circle at the door of the Time Tent.
Samaritan Pentateuch	If his offering [be] a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that [is by] the door of the tabernacle of the congregation.
Updated Brenton (Greek)	If his gift be a whole burnt offering, he shall bring an unblemished male of the herd to the door of the tabernacle of witness, he shall bring it as acceptable before the Lord. And he shall lay his hand on the head of the burnt offering as a thing acceptable for him, to make atonement for him. And they shall slay the calf before the Lord; and the sons of Aaron the priests shall bring the blood, and they shall pour the blood round about on the altar, which is at the doors of the tabernacle of witness.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	If the offering is a burned offering of the herd, let him give a male without a mark: he is to give it at the door of the Tent of meeting so that he may be pleasing to the Lord. And he is to put his hand on the head of the burned offering and it will be taken for him, to take away his sin. And the ox is to be put to death before the Lord: then Aaron's sons, the priests, are to take the blood and put some of it on and round the altar which is at the door of the Tent of meeting.
Easy English	A person may want to give a gift to the Lord. That gift must be a male animal from his group of animals. It must be perfect. He must burn the whole animal as a gift to the Lord. The person must bring it to the door of the Tent of Meeting. If he does, the Lord will accept his gift. The person must put his hand on the animal's head. Then he must kill it. The animal's death will pay for the person's sins. The person must kill the young bull in front of the Lord. The priests who are the sons of Aaron will take the blood. They will throw it onto the sides of the altar. That is the altar near to the door of the Tent of Meeting.
Easy-to-Read Version–2008	"If you offer one of your cattle as a burnt offering, it must be a bull that has nothing wrong with it. You must take the animal to the entrance of the Meeting Tent where the LORD will accept the offering. You must put your hand on the animal's head while it is being killed. So the Lord will accept it as your burnt offering to make you pure. "You must kill the young bull in front of the LORD. Then Aaron's sons, the priests, will bring the blood to the altar that is near the entrance of the Meeting Tent. He will splash the blood on all four sides of the altar.



*God's Word™*

"If you bring a burnt offering from your cattle, you must offer a male that has no defects. Offer it at the entrance to the tent of meeting so that the LORD will accept you. Place your hand on the animal's head. The burnt offering will be accepted to make peace with the LORD. Then slaughter the bull in the LORD'S presence. Aaron's sons, the priests, will offer the blood. They will throw it against all sides of the altar that is at the entrance to the tent of meeting.

*Good News Bible (TEV)*

If you are offering one of your cattle as a burnt offering, you must bring a bull without any defects. You must present it at the entrance of the Tent of the LORD's presence so that the LORD will accept you. You shall put your hand on its head, and it will be accepted as a sacrifice to take away your sins. You shall kill the bull there, and the Aaronite priests shall present the blood to the LORD and then throw it against all four sides of the altar located at the entrance of the Tent.

*The Message*

"If the offering is a Whole-Burnt-Offering from the herd, present a male without a defect at the entrance to the Tent of Meeting that it may be accepted by God. Lay your hand on the head of the Whole-Burnt-Offering so that it may be accepted on your behalf to make atonement for you. Slaughter the bull in God's presence. Aaron's sons, the priests, will make an offering of the blood by splashing it against all sides of the Altar that stands at the entrance to the Tent of Meeting.

*NIRV*

" 'If someone brings a burnt offering from the herd, they must offer a male animal. It must not have any flaws. They must bring it to the entrance to the tent of meeting. Then the Lord will accept it. They must place their hand on the head of the burnt offering. Then the Lord will accept it in place of them. It will pay for their sin. The young bull must be killed there in the sight of the Lord. Then the priests in Aaron's family line must bring its blood to the altar. They must splash it against the sides of the altar. The altar stands at the entrance to the tent of meeting. Doorway

**Thought-for-thought translations; dynamic translations; paraphrases:***Casual English Bible*

If you're going to sacrifice one of your cattle as a burnt offering, [2] pick one that's healthy. It has to be a bull. And it has to be in good shape, and nothing wrong with it. Bring the bull to the entrance of the Meeting Tent. That's where the LORD will accept your offering. Rest your hand on the head of the bull you'll sacrifice. When you do this, the LORD will accept your offering. This sacrifice atones for your sins and puts you on good terms with God. [3]

Kill the bull there on the LORD's sacred site. Aaron's sons, the priests, will splash some of the blood on all four sides of the altar that's located near the Meeting Tent entrance.

<sup>2</sup>1:3 This was the most common animal sacrifice. Worshipers burned the entire animal.

<sup>3</sup>1:4 Jews taught that in God's eyes, sin was a capital offense. Jewish law, however, says God allowed them to substitute the death of an animal for the death they deserved. "Blood is what brings a body to life. I've given you blood to use exclusively on the altar. It atones for your sin—it gets rid of your guilt so you can stay on good terms with the LORD. Blood is the price of your sin" (Leviticus 17:11). The writer of Hebrews says the blood of Jesus was the last sacrifice needed; it paid the price for the sins of all people for all time (Hebrews 10:10).

*Contemporary English V.*

If the animal is a bull, it must not have anything wrong with it. Lead it to the entrance of the sacred tent, and I will let you know if it is acceptable to me. Lay your hand on its head, and I will accept the animal as a sacrifice for taking away your sins. After the bull is killed in my presence, some priests from Aaron's family will offer its blood to me by splattering it against the four sides of the altar.

*The Living Bible*

"If your sacrifice is to be an ox given as a burnt offering, use only a bull with no physical defects. Bring the animal to the entrance of the Tabernacle where the priests will accept your gift for the Lord. The person bringing it is to lay his hand

upon its head, and it then becomes his substitute: the death of the animal will be accepted by God instead of the death of the man who brings it, as the penalty for his sins. [*as the penalty for his sins*, literally, “to make atonement for him.”] The man shall then kill the animal there before the Lord, and Aaron’s sons, the priests, will present the blood before the Lord, sprinkling it upon all sides of the altar at the entrance of the Tabernacle.

New Berkeley Version  
New Living Translation

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If his gift is a burnt gift from the cattle, he should bring a male that is perfect. He should give it at the door of the meeting tent, so he will be pleasing to the Lord. He will lay his hand on the head of the burnt gift and it will be received to take away his sins. He will kill the young bull before the Lord. Then Aaron’s sons, the religious leaders, will take the blood and put it around on the altar that is at the door of the meeting tent.

Unfolding Bible Simplified

If what you are offering is a bull to be completely burned on the altar, it must be without any defect. You must take it to the entrance to the sacred tent, in order that it may be acceptable to Yahweh. You must lay your hands on the head of the bull. When you do that, Yahweh will accept its death in your place to forgive you for the sins that you have committed. You must slaughter the young bull in front of Yahweh. Then Aaron’s sons, who are priests, will bring the blood and throw it against all sides of the altar near the entrance to the sacred tent.

### Partially literal and partially paraphrased translations:

American English Bible

‘Speak to the children of IsraEl and tell them that anyone who brings an ox as a gift to **Jehovah** must bring one that the Lord will find acceptable.

He must put his hands on the head of the offering [to show that] it’s something he wishes to do so as to be forgiven by [God], and they must slaughter the calf before Jehovah.

Then Aaron’s sons (the Priests) must collect its blood and pour it around the Altar at the entrance to the Tent of Proofs.

Beck’s American Translation

Common English Bible

#### **The entirely burned offering**

If the offering is an entirely burned offering from the herd, you must present a flawless male, bringing it to the meeting tent’s entrance for its acceptance before the Lord. You must press your hand on the head of the entirely burned offering so that it will be accepted for you, to make reconciliation for you. Then you will slaughter the bull before the Lord. Aaron’s sons the priests will present the blood and toss it against every side of the altar at the meeting tent’s entrance.

New Advent (Knox) Bible

The man who would win the Lord’s favour with burnt-sacrifice of cattle must bring a male beast, without blemish, to the door of the tabernacle, and lay his hand on the beast’s head, and so it will be accepted, and will serve to make atonement for him. Then he will immolate the calf in the Lord’s presence, and the priests of Aaron’s line will make an offering of its blood, which they will pour round the altar at the tabernacle door.

Translation for Translators

‘If what you are offering is a bull that will be completely burned *on the altar*, it must not have any defects. You must take it to the entrance to the Sacred Tent, in order that it will be acceptable to Yahweh. You must lay your hands on the head of the bull. When you do that, Yahweh will accept *its death in your place* to forgive/pardon you for the sins that you have committed. You must slaughter the bull in front of Yahweh. Then Aaron’s sons, who are priests, will bring the blood and sprinkle it against all sides of the altar near the entrance to the Sacred Tent.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	If one's offering is a burnt offering from the herd, he is to offer an unblemished male. He must bring it to the entrance of the Tent of Meeting for its acceptance before the LORD. He is to lay his hand on the head of the burnt offering, so it can be accepted on his behalf to make atonement for him. And he shall slaughter the bull before the LORD, and Aaron's sons the priests are to present the blood and sprinkle it on all sides of the altar that is at the entrance to the Tent of Meeting.
Conservapedia Translation	If his offering is a burnt sacrifice of the herd, let him offer a male without any defects. He will offer it voluntarily at the door of the tabernacle of the congregation before God. He will put his hand upon the head of the burnt offering and it will be accepted for him to make atonement. He will kill the young bull before God and the priests, Aaron's sons, will bring the blood and sprinkle it around the altar that is by the door of the tabernacle of the congregation.
Revised Ferrar-Fenton Bible	"If they offer a burnt offering from the fold, it shall be a perfect male. It shall be offered at the door of the Tent of Assembly, as a pleasure to him before the EVER-LIVING. Then he shall lay his hand upon the head of the sacrifice and present it before the EVER-LIVING to expiate for himself; and he must slay the son of the fold before the EVER-LIVING. Then the sons of Aaron the priest shall approach the blood, and sprinkle some of the blood around over the altar, that is at the door of the Hall of Assembly.
International Standard V	...if his offering is a burnt offering from the herd, he is to bring a male without any defect. He is to present it at the entrance of the Tent of Meeting. At the appointed time it is to be presented in the presence of the Lord so that he may be accepted. He is to lay his hand on the head of the burnt offering, and it will be accepted for him as an atonement on his behalf. Then he is to slaughter the young bull [Or calf] in the Lord's presence."
Urim-Thummim Version	If his offering is a whole Burnt-Offering from the herd, let him present a male without blemish, he will present it of his own voluntary will, at the entrance of the Tabernacle at the Appointed Place before YHWH. He will then put his hand on the head of the Burnt-Offering and it will be accepted to make Propitiatory-Covering for him. And he will slaughter the male before YHWH and the priests, Aaron's sons will bring the blood and sprinkle the blood all around on the Altar that is by the entrance of the Tabernacle at the Appointed Place.
Wikipedia Bible Project	If he raised his offering from the cattle, a plain male will he sacrifice, upon the opening of the tent of events will he sacrifice it, by his desire, before Yahweh. And he rested his hand upon the head of the offering, and it will be desired of him that he atone over it. And he slaughtered the son of the cattle before Yahweh. And the priest sons of Aaron will sacrifice the blood, and they threw the blood on the alter around, which is at the opening of the tent of events.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	If the offering is a burnt offering of one of his cattle, he is to offer a bull without any defect. He shall offer it at the entrance to the Tent of Meeting, so that his offering may be accepted before Yahweh. He is to lay his hand on the bull's head, and it shall be accepted as a sacrifice to take away his sins. Then he shall kill the bull before Yahweh, and the sons of Aaron, the priests, shall offer the blood. They will pour it out on the sides of the altar which stands at the entrance to the Tent of Meeting.
The Heritage Bible	<p>If his offering is a burnt offering of the herd, let him bring near a male without blemish; he shall bring it near at his own delight to the door of the tent of appointed meeting before the face of Jehovah.<sup>3</sup></p> <p>And he shall take hold with his hand on the head<sup>4a</sup> of the burnt offering, and it shall be accepted for him to make a covering<sup>4b</sup> for him.</p>

And he shall kill the son of the herd<sup>5a</sup> before the face of Jehovah; and the priests,<sup>5b</sup> Aaron's sons, shall bring the blood, and sprinkle the blood all around on the altar that is by the door of the tent of appointed meeting;...

The **footnotes** for the Heritage Bible have been placed in the **Addendum**.

New American Bible (2011)

\* <sup>c</sup> If a person's offering is a burnt offering\* from the herd, the offering must be a male without blemish.<sup>d</sup> The individual shall bring it to the entrance of the tent of meeting to find favor with the LORD, and shall lay a hand\* on the head<sup>e</sup> of the burnt offering, so that it may be acceptable<sup>f</sup> to make atonement<sup>g</sup> for the one who offers it. The bull shall then be slaughtered\* before the LORD, and Aaron's sons, the priests, shall offer its blood by splashing it on all the sides of the altar which is at the entrance of the tent of meeting.<sup>h</sup>

\* [1:3–5] Entrance of the tent of meeting...before the LORD: probably the forecourt from the entrance of the court to the entrance of the tent (cf. Ex 27). Thus the altar in front of the tent was entirely accessible to the laity.

\* [1:3] The burnt offering is used for regular daily (6:1–6) offerings, public festivals (Nm 28–29), purification rituals (Lv 12:6–8; 14:19–20; 15:15, 30), and individuals' vows and voluntary offerings (22:18–20).

\* [1:4] Lay a hand: the imposition of a single hand for the sacrifices in chaps. 1–5 may be a means of designating the animal as belonging to the offerer. See note on 16:21. Atonement: see note on 16:6.

\* [1:5] Shall then be slaughtered: lit., "he shall slaughter the bull." Slaughtering is not something the offerer must do (as opposed to, for example, hand placement [v. 4] or the presentation of sacrificial portions as an elevated offering [7:29–34]). Thus the verb is construed impersonally here.

c. [1:3] Lv 6:1–6; 22:18–19.

d. [1:3] Lv 22:17–25; Ex 12:5.

e. [1:4] Lv 3:2, 8, 13; 4:4, 15, 24, 29, 33; 8:14, 18, 22; Nm 8:12; 2 Chr 29:23; cf. Lv 16:21; 24:14; Nm 27:18, 23; Dt 34:9.

f. [1:4] Lv 19:5; 22:19–29; Gn 4:3–5; Mal 1:8–14.

g. [1:4] Lv 9:7; 14:20; Jb 1:5; 42:8; cf. Gn 32:21; Ex 29:36–37; 30:15; Lv 16:16–20; 17:11; Ez 43:20, 26.

h. [1:5] Lv 1:11, 15; 3:2, 8, 13; cf. Lv 4:5–7, 25.

The Catholic Bible

If the offering is a burnt offering from the herd, let him offer a male without defect. He shall offer it at the entrance to the meeting tent, that it might be pleasing to the Lord. He shall lay his hand on the head of the burnt offering, and it will be accepted for atonement on his behalf. He shall kill the young bull before the Lord, and the priests, the sons of Aaron, shall take its blood and sprinkle it on the altar that is at the entrance to the meeting tent.<sup>[d]</sup>

[d] *Meeting tent*: the tabernacle or sacred place where God met with the children of Israel.

New Jerusalem Bible

He must lay his hand on the victim's head, and it will be accepted as effectual for his expiation. He will then slaughter the bull before Yahweh, and the priests descended from Aaron will offer the blood. They will pour it all around the altar which stands at the entrance to the Tent of Meeting. He will then skin the victim and quarter it.

Revised English Bible–1989

If his offering is a whole-offering from the herd, he must present a male without blemish; he must present it at the entrance to the Tent of Meeting so as to secure acceptance before the LORD.

He must lay his hand on the head of the victim and it will be accepted on his behalf to make expiation for him.

He must then slaughter the bull before the LORD, and the Aaronite priests are to present the blood and fling it against the sides of the altar at the entrance of the Tent of Meeting.

## Jewish/Hebrew Names Bibles:

Complete Jewish Bible	If his offering is a burnt offering from the herd, he must offer a male without defect. He is to bring it to the entrance of the tent of meeting, so that it can be accepted by <i>ADONAI</i> . He is to lay his hand upon the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. He is to slaughter the young bull before Adonai ; and the sons of Aharon, the <i>cohanim</i> , are to present the blood. They are to splash the blood against all sides of the altar, which is by the entrance to the tent of meeting.
Israeli Authorized Version	If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before YY . And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before YY : and the kohanim, Aharon's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.
Kaplan Translation	<p>If the sacrifice is a burnt offering* taken from the cattle, it must be an unblemished* male. One must bring it of his own free will to the entrance of the Communion Tent, before God. He shall press his hands on the head of the burnt offering, and it shall thereby be accepted as an atonement for him.</p> <p>He shall have the young bull slaughtered* before God*. Aaron's sons, the priests, shall then bring forth the blood, dashing* it on all sides* of the altar that is in front of the Communion Tent's entrance.</p> <p>1:3 <b>burnt offering</b>. Olah in Hebrew. This was an offering that was completely burned, and was the first sacrifice mentioned by name in the Bible. See Genesis 8:20. Also see Genesis 4:4.</p> <p>— <b>unblemished</b>. See 22:18-25.</p> <p>1:5 <b>slaughtered</b>. By slitting its throat in the prescribed manner.</p> <p>— <b>before God</b>. In the enclosure of the Tabernacle, later in the Temple grounds.</p> <p>— <b>dashing</b>. Or “splashing” (cf. Malbim).</p> <p>— <b>on all sides</b>. The blood was dashed on the two opposite corners so that the blood would reach all sides of</p> <p><b>the altar</b> (Rashi). The blood was splashed on the north-east and south-west corners of the altar ( Tamud 30b; Rashi, Zevachim 53b; Yad, Maaseh HaKurbanoth 5:6).</p>
The Scriptures—2009	<p>'If his offering is an ascending offering of the herd, let him bring a male, a perfect one. Let him bring it at the door of the Tent of Appointment, for his acceptance before יהוה.</p> <p>'And he shall lay his hand on the head of the ascending offering, and it shall be accepted on his behalf to make atonement for him.</p> <p>'And he shall slay the bull before יהוה. And the sons of Aharon, the priests, shall bring the blood and sprinkle the blood all around on the slaughter-place which is at the door of the Tent of Appointment.</p>
Tree of Life Version	"If his sacrifice is a burnt offering from the herd, he is to present a male without blemish. He is to offer it at the entrance of the Tent of Meeting, so that he may be accepted before Adonai. He is to lay his hand on the head of the burnt offering, so that it will be accepted for him to make atonement on his behalf. He is to slaughter the bull before Adonai. Then Aaron's sons, the kohanim, are to present the blood and splash it around on the altar that is at the entrance of the Tent of Meeting.

## Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	IF HIS GIFT BE A WHOLE BURNT OFFERING, HE SHALL BRING AN UNBLEMISHED MALE OF THE HERD TO THE DOOR OF THE TABERNACLE OF WITNESS, HE SHALL BRING IT AS ACCEPTABLE BEFORE JESUS. AND HE
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SHALL LAY HIS HAND ON THE HEAD OF THE BURNT-OFFERING AS A THING ACCEPTABLE FOR HIM, TO MAKE ATONEMENT FOR HIM. AND THEY SHALL SLAY THE CALF BEFORE JESUS; AND THE SONS OF AARON THE PRIESTS SHALL BRING THE BLOOD, AND THEY SHALL POUR THE BLOOD ROUND ABOUT ON THE ALTAR, WHICH IS AT THE DOORS OF THE TABERNACLE OF WITNESS.

Awful Scroll Bible	<p>Is his offering a whole burnt offering of the large cattle, he was to bring near a male, consummate, even was he to bring it near willingly, to the opening of the tent of the appointed place, turned before Sustains To Become</p> <p>and he is to have rested his hands, upon the head of the whole burnt offering, even is it to have been accepted for to cover up.</p> <p>He is to have slaughtered the young of the large cattle, turned before Sustains To Become and a priest of Aaron's sons, is to have brought near of the blood, and sprinkled the blood on around the altar, at the opening of the tent of the appointed place.</p>
Concordant Literal Version	<p>If his ascent approach is from the herd, a flawless male is it which he shall bring near. To the opening of the tent of appointment shall he bring it near for acceptance on his behalf before Yahweh.</p> <p>He will support his hand on the head of the ascent offering so that it will be accepted for him to make a propitiatory shelter over him.</p> <p>Then he will slay the bull calf of the herd before Yahweh; and the sons of Aaron, the priests, will bring near the blood and sprinkle the blood against the altar round about which is at the opening of the tent of appointment.</p>
exeGeses companion Bible	<p><b><u>HOLOCAUST QORBANS</u></b></p> <p>If his qorban is a holocaust of the oxen  he oblates an integrious male:  he oblates it at his pleasure  at the opening of the tent of the congregation  at the face of Yah Veh;  and he props his hand on the head of the holocaust;  and he is pleased to kapar/atone for him.  And he slaughters the son of the oxen  at the face of Yah Veh:  and the priests, the sons of Aharon, oblate the blood  and sprinkle the blood all around  on the sacrifice altar  by the opening of the tent of the congregation:...</p>
Orthodox Jewish Bible	<p>If his korban be an olah (burnt sacrifice) of the herd, let him offer a zachar tamim (male without blemish); he shall offer it that he may be accepted at the entrance of the Ohel Mo'ed before Hashem.</p> <p>And he shall lay his hand upon the head of the olah (burnt offering); and it shall be accepted for him to make kapparah for him.</p> <p>And he shall slaughter (shachat) the young bull before Hashem; and the kohanim, Aharon's banim, shall bring the dahm, and sprinkle the dahm around upon the Mizbe'ach that is by the entrance of the Ohel Mo'ed.</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>If his offering is a burnt offering from the herd, he shall offer a male without blemish; he shall offer it at the doorway of the Tent of Meeting so that he may be accepted before the Lord. He shall lay his hand on the head of the burnt offering [transferring symbolically his guilt to the sacrifice], that it may be <sup>[c]</sup>accepted for him to make atonement on his behalf. He shall kill the young bull before the Lord; and Aaron's</p>
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sons the priests shall present the blood and sprinkle the blood around on the altar that is at the doorway of the Tent of Meeting.

[c] By laying his hands on the head of the sacrifice the offerer identified himself with it and through its death it became an atonement or covering for his sin. Because the unblemished sacrifice “covered” his sin it placed the offerer in a right relationship with God, just as later under the new covenant the perfection and sacrifice of the Christ would cover the imperfection and sin of those who identified with Him and accepted Him as Savior.

The Expanded Bible

“If the offering is a whole burnt offering from the herd, it must be a male that has nothing wrong with it [without blemish/defect]. The person must take the animal to the entrance of the Meeting Tent so that the Lord will accept the offering. He must put [lay] his hand on the animal’s head [to identify with the animal that served as a substitute], and the Lord will accept it to remove the person’s sin so he will belong to God [it will be acceptable as atonement/expiation for him]. He must kill [slaughter] the young bull before the Lord, and Aaron’s sons, the priests, must bring its blood and sprinkle [dash] it on all sides of the altar at the entrance to the Meeting Tent.

Kretzmann’s Commentary

If his offering be a burnt sacrifice of the herd, let him offer a male without blemish, a strong, healthy animal, with all its limbs and members intact; he shall offer it of his own voluntary will at the door of the Tabernacle of the Congregation before the Lord. The formal dedication of the sacrifice to the Lord took place at the great entrance of the court, or perhaps inside the court itself, where the altar of burnt offering stood. At a later period such a perfect system of offering sacrifices was put into operation that both the slaughtering of the animals and their dissecting was performed with the greatest possible speed, a row of pillars holding heavy beams with hooks being used to suspend the animals after their blood had been caught by the officiating priests.

And he shall put his hand upon the head of the burnt offering, in token of the transfer of his sin to the animal as his substitute, as the victim destined to die in the worshiper's stead; and it shall be accepted for him to make atonement for him, that his sins might be covered over before the face of the Lord. Note that here, as always, the acceptance of a substitute is in itself an act of grace and mercy on the part of the Lord.

And he shall kill the bullock before the Lord, each worshiper, in a case of this kind, performing the function of a priest of the Lord, as a member of the kingdom of priests, Exodus 19:6. And the priests, Aaron's sons, shall bring the blood, as it was caught up in basins after the slaughter of the animal, and sprinkle the blood round about upon the altar, against its four sides, that is by the door of the Tabernacle of the Congregation. The last was an exclusive priestly function, and even the catching of the blood was performed by the Levites only in cases of emergency.

Lexham English Bible

If his offering is a burnt offering from the cattle, [Or “herd”] then he must present [Hebrew “present it”] an unblemished male; he must present it at the door of the tent of assembly for his acceptance before [Literally “to the face of”] Yahweh.

“ ‘He [Or “And he”] must lay his hand on the head of the burnt offering and it will be accepted [Same root word as “acceptance” in v. 3] for him in order to make atonement for him. He [Or “And he”] must slaughter the young bull [Literally “the son of the herd” or “the son of the cattle”] before [Literally “to the face of”] Yahweh, then [Or “and”] Aaron’s sons, the priests, will present the blood and sprinkle the blood all around the altar that is at the door of the tent of assembly.

Syndein/Thieme

{Verses 3 -9: Procedure - Herd - the Case of the Bull}

"If his offering {qorban - from the noun for 'approach'} . . . {is} a 'burnt sacrifice' {'olah - means 'something burned and the smoke goes up - it is the gas from the dead carcass'} of the bull/herd {baqar - an expensive animal}, let him offer a male without blemish {represents the impeccability of the Messiah - virgin birth}. He shall

be 'caused to approach'/offer it of his own 'voluntary will' {ratsown - free will is the issue - both for Christ going to the cross and for those of mankind who believe for salvation - no coercion} at the door of the tabernacle of the congregation before the Jehovah/God

{here is where the brazen altar is located and the animal will be tied down on the altar (so his kicking does not hurt anyone) and is sacrificed - blood will gush out of his cut throat and cover the offeror, the priest, and everything else - it makes a mess.}."

{Note. To redeem mankind, Jesus Christ had to go to the cross as our lamb without blemish.}

"And he {the believer bringing the offering} shall put his hand upon the head of the burnt offering; and it shall be 'graciously received' {ratsah - Niphal stem} {by God} on behalf of him to make atonement for him."

{Note. This is 'identification'. The believing sinner (all of us) puts his hand on the animal's head and this man's sins are passed from the man to the animal and the animal's throat is cut (in this 'identification', the innocent animal represents our sinless Christ dying on the cross). See Romans 3.20 also.}

"And he {the one offering} shall kill the bull before/'in the presence of' {paniym} the Jehovah/God {before the door of the tabernacle}. And the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation."

{Note. The bull was the most valuable asset in an agricultural society. It speaks of the great value of the humanity of Jesus Christ dying on the cross for your sins. RBT said one person might make this offering only once a year, but maybe a thousand people watched the offering. Every day a few people would make the offering - and thousands would learn from it.}.

The Voice

**Eternal One:** If you are bringing a burnt offering from your herd, then you are to pick an unblemished bull. *No diseased, weak, or injured animals are allowed.* Offer it at the entrance to the congregation tent so that I can accept it. The person *offering the sacrifice* shall place his hand on the head of the *living* animal, and the offering will be accepted to atone for the person's sins. You shall slaughter the young bull in My presence. Aaron's sons, the priests, will offer the blood and splatter it around the altar at the entrance of the congregation tent.

## Bible Translations with Many Footnotes:

The Complete Tanach

If his sacrifice is a burnt offering from cattle, an unblemished male he shall bring it. He shall bring it willingly to the entrance of the Tent of Meeting, before the Lord.

**male:** but not a female. When Scripture repeats later (verse 10) [that the burnt-offering must be] "a male [animal]," it appears unnecessary to state that [since Scripture has already taught us that it must be a male animal and not a female. Therefore, this repetition of the word "male," comes to teach us that a sacrifice must consist of a completely] male [animal], not an animal of indeterminate gender or a hermaphrodite. — [Bech. 41b]

**unblemished:** Heb. תָּמִיד, perfect, without a blemish.

**[He shall bring it ...] to the entrance of the Tent of Meeting:** He [himself] must attend to bringing it up to the courtyard [of the Temple] (Torath Kohanim 1: 24). Why does the verse repeat the word "bring" here [when it says, "he shall bring...He shall bring it" ? This repetition teaches us that] even in the case of Reuben's burnt offering [animal] being mixed up with Simeon's burnt offering [animal, and the animals cannot be identified], nevertheless, each one of them must be offered up in the name of [its rightful owner] whoever that may be. Similarly, if [an animal designated for] a burnt offering has been mixed up with non-consecrated animals, the non-consecrated animals must be sold to those who need burnt offerings, and thus all of these animals are now [designated to become] burnt offerings. [Accordingly] each animal is now

brought in the name of [its rightful owner] whoever that may be. Now, one might think that this must be done even if [an animal designated to become] a burnt offering became mixed up with animals unfit for sacrifice or with [animals designated to become] different kinds of sacrifices [e.g., a sin offering, a guilt offering, etc.]. Scripture therefore says here: וְנִבְרִיקִי; [meaning, “he must bring it.” This teaches us that only an animal fit for and specifically designated as a burnt offering must be brought here]. — [Torath Kohanim 1:25]

**He shall bring it:** [This clause] teaches us that the person is coerced [to bring the offering if he is remiss in bringing the sacrifice he had promised]. One might think that this means that they should force him against his will [to bring the offering]! Scripture therefore says: “[He shall bring it] willingly (וְנִבְרִיקִי).” How is this possible [that on one hand he should be forced, yet on the other, he must bring the offering willingly? The explanation is that] they must coerce him until he says “I am willing.” - [R.H. 6a, Torath Kohanim 3:15] 3-4.

**Before the Lord...And he shall lean:** [The procedure of] leaning [the hands upon sacrifices] does not apply to a high place [a private altar. These high places were permitted to be used before the permanent Temple was built when the Mishkan was in Gilgal, Nob, and Gibeon. Certain sacrifices could be offered up on them. We learn this from the continuity of these two verses that only “before the Lord” -that is, in the sanctuary precincts-one “should lean his hand upon” the head of sacrifices, but not on a high place outside the sanctuary precincts.]- [Torath Kohanim 1:27]

**And he shall lean his hand [forcefully] upon the head of the burnt offering, and it will be accepted for him to atone for him.**

**upon the head of the burnt offering:** [The text could have simply said “upon its head.” However, it adds “burnt offering” to include [any sacrifice that is called a “burnt offering,” namely,] (1) an obligatory burnt offering, that it too requires הִכִּיתָ [leaning the hands on its head. Since this section deals with voluntary burnt offerings, this case requires an extra word to include it. See commentary on verse 2]; also included is (2) a burnt offering from the flock [that it too must have הִכִּיתָ, for this is not specified in the verses dealing with the burnt offering from the flock. See verses 10-13]. — [Torath Kohanim 1:30]

**the burnt offering:** [The use of the definite article here teaches us that the verse is referring to “the” burnt offering, i.e., the one mentioned earlier, where it says, “from cattle or from the flock” (verse 2). Thus] excluding the burnt offering from birds. — [Torath Kohanim 1:30]

**and it will be accepted for him:** For which [sins] will [the sacrifice] be accepted for him [thereby atoning for them]? If you say that [the offering is accepted and thereby the person is atoned for] sins which incur the penalty of excision, the death penalty through the court, the death penalty through the heaven[ly court], or lashes, their punishments are [expressly] stated, [and thus, the person must undergo the respective punishment to receive atonement for those sins]. Thereby, we determine that it is accepted only for [failure to perform] a positive commandment [for which the punishment is not expressly stated in the Torah, or [violation of] a negative commandment that is attached to a positive commandment. [I.e., some negative commandments are attached to a positive commandment that relates to the same matter. An example of this is the law of the Passover lamb. The Torah states: “And you shall not leave over any of it until morning, and whatever is left over of it until morning, you shall burn in fire” (Exod. 12:10). Here, the negative commandment is “attached” to the positive commandment. How so? If someone has transgressed the negative commandment and left over some of the Passover lamb until the following morning, he may exonerate himself from the punishment he has just incurred by fulfilling the positive commandment attached, namely by burning the remainder in fire. That is an example of “a negative commandment that is attached to a positive commandment.” See Mak. 4b.]- [Torath Kohanim 1:31]

before the Lord. He must lay his hand on the head of the burnt offering, and it will be accepted for him to make atonement<sup>12</sup> on his behalf. Then the one presenting the offering<sup>13</sup> must slaughter the bull<sup>14</sup> before the Lord, and the sons of Aaron, the priests, must present the blood and splash<sup>15</sup> the blood against the sides of the altar which is at the entrance of the Meeting Tent.

<sup>9sn</sup> The burnt offering (עֹלָה, 'olah) was basically a “a gift of a soothing aroma to the Lord” (vv. 9, 13, 17). It could serve as a votive or freewill offering (e.g., Lev 22:18-20), an accompaniment of prayer and supplication (e.g., 1 Sam 7:9-10), part of the regular daily, weekly, monthly, and festival cultic pattern (e.g., Num 28-29), or to make atonement either alone (e.g., Lev 1:4; 16:24) or in combination with the grain offering (e.g., Lev 14:20) or sin offering (e.g., Lev 5:7; 9:7). See R. E. Averbeck, NIDOTTE 4:996-1022.

<sup>10tn</sup> Heb “door” (so KJV, ASV); NASB “doorway” (likewise throughout the book of Leviticus). The translation “door” or “doorway” may suggest a framed door in a casing to the modern reader, but here the term refers to the entrance to a tent.

<sup>11tn</sup> The NIV correctly has “it” in the text, referring to the acceptance of the animal (cf., e.g., RSV, NEB, NLT), but “he” in the margin, referring to the acceptance of the offerer (cf. ASV, NASB, JB). The reference to a “flawless male” in the first half of this verse suggests that the issue here is the acceptability of the animal to make atonement on behalf of the offerer (Lev 1:4; cf. NRSV “for acceptance in your behalf”).

<sup>12tn</sup> “To make atonement” is the standard translation of the Hebrew term כִּפֶּה (kipper); cf. however TEV “as a sacrifice to take away his sins” (CEV similar). The English word derives from a combination of “at” plus Middle English “one[ment],” referring primarily to reconciliation or reparation that is made in order to accomplish reconciliation. The primary meaning of the Hebrew verb, however, is “to wipe [something off (or on)]” (see esp. the goal of the sin offering, Lev 4, “to purge” the tabernacle from impurities), but in some cases it refers metaphorically to “wiping away” anything that might stand in the way of good relations by bringing a gift (see, e.g., Gen 32:20 [21 HT], “to appease; to pacify” as an illustration of this). The translation “make atonement” has been retained here because, ultimately, the goal of either purging or appeasing was to maintain a proper relationship between the Lord (who dwelt in the tabernacle) and Israelites in whose midst the tabernacle was pitched (see R. E. Averbeck, NIDOTTE 2:689-710 for a full discussion of the Hebrew word meaning “to make atonement” and its theological significance).

<sup>13tn</sup> Heb “Then he”; the referent (the offerer) has been specified in the translation for clarity. The LXX has “they” rather than “he,” suggesting that the priests, not the offerer, were to slaughter the bull (cf. the notes on vv. 6a and 9a).

<sup>14tn</sup> Heb “the son of the herd”; cf. KJV “bullock”; NASB, NIV “young bull.”

<sup>15tn</sup> “Splash” (cf. NAB) or “dash” (cf. NRSV) is better than “sprinkle,” which is the common English translation of this verb (זָרַק, zaraq; see, e.g., KJV, NASB, NIV, NLT). “Sprinkle” is not strong enough (contrast נָזַח [nazah], which does indeed mean “to sprinkle” or “to splatter”; cf. Lev 4:6).

Rotherham's *Emphasized B.* i. **The Ascending-Sacrifice (A.V. and R.V. “Burnt- Offering”).**

**a. Of the Herd (bullock).**

≤If <an ascending-sacrifice> be his oblation—of the herd≥ <a male without defect> shall he bring near,—<unto the entrance of the tent of meeting> shall he bring it, for its acceptance, before Yahweh. Then shall he lean his hand, upon the head of the ascending-sacrifice,—and it shall be accepted for him, to put a propitiatory covering<sup>c</sup> over him; and he<sup>d</sup> shall slay the young bullock<sup>e</sup> before Yahweh,—and the sons of Aaron, the priests, shall bring near the blood, and shall dash<sup>f</sup> the blood against the altar, round about, [even the altar] that is at the entrance of the tent of meeting.

<sup>c</sup> See O.T. Ap., art. “Propitiatory Covering.”

<sup>d</sup> Or: “one.” Perh.: a Levite attendant.

<sup>e</sup> Ml: “son of the herd.”

<sup>f</sup> So P.B. Heb.: zâraq=“throw or toss”—O.G.

### Literal, almost word-for-word, renderings:

A Faithful Version	If his offering is a burnt sacrifice of the herd, let him offer a male without blemish. He shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. And he shall put his hand on the head of the burnt offering. And it shall be accepted for him to make atonement for him. And he shall kill the young bull before the LORD. And the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around against the side of the altar that is by the door of the tabernacle of the congregation.
Brenner's Mechanical Trans.	...If his donation is an ascension offering from the cattle, it will be a whole male, he will bring him near to the opening of the appointed tent, he will bring him near for his self-will, to the face of YHWH, and he will support his hand upon the head of the ascension offering, and he will be acceptable to him [If the “to” is referring to YHWH, then this should be translated as “to him,” but if the “to” is referring to the one bringing the sacrifice it should be translated as “for him.”], for making a covering upon him, and he will slay the son of the cattle to the face of YHWH, and the sons of Aharon, the administrators, will bring near the blood, and they will sprinkle the blood upon the altar all around where the opening of the appointed tent is,...
Charles Thomson OT	If his gift be a whole burnt offering from the herd, he shall bring a male without blemish to the door of the tabernacle of the testimony. He shall bring it before the Lord for acceptance; and he shall lay his hand on the head of the homage offering to be accepted for him; to make atonement for him. And they shall kill the young bull before the Lord; and the sons of Aaron the priests shall carry the blood and pour it out round about on the altar which is at the doors of the tabernacle of the testimony;...
Context Group Version	If his offering is an ascension [offering] of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before YHWH. And he shall lay his hand on the head of the ascension [offering]; and it shall be accepted for him to make atonement for him. And he shall kill the bull before YHWH: and Aaron's sons, the priests, shall present the blood, and sprinkle the blood round about on the altar that is at the door of the tent of meeting.
Literal Standard Version	If his offering [is] a burnt-offering out of the herd, he brings a male near, a perfect one, to the opening of the Tent of Meeting; he brings it near at his pleasure before YHWH; and he has laid his hand on the head of the burnt-offering, and it has been accepted for him to make atonement for him; and he has slaughtered the son of the herd before YHWH; and sons of Aaron, the priests, have brought the blood near, and sprinkled the blood around the altar, which [is] at the opening of the Tent of Meeting.
Revised Mechanical Trans.	If his donation is an ascension offering from the cattle, it will be a whole male, he will bring him near to the opening of the appointed tent, he will bring him near for his self-will, to the face of YHWH, and he will support his hand upon the head of the ascension offering, and he will be acceptable to him <sup>704</sup> , for making a covering upon him, and he will slay the son of the cattle to the face of YHWH, and the sons of Aharon, the administrators, will bring near the blood, and they will sprinkle the blood upon the altar all around where the opening of the appointed tent is,...

<sup>704</sup> If the “to” is referring to YHWH, then this should be translated as “to him,” but if the “to” is referring to the one bringing the sacrifice it should be translated as “for him.”



## A Voice in the Wilderness

If his offering is a burnt offering of the herd, let him offer a male that is whole; he shall offer it of his own free will at the door of the tent of meeting before Jehovah. And he shall put his hand on the head of the burnt offering, and it will be accepted for him to make atonement for him. He shall kill the young bull before Jehovah; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tent of meeting.

## Young's Updated LT

"If his offering is a burnt-offering out of the herd—a male, a perfect one, he does bring near, unto the opening of the tent of meeting he does bring it near, at his pleasure, before Jehovah; and he has laid his hand on the head of the burnt-offering, and it has been accepted for him to make atonement for him; and he has slaughtered the son of the herd before Jehovah; and sons of Aaron, the priests, have brought the blood near, and sprinkled the blood on the altar round about, which is at the opening of the tent of meeting.

**The gist of this passage:**  
3-5

The burnt offering is discussed.

Leviticus 1:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
ʾôlâh (עֹלָה) [pronounced ô-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
qorbân/qurbân (קֹרְבָן/קֹרְבָן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #899
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; with the definite article	Strong's #1241 BDB #133
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
tâmîym (טָמִיִּם) [pronounced taw-MEEM]	<i>complete, whole, entire, sufficient, without blemish</i>	adjective	Strong's #8549 BDB #1071

**Translation:** If [this man has] a burnt offering, his offering from the herd—an unblemished male—...

These offerings are almost all types of Christ. That the animal is taken from the herd is analogous to Jesus being taken out from the Hebrew people. The animal is to be unblemished; Jesus is to be sinless. The concept of unblemished cannot apply to your or I.



## Leviticus 1:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַק) [pronounced kaw-RA <sup>BV</sup> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong #7126 BDB #897
’el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pethach (פֶּתַח) [pronounced PEH-thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
’ohel (לֵּהָא) [pronounced OH-he]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw’êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** ...[then] he will bring it to the entrance of the Tent of Assembly.

The man making the offering brings it to the entrance to the Tent of Assembly. This is actually a reference to the Copper Altar (or Brazen Altar), which is set before the entrance into the Tent.

## Leviticus 1:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַק) [pronounced kaw-RA <sup>BV</sup> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
’êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
râtsôwn (רָצוֹן) [pronounced raw-TSOWN]	<i>own will, free will, favour, grace, accepted, acceptable; to be pleased with, to enjoy; desire, pleasure, delight</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7522 BDB #953

Leviticus 1:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the <i>edge of a sword</i> ]. L <sup>e</sup> pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** The man [lit., *he*] will bring it near according to his [own] free will before Y<sup>e</sup>howah.

The man bringing the sacrifice must bring it of his own free will. Salvation only occurs based upon a free will decision made in the soul.

Leviticus 1:3 If [this man has] a burnt offering, his offering from the herd—an unblemished male—[then] he will bring it to the entrance of the Tent of Assembly. The man [lit., *he*] will bring it near according to his [own] free will before Y<sup>e</sup>howah. (Kukis mostly literal translation)

Recall that right at the door of the Tabernacle is the brazen altar. The animal brought is to be without blemish. This is not because we are bringing our very best to God. There is nothing in these sacrifices which indicate that is the criteria. What is expected, however, is an animal that is without spot and without blemish; this is Jesus Christ come in the flesh, a man without fault, without failing and without sin. The sacrifices brought before Y<sup>e</sup>howah had to be illustrative of our Lord. This is what it took to be *accepted before Y<sup>e</sup>howah*.

These sacrifices are known as *types*; and Jesus (and His work on the cross) is the *antitype* (sort of a fulfillment of the type). *Typology* began to be understood in the New Testament (our word *type* is from a Greek New Testament word); but there were great strides in this science made by **Finis J. Dake** and others. The early protestant movement had many investigations and studies of type and antitype (see [Wikipedia](#) on this topic).

A burnt offering was to be brought before Y<sup>e</sup>howah every morning and evening throughout Israel's history (Exodus 29:39–42). Double burnt offerings were brought on the Sabbath (Numbers 28:9–10) and additional burnt offerings were brought on feast days (Numbers 28–29).

The offering in this verse is in addition to those offerings. The offering had to be male, without blemish (Malachi 1:8a *When you offer blind animals in sacrifice, is that not evil? And when you offer those that are lame or sick, is that not evil?*—ESV).

The rich brought a bull, the average person brought a sheep or a goat; and the poor brought a dove or a pigeon. The giver usually placed his hand upon the head of the animal to transfer his sin to the innocent animal (Leviticus 1:4). And, one of the more interesting aspects of this burnt sacrifice is that the fire was never to go out (Leviticus 6:13), speaking of God's continual and unending justice, which necessitates a continual and unending Lake of Fire.

Further pointed out in the NIV, is that the entire sacrifice was to be burned (Leviticus 1:9); hence it was sometimes designated the holocaust offering (*hole* means *whole*, and *caust* means *burnt*). The **priest** was allowed to retain the hide of the animal (Leviticus 7:8), as the hide speaks of the covering (or, **atonement**) of our sins.

Consider the **Doctrine of the Burnt Offering**. Since I have not completed this particular doctrine yet, see **Robert L. (Bob) Deffinbaugh**, **John W. Ritenbaugh** or **Dr. S. Lewis Johnson**. R. B. Thieme, Jr. has a short 6 point **doctrine on the burnt offering** which will be included with this document at the end of **v. 17**.

Leviticus 1:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâmak <sup>e</sup> (צָמַק:) [pronounced saw-MAHK <sup>e</sup> ]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5564 BDB #701
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular construct	Strong's #7218 BDB #910
‘ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

**Translation:** He will place his hand on the head of the burnt offering,...

The man placing his hand on the head of the animal is an identification. The man's sins along with his imputed sin is shifted to or identified with the animal which is to be offered up.

New European Version Commentary: *Putting the hand on the animal's head was to show that the animal represented the offerer.*<sup>18</sup>

Leviticus 1:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

<sup>18</sup> From <https://www.n-e-v.info/ot/lev1.html> accessed February 17, 2024.

Leviticus 1:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râtsâh (רָצָח) [pronounced raw-TSAWH]	<i>to be graciously accepted; to be paid off</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #7521 BDB #953
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	Piel infinitive construct	Strong's #3722 BDB #497
'al (עַל) [pronounced gah <sup>l</sup> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** ...and it has been accepted for him to cover over his sins [lit., him].

God accepts the offering of this animal as a covering for his sins. His sins are not taken away; but they are temporarily covered. The man has to believe in the **Revealed God**.

Leviticus 1:4 **He will place his hand on the head of the burnt offering, and it has been accepted for him to cover over his sins** [lit., him]. (Kukis mostly literal translation)

The word kâphar (כָּפַר) [pronounced kaw-FAHR] means, *to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge*. Strong's #3722 BDB #497.

In Exodus 29:33 we very briefly covered the doctrine of atonement. This was a covering of the sin until our Lord came and bore our sins in His own body on the tree (1Peter 2:24). What is being done is the sins of the man bring the offering are being laid upon the head of his animal; they are transferred from his hand to the animal and then the animal is sacrificed on his behalf. The hand lain upon the head indicates identification. The sinner is identified with the animal, whose sacrifice covers his sin, just as our Lord was identified with us and our sins (Isa. 53:4–6 Rom. 6:3–10).

Substitutionary atonement is Jesus Christ dying for our sins, as our substitute.

### Links for the Doctrine of Atonement

**Roy A. Cloudt**, **Theopedia**, Got Questions—**What is the substitutionary atonement?**, The **Universality of Atonement**; Cherreguine Bible Studies (**Unlimited Atonement**), **Unlimited Atonement**.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## Leviticus 1:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâchaṭ (שַׁחַט) [pronounced <i>shaw-KHAT</i> ]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7819 and 7820 BDB #1006
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i> ]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; with the definite article	Strong's #1241 BDB #133
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** He will slaughter this bull before Y<sup>e</sup>howah.

The bull (or ox) is slaughtered before God—I assume right there in the courtyard. Just as Jesus would be crucified before God the Father.

## Leviticus 1:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (בָּרַק) [pronounced <i>kaw-RA<sup>B</sup>V</i> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong #7126 BDB #897



Leviticus 1:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
ʾAhārôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196

**Translation:** The sons of Aaron—the priests—will bring the blood near...

The **priests** bring the blood; or here, the word can mean, they remove the blood from the body of the bull.

Leviticus 1:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zâraq (זָרַק) [pronounced <i>zaw-RAHK</i> ]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #2236 BDB #284
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
çâbîyb (בְּסָבִיב) [pronounced <i>saw<sup>b</sup>-VEE<sup>b</sup>V</i> ]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686



Leviticus 1:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
I wonder if there is a combined meaning here?			
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** ...and they will sprinkle this blood upon the altar, [all] around [it at] the entrance to the Tent of Assembly.

The blood is splattered against the altar and all around. All of this takes place at the entrance to the Tent.

Leviticus 1:5 He will slaughter this bull before Y<sup>e</sup>howah. The sons of Aaron—the priests—will bring the blood near and they will sprinkle this blood upon the altar, [all] around [it at] the entrance to the Tent of Assembly. (Kukis mostly literal translation)

The primary offering to God is a blood sacrifice. This is not a function only of this era, the **Age of Israel**; blood sacrifices go all the way back to the first couple, Adam and the woman, immediately after their sin, offered up a blood sacrifice. Recall their clothing was made from animal skins; an animal had to die first and the hide was used to cover them up (or to cover over their sin).

A blood sacrifice is the way that God the Father pointed forward in history to the sacrifice of His Son on our behalf. The priests present the blood and the offering to God. We had to learn immediately that there would always be an intermediary between us and God. This intermediary began as the priests; however, the true mediator between God and man is the man Christ Jesus; the priests themselves were shadows of the One to come. Peter called the recipients of his first letter *sprinkled with the blood of Jesus Christ* (1Peter 1:2).

Notice the order in which these things are done. First the offerer brings the bull and slays it. Before all else, Jesus Christ must die on behalf of sinners. This is the place that the unbeliever must go to right from the start. The primary nature of this act applies both to man and to God. Then, the priests perform their duties. They, representing man to God, place this offering before God the Father, just as Jesus Christ, after His death on the cross, presented Himself to God the Father. The resurrection indicates the acceptance of His atoning work on our behalf. This is the smoke, the tranquilizing scent, which is lifted up toward heaven.

Hebrews 9:19–23 reads: *For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself*

and all the people, saying, "This is the blood of the covenant that God commanded for you." [Exodus 24:8] And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, **under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.** Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. (ESV; capitalized; emphasis mine; citation from Green's literal translation)

Leviticus 1:3–5 If [this man has] a burnt offering, his offering from the herd—an unblemished male—[then] he will bring it to the entrance of the Tent of Assembly. The man [lit., *he*] will bring it near according to his [own] free will before Y<sup>e</sup>howah. He will place his hand on the head of the burnt offering, and it has been accepted for him to cover over his sins [lit., *him*]. He will slaughter this bull before Y<sup>e</sup>howah. The sons of Aaron—the priests—will bring the blood near and they will sprinkle this blood upon the altar, [all] around [it at] the entrance to the Tent of Assembly. (Kukis mostly literal translation)

Leviticus 1:3–5 If this man has an unblemished male from the herd to bring as a burnt offering, then he will bring it right up to the entrance of the Tent of Assembly. He brings this animal before Jehovah based upon his own free will. He will then place his hand on the head of the burnt offering, and this animal will be acceptable to cover over the man's sins. Then he will slaughter the bull before Jehovah. The sons of Aaron, also known as priests, will bring the blood of this bull to the altar and sprinkle the blood on the altar and all around it, all of this taking place at the entrance of the Tent of Assembly.

And he has stripped off the burnt offering and he has cut her up to her pieces. And have given sons of Aaron (the priest) fire upon the altar; and they have arranged logs upon the fire. And have arranged, sons of Aaron, the priests, the pieces [of the burnt offering], the head and the fat upon the upon the logs, which [are] upon the fire which is upon the altar. And his entrails and his legs he will wash in the waters; and has caused to burn the priest the all the altar-ward a burnt offering a fire-offering, a scent of soothing to Y<sup>e</sup>howah.

Leviticus  
1:6–9

The man [lit., *he*] will flay the burnt offering and cut it up into pieces. The sons of Aaron the priest will put fire upon the altar; and they will arrange pieces of wood on the fire. The sons of Aaron, the priests, will arrange the pieces—the head and the meat on the logs which [are] over the fire which [is] on the altar. The priest [lit., *he*] will wash its entrails and its legs with water; and he [lit., *the priest*] will cause everything to burn at the altar. [This is] a burnt offering [and] a fire offering, a soothing odor [drifting up] to Y<sup>e</sup>howah.

The man will skin the burnt offering and then cut it up into pieces. The sons of Aaron the priest will start a fire on the altar and arrange pieces of wood over the fire. These priests will then arrange the head and meat on the burning logs, which are on the altar. The priest will wash the entrails and legs of the sacrifice, and he will cause everything to be burned at the altar. This burnt offering, this fire offering, will be a soothing odor that ascends to Jehovah.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And he has stripped off the burnt offering and he has cut her up to her pieces. And have given sons of Aaron (the priest) fire upon the altar; and they have arranged logs upon the fire. And have arranged, sons of Aaron, the priests, the pieces [of the burnt offering], the head and the fat upon the upon the logs, which [are] upon the fire which is upon the altar. And his entrails and his legs he will wash in the waters; and has caused to burn the priest the all the altar-ward a burnt offering a fire-offering, a scent of soothing to Y<sup>e</sup>howah.

Dead Sea Scrolls  
Targum (Onkelos)

.  
He shall skin the burnt-offering and cut it into its pieces [limbs].  
The sons of Aharon the kohein shall place [ignite] a fire on the altar and they shall arrange logs on the fire.  
The sons of Aharon, the kohanim, shall arrange the pieces [limbs], the head and the fat on the logs which are on the fire that is on the altar.  
He shall wash its innards and its legs in water; and the kohein shall burn it all on the altar [for the purpose of] a burnt-offering, a fire-offering [an offering] of pleasing fragrance to [which is accepted with favor before] Adonoy.

Targum (Pseudo-Jonathan)

And he shall take away the skin from the sacrifice, and divide him according to his members. [JERUSALEM. And he shall skin the holocaust, and divide him by his members.] And the sons of Aharon the priest shall put fire upon the altar, and lay wood in order upon the fire; and the priests the sons of Aharon shall lay the members in order and the heart and the covering of the fat upon the wood that is on the fire upon the altar. And he shall wash the inwards and his legs with water; and the priest shall offer the whole upon the altar of burnt offering an oblation to be accepted with grace before the Lord. [JERUSALEM. And he shall wash.]

Douay-Rheims 1899 (Amer.)

And when they have flayed the victim, they shall cut the joints into pieces: And shall put fire on the altar, having before laid in order a pile of wood. And they shall lay the parts that are cut out in order thereupon: to wit, the head, and all things that cleave to the liver; The entrails and feet being washed with water. And the priest shall burn them upon the altar for a holocaust, and a sweet savour to the Lord.

Aramaic ESV of Peshitta

He shall flay the burnt offering, and cut it into pieces. The sons of Aaron the priest shall put fire on the altar, and lay wood in order on the fire; and Aaron's sons, the priests, shall lay the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar; but its innards and its legs he shall wash with water. The priest shall burn the whole on the altar, for a burnt offering, an offering made by fire, of a pleasant fragrance to Mar-Yah.

Lamsa's Peshitta (Syriac)

And they will flay the burnt offering and will cut up its limbs. 7And the Priests, the sons of Ahron, will put fire on the altar and they shall pile wood on the fire: 8And the Priests, the sons of Ahron, shall arrange the limbs and the head and the fat on the wood that is in the fire that is on the altar. 9And its insides and its legs he shall wash in water and the Priest shall offer it up entirely on the altar of burnt offering; it is an offering for a savory fragrance to LORD JEHOVAH.

Samaritan Pentateuch

And he shall flay the burnt offering, and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: And the priests, Aaron's sons, shall lay the parts, and the head, and the fat, in order upon the wood that [is] on the fire which [is] upon the altar: But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, [to be] a burnt sacrifice, it is an offering made by fire, of a sweet savour unto the LORD.

Updated Brenton (Greek)

And having skinned the whole burnt offering, they shall divide it by its limbs. And the sons of Aaron the priests shall put fire on the altar, and shall pile wood on the fire. And the sons of Aaron the priests shall pile up the divided parts, and the head, and the fat on the wood on the fire, the wood which is on the altar. And the entrails and the feet they shall wash in water, and the priests shall put all on the altar; it is a burnt offering, a sacrifice, an aroma of sweet savor to the Lord.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And the burned offering is to be skinned and cut up into its parts. And Aaron's sons, the priests, are to put fire on the altar and put the wood in order on the fire: And Aaron's sons, the priests, are to put the parts, the head and the fat, in

Easy English	<p>order on the wood which is on the fire on the altar: But its inside parts and its legs are to be washed with water, and it will all be burned on the altar by the priest for a burned offering, an offering made by fire, for a sweet smell to the Lord.</p> <p>The person must take the skin from the dead animal and then he must cut up the meat. The sons of Aaron the priest will light a fire on the altar. Then they will put wood on it. The priests will put the pieces of meat on the fire. They will put the head and the fat on the fire with the meat. The person must wash the legs and the inside parts with water. Then the priest will burn the whole animal on the altar. The smell of it while it is burning will give the Lord pleasure.</p>
Easy-to-Read Version—2008	<p>The first three offerings in Leviticus are about burning things to give pleasure to God.</p> <p>You must remove the skin from that animal and then cut the animal into pieces. Aaron's sons, the priests, will put the fire on the altar and arrange the wood on the fire. They will lay the pieces of the animal, including the head and fat, on top of the burning wood. You must wash the legs and inner parts of the animal with water. Then the priest will bring all these parts to the altar to be offered as a burnt offering, a sweet-smelling gift to the LORD.</p>
<i>God's Word™</i>	<p>Skin the burnt offering, and cut it into pieces. Then the sons of the priest Aaron will start a fire on the altar and lay the wood on the fire. Aaron's sons, the priests, will also lay the pieces, the head, and the fat on top of the wood burning on the altar. Wash the internal organs and legs. Then the priest will burn all of it on the altar. It is a burnt offering, an offering by fire, a soothing aroma to the LORD.</p>
Good News Bible (TEV)	<p>Then you shall skin the animal and cut it up, and the priests shall arrange firewood on the altar and light it. They shall put on the fire the pieces of the animal, including the head and the fat. You must wash the internal organs and the hind legs, and the officiating priest will burn the whole sacrifice on the altar. The odor of this food offering is pleasing to the LORD.</p>
<i>The Message</i>	<p>Next, skin the Whole-Burnt-Offering and cut it up. Aaron's sons, the priests, will prepare a fire on the Altar, carefully laying out the wood, and then arrange the body parts, including the head and the suet, on the wood prepared for the fire on the Altar. Scrub the entrails and legs clean. The priest will burn it all on the Altar: a Whole-Burnt-Offering, a Fire-Gift, a pleasing fragrance to God.</p>
NIRV	<p>The skin must be removed from the animal brought for the burnt offering. Then the animal must be cut into pieces. The priests in Aaron's family line must build a fire on the altar. They must place wood on the fire. Then they must place the pieces of the animal on the burning wood on the altar. The pieces include the head and the fat. The inside parts of the animal must be washed with water. The legs must also be washed. The priest must burn all of it on the altar. It is a burnt offering. It is a food offering. Its smell pleases the LORD.</p>

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<p>Skin the animal and cut it into pieces. Sons of Aaron the priest will put wood on the altar and start the fire. They'll carefully place the animal onto the fire, piece by piece, including the head and the fat [4] from the kidneys and elsewhere. You'll need to wash the animal's legs and internal organs before burning them. The priest will burn the entire animal as an offering—a sweet smell to God.</p>
Contemporary English V.	<p><sup>41:8</sup> Fat was considered the tastiest part of an animal—juicy and sweet.</p> <p>Skin the bull and cut it up, while the priests pile wood on the altar fire to make it start blazing. Wash the bull's insides and hind legs, so the priests can lay them on the altar with the head, the fat, and the rest of the animal. A priest will then send all of it up in smoke with a smell that pleases me. [The CEV combined vv. 8 &amp; 9.]</p>
The Living Bible	<p>Then the priests will skin<sup>[b]</sup> the animal and quarter it, and build a wood fire upon the altar, and put the sections of the animal and its head and fat upon the wood. The</p>

internal organs and the legs are to be washed, then the priests will burn them upon the altar, and they will be an acceptable burnt offering with which the Lord is pleased.<sup>[c]</sup>

[b] *the priests will skin*, literally, “he shall skin.”

[c] *they will be an acceptable burnt offering with which the Lord is pleased*, literally, “it will be a sweet savor unto the Lord.”

New Berkeley Version  
New Life Version

.  
He will skin the burnt gift and cut it into pieces. The sons of Aaron the religious leader will put fire on the altar and lay wood on the fire. Then Aaron's sons, the religious leaders, will lay the pieces, the head and the fat on the wood that is on the altar fire. But he will wash its legs and inside parts with water. Then the religious leader will burn all of it on the altar as a burnt gift. It will be a gift by fire, a pleasing smell to the Lord.

New Living Translation

Then skin the animal and cut it into pieces. The sons of Aaron the priest will build a wood fire on the altar. They will arrange the pieces of the offering, including the head and fat, on the wood burning on the altar. 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.

Unfolding Bible Simplified

You must remove the skin of the animal and cut the animal into pieces. You must wash the inner parts and the legs of the bull. Then Aaron's sons will put wood fire on the altar and arrange the wood on the fire. Then they will arrange the pieces, including the head and the fat, on the burning wood. Then one of the priests will completely burn all of it on the altar. And the good odor will be pleasing to Yahweh.

### Partially literal and partially paraphrased translations:

American English Bible

‘The meat of the offering should thereafter be butchered and divided into quarters. Then the sons of Aaron (the Priests) must light a fire on the Altar and pile wood on the fire, and the Priests must put the head and the fat over the fire in the Altar, then wash the [animal's] entrails and feet in water, and then put the rest of it on the Altar as a burnt-offering sacrifice and as a sweet odor to Jehovah.

Beck's American Translation

Common English Bible

.  
Then the entirely burned offering will be skinned and cut up into pieces. The sons of Aaron the priest [Some Heb sources, Sam, LXX, Syr, and some Tg sources have *Aaron's sons, the priests*, as in 1:5, 8.] will light the altar and lay wood on the fire. Then Aaron's sons the priests will arrange the pieces, the head, and the fat on the wood that is on the altar fire, but the animal's insides and lower legs must be washed with water. The priest will then completely burn all of it on the altar as an entirely burned offering, a food gift [Or (here and throughout Leviticus) *offering by fire* (cf 3:11)] of soothing smell to the LORD.

New Advent (Knox) Bible

Then they will skin the victim and cut its limbs into joints; and, lighting a fire on the altar, where a pile of wood lies ready, they will lay on it the joints, the head and the fat<sup>[1]</sup> round the liver. The entrails and feet must first be washed with water. So the priest will make a burnt-sacrifice of it all, there on the altar, and the smell of its burning will be acceptable to the Lord.

[1] Literally, in the Latin, ‘The joints, that is, the head and the fat’, but it is evident from the context that the whole beast was burned.

Translation for Translators

You must remove the skin of the animal and cut the animal into pieces. You must wash the inner parts and the legs of the bull. Then Aaron's sons will put wood on the altar and light a fire. Then they will arrange the pieces, including the head and the fat, on the burning wood. Then one of the priests will completely burn all of it on the altar. And the aroma will be pleasing to Yahweh.

### Mostly literal renderings (with some occasional paraphrasing):



Berean Study Bible	Next, he is to skin the burnt offering and cut it into pieces. The sons of Aaron the priest shall prepare a fire on the altar and arrange wood on the fire. Then Aaron's sons the priests are to arrange the pieces, including the head and the fat, atop the burning wood on the altar. The entrails and legs must be washed with water, and the priest shall burn all of it on the altar as a burnt offering, an offering made by fire, a pleasing aroma to the LORD.
Conservapedia Translation	He will flay the burnt offering and cut it into pieces. The sons of Aaron the priest will fire up the altar and put wood in order to keep it going. The priests, Aaron's sons, will lay the parts, the head and the fat in order on the firewood which is on the altar. However, its internal organs and legs will be washed in water and the priest will burn all of it on the altar, to be a burnt sacrifice, an offering made of fire and sweet smell for God.
Revised Ferrar-Fenton Bible	Afterwards he shall skin the sacrifice and divide it into parts. Then the sons of Aaron the priest shall lay the parts of the head and fat in order upon the wood and put fire upon the altar, and arrange wood upon the fire that is on the altar, and arrange wood upon the fire that is on the altar, after washing the inwards and the feet in water, and the priest shall burn the whole of them on the altar as a sweet delightful perfume to the EVER-LIVING.
International Standard V	He is to skin the burnt offering and cut it into pieces. Aaron's sons, the priests, are to build a fire on the altar and arrange the wood over the fire. They [Lit. Then Aaron's sons, the priests,] are to arrange the pieces of meat—including the head and the fat—on the wood over the fire that burns on the altar. Then he is to wash its entrails and legs with water. After this, the priest is to offer all of it on the altar—a burnt offering by fire, an aroma that will be pleasing to the Lord."
Urim-Thummim Version	He will skin the Burnt-Offering and cut it into its pieces and the sons of Aaron, the priest, will put fire on the Altar and lay the wood in order on the fire. Then the priests, Aaron's sons, will lay the pieces, the head and the fat in order on the wood-fire that is upon the Altar. But its entrails and its legs he will wash in water and the priest will burn it all on the Altar for a whole Burnt-Offering, an offering made by fire that is a tranquilizing aroma unto YHWH.
Wikipedia Bible Project	And he skinned the offering, and carved it into its cuts. And he sons of the priest Aaron will place a fire on the altar, and they will arrange wood on the fire. And the sons of Aaron, the priests, will arrange the cuts, the head and the suet, on the wood which is on the fire which is on the altar. And its offal and its limbs will be washed in water, and the priest will grill the whole upon the altar, a fiery offering, comforting scent for Yahweh.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible

And he shall spread out the burnt offering, and cut it into pieces.

And the sons of Aaron, the priest, shall put fire upon the altar, and arrange the wood upon the fire;

And the priests, Aaron's sons, shall arrange the parts, the head and the fat, on the wood that is on the fire which is upon the altar;

And he shall wash his insides and his legs with water, and the priest shall burn it as perfumed incense<sup>9</sup> with the whole on the altar; it is a burnt offering, a burnt offering of a restful fragrance to Jehovah.

<sup>9</sup> **1:9 burn it as perfumed incense**, *qatar*. It is necessary to use these five words to properly translate it. The root meaning of *qatar* is to be enclosed and to fumigate. Used in the writings of Moses where God instructed him on all the ceremonies of the tabernacle of appointed meeting, *qatar* means to turn the things sacrificed into a religious incense by burning it completely so that its essence ascended toward heaven to God as a restful fragrance to Him. It is not just a perfume as a human

	might put on, but is the actual sacrifice which ascends to God by fire becoming a perfumed incense peculiar to God. Jesus totally surrendered up His soul, His blood, and His entire life, and it was consumed on the cross as the restful fragrance well pleasing to the Father to cover all our sins. The sacrifice of Jesus for our sins caused God's wrath to rest toward us, so that we could be accepted in the Beloved
New American Bible (2011)	Then the burnt offering shall be flayed and cut into pieces. After Aaron's sons, the priests, have put burning embers on the altar and laid wood on them, they shall lay the pieces of meat, together with the head and the suet, on top of the wood and the embers on the altar; but the inner organs and the shanks shall be washed with water. The priest shall then burn all of it on the altar as a burnt offering, a sweet-smelling oblation to the LORD. <sup>i</sup>
New Jerusalem Bible	i. [1:9] Lv 2:2; 3:5; 4:31; 26:31; Gn 8:20–21; Nm 28:2; cf. Lv 3:11; 21:6, 21; 22:25. The priests descended from Aaron will put a fire on the altar and arrange wood on the fire. The priests descended from Aaron will then arrange the quarters, the head and the fat on the wood on the fire on the altar. He will wash the entrails and shins in water, and the priest will burn it all on the altar as a burnt offering, food burnt as a smell pleasing to Yahweh. V. 6 was placed with the previous passage for context.
Revised English Bible—1989	He must flay the victim and dismember it. The sons of Aaron the priest, having kindled a fire on the altar and arranged wood on the fire, are to arrange the pieces, including the head and the suet, on the wood on the altar-fire; the entrails and shins must be washed in water, and the priest is to burn it all on the altar as a whole-offering, a food-offering of soothing odour to the LORD.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He is to skin the burnt offering and cut it in pieces. The descendants of Aharon the <i>cohen</i> are to put fire on the altar and arrange wood on the fire. The sons of Aharon, the <i>cohanim</i> , are to arrange the pieces, the head and the fat on the wood which is on the fire on the altar. He is to wash the entrails and lower parts of the legs with water, and the <i>cohen</i> is to cause all of it to go up in smoke on the altar as a burnt offering; it is an offering made by fire, a fragrant aroma for ADONAI.
Israeli Authorized Version	And he shall flay the burnt offering, and cut it into his pieces. And the sons of Aharon the kohen shall put fire upon the altar, and lay the wood in order upon the fire: And the kohanim, Aharon's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: But his inwards and his legs shall he wash in water: and the kohen shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto YY.
Kaplan Translation	He shall have the burnt offering skinned and cut into pieces. Aaron's sons shall place fire on the altar, and arrange wood on the fire. Aaron's sons shall then arrange the cut pieces, the head, and the fatty intestinal membrane* on top of the wood that is on the altar fire. The inner organs* and legs, however, must [first]* be scrubbed with water* The priest* shall thus burn the entire [animal] on the altar as a completely burnt fire offering to God, an appeasing fragrance* . 1:8 <b>fatty intestinal membrane</b> (Ramban). Padar in Hebrew. This is the membrane dividing the intestines from the stomachs. Others translate padar or peder as fat in general (Rashbam; Ibn Ezra; Radak, Sherashtim; Septuagint). According to others, padar denotes the chest organs, the lungs, the windpipe, and everything attached to them (Saadia); according to some, even including the heart and liver (Ibnjanach; see Tanud 4:3; Yad, Maaseh Hakorbanoth 6:7). The padar is placed over the animal's neck to cover the cut where the animal was slaughtered (Yoma 26a; Rashi). 1:9 <b>inner organs</b> . Intestines (Lekach Tov; cf. Moreh Nevukhim 3:46). — <b>first</b> . Before any part was burned (Ramban).

— **scrubbed** . . . Or “washed” (see Tanud 4:2; Yad, Maaseh Hakorbanoth 6:4 Chizzkuni).

— **priest**. Cohen in Hebrew. A descendant of Aaron.

— **appeasing fragrance**. See note on Genesis 8:21. Some have, “a hint of a desire to be pleasing (to God)”

The Scriptures—2009

‘And he shall skin the ascending offering and cut it into its pieces.

‘And the sons of Aharon the priest shall put fire on the slaughter-place, and lay the wood in order on the fire.

‘And the sons of Aharon, the priests, shall arrange the pieces, with the head and the fat on the wood which is on the fire on the slaughter-place.

‘But its entrails and its legs he washes with water. And the priest shall burn all of it on the slaughter-place as an ascending offering, an offering made by fire, a sweet fragrance to יהוה.

Tree of Life Version

He is to skin the burnt offering and cut it into pieces. The sons of Aaron the kohen are to place fire on the altar and arrange wood upon the fire. Then Aaron’s sons, the kohanim, should -arrange the pieces, the head, and the fat upon the wood that is on the fire which is atop the altar. But its innards and its legs he is to wash with water. The kohen should burn it all up as smoke on the altar, for a burnt offering made by fire—a soothing aroma to Adonai.

### Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND HAVING FLAYED THE WHOLE BURNT-OFFERING, THEY SHALL DIVIDE IT BY ITS LIMBS. AND THE SONS OF AARON THE PRIESTS SHALL PUT FIRE ON THE ALTAR, AND SHALL PILE WOOD ON THE FIRE. AND THE SONS OF AARON THE PRIESTS SHALL PILE UP THE DIVIDED PARTS, AND THE HEAD, AND THE FAT ON THE WOOD ON THE FIRE, THE WOOD WHICH IS ON THE ALTAR. AND THE INTERNAL PARTS AND THE FEET THEY SHALL WASH IN WATER, AND THE PRIESTS SHALL PUT ALL ON THE ALTAR: IT IS A BURNT-OFFERING, A SACRIFICE, A SMELL OF SWEET SCENT TO JESUS.

Awful Scroll Bible

He is to have stripped off the whole burnt offering, and is to have cut it in pieces. The sons of Aaron, the priests, are to have put fire on the altar, and are to have positioned the wood on the fire.

The priests, Aaron's sons, are to have positioned the pieces, and the head and the fat, a positioning on the wood, that is aflame on the altar.

The inner parts and legs he was to wash in water, and the priest is to have made a smoky burning of it on the altar, a whole burnt offering of fire, a soothing aroma to Sustains To Become.

Concordant Literal Version

Then he will flay the ascent offering and piece it into its pieces, while the sons of Aaron, the priests, put fire on the altar and arrange the wood on the fire. The sons of Aaron, the priests, will arrange the pieces with the head and the suet over the wood on the fire which is on the altar, while he shall wash its inwards and its shanks in water. Then the priest will cause the whole to fume on the altar. It is an ascent offering, a fire offering of fragrant odor to Yahweh.

Darby Translation

And he shall flay the burnt-offering, and cut it up into its pieces. And the sons of Aaron the priest shall put fire on the altar, and lay wood in order on the fire; and Aaron's sons, the priests, shall lay the pieces, the head, and the fat, in order on the wood that is on the fire which is on the altar; but its inwards and its legs shall he wash in water; and the priest shall burn all on the altar, a burnt-offering, an offering by fire to Jehovah of a sweet odour.

exeGesés companion Bible

...and he strips the holocaust  
and dismembers the members.  
And the sons of Aharon the priest  
give fire on the sacrifice altar

and arrange the timber on the fire:  
 and the priests, the sons of Aharon,  
 arrange the members - the head and the fat  
 on the timber on the fire on the sacrifice altar:  
 and he baptizes the inwards and the legs in water:  
 and the priest incenses all on the sacrifice altar  
 - a holocaust  
 - a firing of a scent of rest to Yah Veh.

Orthodox Jewish Bible

And he shall skin the olah, and cut it into pieces.  
 And the Bnei Aharon the kohen shall put eish upon the Mizbe'ach, and lay the wood  
 in order upon the eish;  
 And the kohanim, Aharon's banim, shall lay the parts, the head, and the fat, in order  
 upon the wood that is on the eish which is upon the Mizbe'ach:  
 But his innards and his legs shall he wash in mayim; and the kohen shall burn the  
 whole on the Mizbe'ach, to be an olah, an offering made by eish, of a re'ach  
 nicho'ach (sweet savour) unto Hashem.

### Expanded/Embellished Bibles:

The Expanded Bible

After that he will skin the animal [whole burnt offering] and cut it into pieces. The [sons of Aaron, the] priests, when they have put [arranged] wood and fire on the altar, [the sons of Aaron, the priests,] are to lay [arrange] the head, the fat [suet], and other pieces on the wood that is on the fire of the altar. The animal's inner organs and legs must be washed with water. Then the priest must burn all the animal's parts [turn it into smoke] on the altar. It is a whole burnt offering, an offering made by fire, and its smell is pleasing to the Lord.

Kretzmann's Commentary

And he shall flay the burnt offering, this part of the work being done either by the offerer or by a Levite, and cut it into his pieces, dissect it according to the rule concerning the disposition of the various parts.  
 And the sons of Aaron, the priest, shall put fire upon the altar of burnt offering, and lay the wood in order upon the fire, which was always kept burning;  
 and the priests, Aaron's sons, shall lay the parts, the head and the fat, chiefly the loose fat of the abdominal and thoracic cavities, in order upon the wood that is on the fire which is upon the altar;  
 but his inwards and his legs, the intestines, as the lower viscera, and the lower parts of the legs, especially beneath the knees, shall he wash in water, to remove any outward impurities that might be clinging to them; and the priests shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord. The animal, with its flesh and bones, was burned entire, for the offering signified that the worshiper dedicated himself to the Lord with all his heart and mind, with all the powers of his body and soul, and the rising of the smoke, as the animal was consumed, caused its essence to ascend as a pleasant, acceptable odor to the Lord. In other words, the Lord graciously accepted the worshiper and his service as a member of His Church on earth. God was well pleased with such sacrifices, if they were offered in faith.

Lexham English Bible

Then [Or "And"] he must remove the skin of the burnt offering and cut it into its pieces. The sons of [Or "And the sons of"] Aaron the priest will put fire on the altar and arrange the wood on the fire. Then [Or "And"] Aaron's sons, the priests, will arrange the pieces of meat, [Verse 6 in the context uses the same word with reference to the meat] the head, and the suet on the wood that is on the fire that is on the altar. Then [Or "And"] he must wash its inner parts [Or "entrails"] and its lower leg bones with water, and the priest will turn into smoke the whole animal on the altar as a burnt offering by fire, as an appeasing fragrance for Yahweh.

Syndein/Thieme

"And he {the one offering} shall be caused to skin/flay the burnt offering, and cut it into his pieces."

{Note. That reminds him that Jesus Christ was perfect on the inside also. This bull was perfect on the outside. So, this innocent and perfect creature identified with his sins, dies for the offeror's sins - Christ died for the sins of all mankind.}

"And the sons of Aaron {Levitical Priests were priests by birth - in the Church Age all believers in Christ are Priests by the new birth and Union with Him - the Great High Priest Forever and ever}

the priest shall put fire upon the altar {the dead bull with a cut throat and skinned is now to be burned}, and lay the wood in order upon the fire {the wood speaks of our sins and the fire, Christ, burns the wood as Christ 'burned' our sins off of us - we are still disciplined in time for being out of line, but the sins were already judged at the cross. In the Church Age, believers name our sins to God and they are forgiven and all unknown sins are also purified}."

"And the priests, Aaron's sons, shall lay the parts - the head, and the fat {the layer of fat right under the skin of body proper Head represents Christ's mental purity - lived 33 years without any of the worst sins in God's eyes - the mental attitude sins RBT says the fat refers to the sins of the tongue and overt sins - and Christ was free from these sins also.}- in order upon the wood that is on the fire which is upon the altar."

"But his guts/inwards and his legs shall he wash {from the brazen laver} in water {Nearby is the brazen laver full of water. This washing represents 'rebound' as the altar represents the cross. The inwards represents the filling of God the Holy Spirit in the Church Age. The legs represents Walking in the Righteous Way of God - production or service. In the Church Age, it is called Walking in the More Excellent Way of God - Higher status and higher obligations and responsibilities.}.

And the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire {fire speaks of judgment}, of a sweet smell/savor unto the Jehovah/God {Doctrine of Propitiation - God the Father was satisfied with the work of the Son on the Cross the wages of sin is death (mankind became cherem along with Adam when he sinned). Jesus of His free will became cherem as a substitute for us. Cherem means to be accursed and not subject to redemption. Cherem is 'dedicated/sacrificed to the Lord' - see Leviticus 27. Cherem is a type of Christ. Cherem could not be redeemed. Christ had to die - in order that all of mankind to be released from being cherem - all we can do is the non-meritorious act of faith}."

The Voice

**Eternal One:** You shall then skin the burnt offering and cut the animal up into pieces. The sons of Aaron the priest will place fire on the altar and arrange *the pieces of wood*. Aaron's sons, the priests, will place the head, the fat, and individual pieces *of the sacrifice* on the altar as the wood burns. Wash the animal's organs and legs with water *so that unclean elements are not included in the offering*. The priest will offer up the whole burnt offering on the altar, and the smoke of the offering will rise and be a pleasant aroma to Me.

### Bible Translations with Many Footnotes:

The Complete Tanach

And he shall skin the burnt offering, and cut it into its [prescribed] sections.

**And he shall skin [the burnt offering]:** Why does the verse say "the burnt offering" ? To include every [kind of] burnt offering [not just this one in the procedure of] skinning and cutting up [in the prescribed manner]. — [Torath Kohanim 1:45]

**its [prescribed] sections:** [The verse does not state that the animal is cut into pieces, but rather "into its pieces," implying that it must be cut into specific prescribed pieces] and not [to cut] its [prescribed] pieces into [smaller] pieces. — [Torath Kohanim 1:47; Chul. 11a]



And the descendants of Aaron the kohen shall place fire on the altar, and arrange wood on the fire.

**shall place fire [on the altar]:** Even though the fire descended [miraculously] from heaven [onto the altar, to consume the sacrifices], it was [nevertheless] a mitzvah for a mortal to bring [his fire to the altar. — [Torath Kohanim 1: 49; Zev. 18a]

**the descendants of Aaron the Kohen:** [But we know that Aaron was a Kohen Gadol ! So what does “the Kohen ” come to teach us? It teaches us that the Kohen Gadol may perform the sacrificial service only] when he is [invested] in his kehunah [i.e., wearing the proper eight garments of the Kohen Gadol]. If, however, he officiated wearing the raiment of an ordinary kohen, his service is rendered invalid. — [Torath Kohanim 1:49]

And Aaron's descendants, the kohanim, shall then arrange the pieces, the head and the fat, on top of the wood which is on the fire that is on the altar.

**Aaron's descendants, the kohanim:** [But we know that Aaron's descendants are kohanim! So what does “the kohanim” come to teach us?] The [ordinary] kohanim must be functioning in their kehunah [i.e., the proper four garments of the ordinary kohanim]. If an ordinary kohen officiated wearing the “eight garments” [of a Kohen Gadol], however, his service is rendered invalid.

**the pieces, the head:** Since the head is not included in the skinning and cutting up [procedures], since it was detached by the slaughtering, the Torah had to count it individually [to inform us that it was to be placed on the altar as it is, even though it is not skinned.] - [Chul. 27a]

**and the fat:** Why is [the fat] mentioned [separately]? To teach you that the kohen must bring it up [onto the altar together] with the head, and that with it he covers the area where [the animal] was slaughtered. This was done in deference to the honor of God on high [because the cut throat is soiled with the blood of the head] (Rashi, Yoma 26a). - [Chul. 27a]

**[the wood] which is on the altar:** The logs of wood must not project beyond the [area of the arranged] woodpile [constituting one square cubit. This is so that the kohanim would not be disturbed by protruding pieces of wood when they go around the altar]. — [Torath Kohanim 1:54]

And its innards and its legs, he shall wash with water. Then, the kohen shall cause to [go up in] smoke all [of the animal] on the altar, as a burnt offering, a fire offering, [with] a pleasing fragrance to the Lord.

**as a burnt offering:** [i.e., the kohen] must burn the animal with the [specific] intention that it is a burnt offering. — [Torath Kohanim 1:58]

**a fire offering:** Heb. הֶשֶׁא. When he slaughters [the animal], he must slaughter it with the [specific] intention [to burn it completely in] fire. Every [instance of the word] הֶשֶׁא in Scripture, is an expression related to [the word] שִׁא , “fire,” foyere in Old French.

**pleasing:** Heb. חֻסֵּיג. [This word stems from the same root as the expression חֹר תִּחֵי, “contentment.” God says: “This sacrifice] gives Me contentment, for I said [My commandment], and My will was fulfilled!”

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Next, the one presenting the offering<sup>16</sup> must skin the burnt offering and cut it into parts, and the sons of Aaron, the priest,<sup>17</sup> must put fire on the altar and arrange wood on the fire. Then the sons of Aaron, the priests, must arrange the parts with the head and the suet<sup>18</sup> on the wood that is in the fire on the altar.<sup>19</sup> Finally, the one presenting the offering<sup>20</sup> must wash its entrails and its legs in water and the priest must offer all of it up in smoke on the altar<sup>21</sup> – it is<sup>22</sup> a burnt offering, a gift<sup>23</sup> of a soothing aroma to the Lord.

<sup>16tn</sup> Heb “Then he”; the referent (the offerer) has been specified in the translation for clarity. The LXX and Smr have “they” rather than “he” in both halves of this verse, suggesting that the priests, not the offerer, were to skin and cut the carcass of the bull into pieces (cf. the notes on vv. 5a and 9a).

<sup>17tc</sup> A few medieval Hebrew mss, Smr, LXX, Syriac, and Tg. Onq. have plural “priests” here (cf. 1:5, 8) rather than the MT singular “priest” (cf. NAB). The singular “priest” would mean (1) Aaron, the (high) priest, or (2) the officiating priest, as in Lev 1:9 (cf. 6:10 [3 HT], etc.). “The sons of Aaron” is probably a textual corruption caused by conflation with Lev 1:5, 8 (cf. the remarks in J. E. Hartley, *Leviticus* [WBC], 13).

<sup>18tc</sup> A few Hebrew mss, Smr, LXX, Syriac, and Tg. Onq. have the conjunction “and” before “the head,” which would suggest the rendering “and the head and the suet” rather than the rendering of the MT here, “with the head and the suet.”

<sup>sn</sup> “Suet” is the specific term used for the hard, fatty tissues found around the kidneys of sheep and cattle. A number of modern English versions have simplified this to “fat” (e.g., NIV, NCV, TEV, CEV, NLT).

<sup>19tn</sup> Heb “on the wood, which is on the fire, which is on the altar.” Cf. NIV “on the burning wood”; NLT “on the wood fire.”

<sup>20tn</sup> Heb “Finally, he”; the referent (the offerer) has been specified in the translation for clarity. Once again, the MT assigns the preparation of the offering (here the entrails and legs) to the offerer because it did not bring him into direct contact with the altar, but reserves the actual placing of the sacrifice on the altar for the officiating priest (cf. the notes on vv. 5a and 6a).

<sup>21tn</sup> Heb “toward the altar,” but the so-called locative ה (hey) attached to the word for “altar” can indicate the place where something is or happens (GKC 250 §90.d and GKC 373-74 §118.g; cf. also J. Milgrom, *Leviticus* [AB], 1:161). This is a standard way of expressing “on/at the altar” with the verb “to offer up in smoke” (Hiphil of קָטַר [qatar]; cf. also Exod 29:13, 18, 25; Lev 1:9, 13, 15, 17; 2:2, etc.).

<sup>22tc</sup> A few Hebrew mss and possibly the Leningrad B19a ms itself (the basis of the BHS Hebrew text of the MT), under an apparent erasure, plus Smr, LXX, Syriac, and Tg. Ps.-J. suggest that Hebrew הוּ (hu’, translated as “it is”) should be added here as in vv. 13 and 17. Whether or not the text should be changed, the meaning is the same as in vv. 13 and 17, so it has been included in the translation here.

<sup>23sn</sup> The standard English translation of “gift” (קֹדֶשׁ, ’isheh) is “an offering [made] by fire” (cf. KJV, ASV). It is based on a supposed etymological relationship to the Hebrew word for “fire” (אֵשׁ, ’esh) and is still maintained in many versions (e.g., NIV, RSV, NRSV, NLT; B. A. Levine, *Leviticus* [JPSTC], 7-8). For various reasons, including the fact that some offerings referred to by this term are not burned on the altar (see, e.g., Lev 24:9), it is probably better to understand the term to mean “gift” (J. E. Hartley, *Leviticus* [WBC], 22) or “food gift” (“food offering” in NEB and TEV; J. Milgrom, *Leviticus* [AB], 1:161-62). See R. E. Averbeck, *NIDOTTE* 1:540-49 for a complete discussion.

Rotherham’s *Emphasized B*. Then shall he<sup>g</sup> flay the ascending-sacrifice,— and cut it up into its pieces. And the sons of Aaron the priest<sup>h</sup> shall place fire upon the altar,—and arrange wood upon the fire. And the sons of Aaron the priests shall arrange the pieces, the<sup>i</sup> head and the fat,—upon the wood that is on the fire, that is on the altar. But <its inwards and its legs> shall they<sup>j</sup> bathe with water,—then shall the priest make of the whole a perfume at the altar, an ascending sacrifice an altar-flame of a satisfying<sup>k</sup> odour unto Yahweh.

<sup>g</sup> Or: “one.” Perh.: a Levite attendant.

<sup>h</sup> Some cod. (w. Sam., Onk. MS., Sep., and Syr.): “priests”— G.n. Cp. vers. 5, 8, 11.

<sup>i</sup> Some cod. (w. Sam., Sep., and Vul.): “and the”—G.n. Cp. chap. ix. 13.

<sup>j</sup> So it shd be (w. Sam., Sep., and Vul.)—G.n. [M.C.T.: “he.”]

<sup>k</sup> “Soothing, tranquillising”—O.G.

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans.	...and he will strip off the ascension offering, and he will divide her into pieces to her pieces, and the sons of Aharon, the administrators, will give fire upon the altar, and they will arrange the wood upon the fire, and the sons of Aharon, the administrators, will arrange the pieces, the head, the suet, upon the wood, which is upon the fire, which is upon the altar, and he will bathe his insides and his legs in the waters, and the administrator will burn it all as incense upon the altar, an ascension offering of a fire offering, a sweet aroma to YHWH,...
Charles Thomson OT	And they shall kill the young bull before the Lord; and the sons of Aaron the priests shall carry the blood and pour it out round about on the altar which is at the doors of the tabernacle of the testimony; and having flayed the whole burnt offering they shall cut it in quarters; and the sons of Aaron the priests shall put the fire on the altar and pile wood on the fire; and the sons of Aaron the priests shall lay the quarters with the head and the suet on the wood which is on the fire on the altar; and they shall wash the entrails and the feet with water, and the priests shall lay them all on the altar. It is an homage gift, a sacrifice, a smell of fragrance for the Lord. V. 5 is included for context.
Context Group Version	And he shall flay the ascension [offering], and cut it into its pieces. And the sons of Aaron the priest shall put fire on the altar, and lay wood in order on the fire; and Aaron's sons, the priests, shall lay the pieces, the head, and the fat, in order on the wood that is on the fire which is on the altar: but its insides and its legs he shall wash with water: and the priest shall burn the entire on the altar, for an ascension [offering], an offering made by fire, of a sweet aroma to YHWH.
Literal Standard Version	And he has stripped the burnt-offering, and has cut it into its pieces; and the sons of Aaron the priest have put fire on the altar, and arranged wood on the fire; and sons of Aaron, the priests, have arranged the pieces, with the head and the fat, on the wood, which [is] on the fire, which [is] on the altar; and he washes its innards and its legs with water; and the priest has made incense with the whole on the altar, a burnt-offering, a fire-offering of refreshing fragrance to YHWH.
Revised Mechanical Trans.	...and he will strip off the ascension offering, and he will divide her into pieces to her pieces, and the sons of Aharon, the administrators, will give fire upon the altar, and they will arrange the wood upon the fire, and the sons of Aharon, the administrators, will arrange the pieces, the head, the suet, upon the wood, which is upon the fire, which is upon the altar, and he will bathe his insides and his legs in the waters, and the administrator will burn it all as incense upon the altar, an ascension offering of a fire offering, a sweet aroma to YHWH,...
A Voice in the Wilderness	And he shall flay the burnt offering and cut it into its pieces. The sons of Aaron the priest shall put fire on the altar, and lay the wood in order on the fire. And the priests, Aaron's sons, shall lay the parts, the head, and the fat in order upon the wood that is on the fire upon the altar; but he shall wash its entrails and its legs with water. And the priest shall burn all of it on the altar with smoke as a burnt offering, an offering by fire, a soothing aroma unto Jehovah.
Young's Updated LT	"And he has stripped the burnt-offering, and has cut it into its pieces; and the sons of Aaron the priest have put fire on the altar, and arranged wood on the fire; and sons of Aaron, the priests, have arranged the pieces, with the head and the fat, on the wood, which is on the fire, which is on the altar; and its inwards and its legs he does wash with water; and the priest has made perfume with the whole on the altar, a burnt-offering, a fire-offering of sweet fragrance to Jehovah.

**The gist of this passage:** How the burnt offering is to be prepared and then offered is described.  
6-9

## Leviticus 1:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâshaṭ (פָּשַׁט) [pronounced <i>paw-SHAHT</i> ]	<i>to cause someone to strip off their garments, to strip off; to skin, to flay [a victim]</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6584 BDB #832
The NET Bible: <i>Heb</i> "Then he"; the referent (the offerer) has been specified in the translation for clarity. The LXX and Smr have "they" rather than "he" in both halves of this verse, suggesting that the priests, not the offerer, were to skin and cut the carcass of the bull into pieces (cf. the notes on vv. 5a and 9a). <sup>19</sup>			
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

**Translation:** The man [lit., *he*] will flay the burnt offering...

I have assumed that the 3<sup>rd</sup> person masculine singular here refers back to the man who brings the sacrifice (vv. 3–5). He will perform the first two actions, given in v. 6: first he will skin the animal.

Many commentators say that this is the **high priest** who does this; however, we have a succession of 3<sup>rd</sup> person masculine singular nouns, suffixes and verbs; without a really a place for the handoff to the priest or priests. The sons of Aaron come into the picture in v. 5b and 7a. The people of Israel are addressed prior to this (v. 2), the series of 3<sup>rd</sup> person masculine singular parts of speech continue through vv. 3–5a.

There is a clear separation between masculine singular verbs and masculine plural verbs; the first set of singular verbs apparently applying to the one bringing the animal sacrifice forward; and the second set of plural verbs clearly applying to the sons of Aaron.

This is parallel to the Lord having his robe removed prior to the **crucifixion**.

## Leviticus 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthach (נָתַח) [pronounced <i>naw-THAHKH</i> ]	<i>to cut up, to cut in pieces, to divide by joints</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #5408 BDB #677
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84

<sup>19</sup> From <https://bible.org/netbible/index.htm?lev.1.htm> (footnote) accessed February 16, 2024.

## Leviticus 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nêthach (נָתַח) [pronounced NAY-thahkh]	<i>piece, pieces; fragments;</i> primarily used for dividing the carcass of a sacrificial animal	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5409 BDB #677

**Translation:** ...and cut it up into pieces.

The sacrificial animal is to be cut into pieces by the man bringing the sacrifice. I would assume that there is a fairly standard way of doing this, which the man follows.

This is analogous to the Lord dying for every sin which has been committed.

Leviticus 1:6 **The man** [lit., *he*] **will flay the burnt offering and cut it up into pieces.** (Kukis mostly literal translation)

I am not certain what, if any, is the symbolism involved when the body of the animal is cut into pieces here. It could be simply a matter of practicality; that is, there is no way that they could pick up the entire animal and lay him upon the altar. It would require them to cut the larger animals into pieces. Perhaps the animal is being presented as the sacrifice for the sins of all members of the family.

## Leviticus 1:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put,</i> <i>to set; to make</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #5414 BDB #678
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children;</i> <i>people; sometimes rendered</i> <i>men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief</i> <i>ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
NET Bible: A few medieval Hebrew mss, Smr, LXX, Syriac, and Tg. Onq. have plural "priests" here (cf. 1:5, 8) rather than the MT singular "priest" (cf. NAB). The singular "priest" would mean (1) Aaron, the (high) priest, or (2) the officiating priest, as in Lev 1:9 (cf. 6:10 [3 HT], etc.). "The sons of Aaron" is probably a textual corruption caused by conflation with Lev 1:5, 8 (cf. the remarks in J. E. Hartley, Leviticus [WBC], 13). <sup>20</sup>			
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire;</i> <i>presence of Y<sup>e</sup>howah, the</i> <i>attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77

<sup>20</sup> From <https://bible.org/netbible/index.htm?lev.1.htm> (footnote) accessed February 16, 2024.



## Leviticus 1:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

**Translation:** The sons of Aaron the priest will put fire upon the altar;...

In some way, fire is brought to the altar and laid upon the altar.

Fire speaks of judgement.

## Leviticus 1:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ârak <sup>e</sup> (רָכַע) [pronounced <i>gaw-RAK</i> ]	<i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #6186 BDB #789
‘êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i> ]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel, pieces of wood (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural noun	Strong's #6086 BDB #781
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
’esh (אֵשׁ) [pronounced <i>aysh</i> ]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

**Translation:** ...and they will arrange pieces of wood on the fire.

Wood is arranged over the fire.

Wood often refers to the humanity of Jesus Christ; which is exposed to judgment (fire).

When Jesus died for our sins, it was not His Deity which was judged. His Deity could have no connection with sin. Jesus in His humanity paid for our sins. Our sins were poured upon Him, poured out upon His human nature.

One of the difficult concepts of the **Church Age** is the **Hypostatic Union**. How exactly do we separate the Lord's Deity from His Humanity? The best that I can do is offer up an analogy. Part of our brain regulates what is happening in our body. I can't, as a matter of volition, set my blood pressure at a specified amount. However, the brain, interacting with the body, totally separate from my volition (apart from my diet) sets my blood pressure in conjunction with the function of the body. When I stub my toe, there are signals going back and forth between my brain and toe, while I yell out, "Dammit, that hurt!" What I cannot do is turn off the pain signals. I am in pain, and I cannot, in my volition, shut that down. However, my brain is capable of shutting that down. I have been in shock before due to an injury, and I did not feel the pain that I should have felt. So part of my brain can make decisions and do things apart from my conscious volition. Same brain, but part of my brain is making volition decisions, and the other part of my brain simply does stuff apart from my volition. Similarly, Jesus somehow is fully aware of His Deity and all that entails, and yet, does not engage it during His life. He engages the human part of Him fully (in this way, Jesus test-drove the **Christian way of life** for us).

Leviticus 1:7 **The sons of Aaron the priest will put fire upon the altar; and they will arrange pieces of wood on the fire.** (Kukis mostly literal translation)

So, what we have so far is that the animal has been sacrificed by having its throat cut. Now Aaron's sons place a fire upon the altar. Now I would think that it would be ideal if the top of the brazen altar was grating, but I don't think that it was. The word *flay* here is ideal. It means *to strip off* and has a variety of applications. The hide was stripped off the rest of the body, which was cut into pieces. The hide was saved for the priests, as a covering.

Leviticus 1:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾarak <sup>e</sup> (אַרַּק) [pronounced <i>gaw-RAK</i> ]	<i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #6186 BDB #789
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
ʾAhārôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
nêthach (נֶתַח) [pronounced <i>NAY-thakh</i> ]	<i>piece, pieces; fragments; primarily used for dividing the carcass of a sacrificial animal</i>	masculine plural noun with the definite article	Strong's #5409 BDB #677

**Translation:** **The sons of Aaron, the priests, will arrange the pieces—...**

The pieces of the animal are arranged over the wood. It appears that all of these things come into direct contact: the fire, the wood and the meat.

## Leviticus 1:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the definite article	Strong's #7218 BDB #910
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
peder (פֶּדֶר) [pronounced PEH-dehr]	<i>fat, suet; possibly, meat</i>	masculine singular noun with the definite article	Strong's #6309 BDB #804
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'êtsîym (עֵצִים) [pronounced gay-TSEEM]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel, pieces of wood (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural noun with the definite article	Strong's #6086 BDB #781
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

**Translation:** ...the head and the meat on the logs which [are] over the fire which [is] on the altar.

The head and meat (possibly, *fat?*) are arranged on the logs, which are over the fire.

The animal sacrifice refers to the person of Christ. The head indicates that the Lord is fully conscious when bearing the sins of the world. The wood refers to the Lord's humanity and the fire is judgment.

Leviticus 1:8 The sons of Aaron, the priests, will arrange the pieces—the head and the meat on the logs which [are] over the fire which [is] on the altar. (Kukis mostly literal translation)

As Paul said in 1Cor. 14:40: But let all things be done properly and in an orderly manner.

### Fire, in Scripture, Refers to God's Holiness in Judgement

- (1) God first appeared to Moses as a burning bush (Exodus 3:2) and later guided Israel at night as a pillar of fire (Exodus 13:21).
- (2) When God judged degenerate Sodom and Gomorrah, fire and brimstone rained down from heaven (Gen. 19:24).
- (3) The day of the Lord, when Christ returns and removes the unbelievers from earth by fire, speaking both of His righteousness and His judgement, is mentioned in Mal. 3:2: [Y<sup>e</sup>howah is speaking] "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like a laundryman's soap." A refiner's fire removes the dross (the impurities) from the metals under fire. The impurities of the earth, those not covered with the blood of Jesus Christ, will be removed from this earth.
- (4) Fire speaks of testing by God (which removes impurities (1Peter 1:7).
- (5) 1Cor. 3:12–14 speaks of our human good being judged and burned in the evaluation judgement by Jesus Christ; again, an illustration of God's holiness, righteousness and judgement.
- (6) God is a consuming fire in Heb. 12:29.
- (7) Our Lord speaks of hellfire as judgement in Mark 9:43–50.
- (8) Finally, we have the sobering warning that If anyone's name was not found written in the book of life, he was thrown into the lake of fire (Rev. 20:15).

Chapter Outline

Charts, Maps and Short Doctrines

### Leviticus 1:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
qereb (קֶרֶב) [pronounced KEH-re <sup>b</sup> v]	midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7130 BDB #899
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

## Leviticus 1:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
k <sup>e</sup> râ'ayim (כַּרְעִיִּים) [pronounced <i>keh-raw-GAH-yihm</i> ]	<i>legs; [two] legs</i>	feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3767 BDB #502
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i> ]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7364 BDB #934
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

**Translation:** The priest [lit., *he*] will wash its entrails and its legs with water;...

A 3<sup>rd</sup> person masculine singular noun is used here; and the singular of *priest* is found in v. 9b; so I have assumed this refers to the same person. Therefore, I moved the word *priest* to v. 9a (which is what most translations did).

The entrails are the inner portion of the animal—probably the organs. The legs refer both to a man's great power and to his volition (his legs determine which way he goes).

The judgment of the Lord takes place internally; He pays for our sins by taking on the punishment for them. We do not actually see this occurring. The Lord willingly submits to the judgment for our sins.

## Leviticus 1:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced <i>kaw-TAR</i> ]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]; also kol (כֹּל) [pronounced <i>kol</i> ]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the definite article	Strong's #3605 BDB #481



## Leviticus 1:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article; with the directional hê	Strong's #4196 BDB #258

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

**Translation:** ...and he [lit., the priest] will cause everything to burn at the altar.

The priest causes everything to burn at the altar.

The judgment of our Lord for our sins engages the entirety of the Lord's humanity.

## Leviticus 1:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
NET Bible: A few Hebrew mss and possibly the Leningrad B19a ms itself (the basis of the BHS Hebrew text of the MT), under an apparent erasure, plus Smr, LXX, Syriac, and Tg. Ps.-J. suggest that Hebrew אוֹה (hu', translated as "it is") should be added here as in vv. 13 and 17. Whether or not the text should be changed, the meaning is the same as in vv. 13 and 17, so it has been included in the translation here. <sup>21</sup>			
ôlâh (עֹלָה) [pronounced ô-LAW]	burnt offering, ascending offering	feminine singular noun	Strong #5930 BDB #750
ishshâh (עֹשֶׂה) [pronounced eesh-SHAW]	a fire offering, a burnt offering; an offering, sacrifice	masculine singular noun	Strong's #801 BDB #77
rêyach (רֵיחַ) [pronounced RAY-akh]	scent, odor, pleasant smell	masculine singular construct	Strong's #7381 BDB #926
nîychôach (נִיחֹחַ) [pronounced nee-KHOH-ahkh]	tranquilizing, soothing, quieting; sweet, pleasant	masculine singular noun	Strong #5207 BDB #629
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217

**Translation:** [This is] a burnt offering [and] a fire offering, a soothing odor [drifting up] to Y<sup>e</sup>howah.

<sup>21</sup> From <https://bible.org/netbible/index.htm?lev.1.htm> (footnote) accessed February 16, 2024.

All that takes place here is known as a burnt offering; also as a fire offering. The smoke wafting up to the Lord is an indication that judgment is taking place, and that we as believers are reconciled to God by means of the Lord's sacrifice.

The reason that this smell is soothing to God is, **His justice** and righteousness are both satisfied by the Lord's sacrifice.

Leviticus 1:9 The priest [lit., *he*] will wash its entrails and its legs with water; and he [lit., *the priest*] will cause everything to burn at the altar. [This is] a burnt offering [and] a fire offering, a soothing odor [drifting up] to Y<sup>e</sup>howah. (Kukis mostly literal translation)

The entire animal is offered upon the altar and it is offered as cleansed. Our Lord offered Himself on the cross as absolute human perfection.

Since we see this phrase, *a sweet savor or a pleasing odor* to Y<sup>e</sup>howah throughout the Pentateuch, we should attempt to discern its meaning. There are, obviously, two Hebrew words here. We have the neutral word *rêyach* (רִיחַ) [pronounced *RAY-akh*], which means, *scent, odor, pleasant smell*.<sup>22</sup> We find it used primarily with a modifier (Gen. 8:31 Exodus 29:18); however, it does occur apart from a modifier (Gen. 27:27 Exodus 5:21). In Gen. 27:27, it speaks of old, blind Isaac smelling the smell of who he thought was Esau. This odor may have been offensive to some, pleasing to others; and it was quite pleasing to Isaac. In Exodus 5:21, however, the Jews are castigating Moses because he has made their smell displeasing to Pharaoh, a phrase meaning Pharaoh came to be very displeased with the Jews. Because this word can be used in both a positive and negative sense, using *odor, savor or fragrance* to translate tend to slant its meaning; *smell* or *scent* are good neutral translations. Strong's #7381 BDB #926.

The next word is our all important modifier: *nîychôach* (נִיחֹחַ) [pronounced *nee-KHOH-ahkh*]. Unfortunately, it does not occur apart from *rêyach* and is found nowhere in the Bible but in the Pentateuch (only once in Genesis, twice in Numbers and not at all in Deuteronomy) and in Ezekiel 6:13 16:19 20:28, 41. It is said to mean *tranquilizing, soothing, quieting* by BDB and this would be a better rendering than *sweet or pleasing*. The reason for this is that each sacrifice of an animal speaks of the death of our Lord Jesus Christ and the judgement for our sins by God the Father on the cross. This cannot be a *pleasing, pleasant or sweet* odor to God; however, because it does speak of our Lord's efficacious work on our behalf, it is a *tranquilizing and quieting smell*. If we did understand this to be a pleasant or pleasing odor to God, then this would be understood to be an anthropopathism. God does not smell the wondrous smells of meat barbequing, as we do. However, we are found acceptable to God, not simply in a neutral way (our sins being removed from us), but in such a way as God looks upon us favorably, as He looks upon His Own Son. Strong #5207 BDB #629.

Rather than looking down upon our sins and evil nature and wanting to judge us for this, God is tranquilized by this odor. It is all very **anthropomorphic**. Therefore, become imitators of God, as beloved children; and walk in love, just as Christ also loved you, and gave Himself up on behalf of us, an offering and a sacrifice to God as a fragrant aroma (Eph. 5:1–2).

Leviticus 1:6–9 The man [lit., *he*] will flay the burnt offering and cut it up into pieces. The sons of Aaron the priest will put fire upon the altar; and they will arrange pieces of wood on the fire. The sons of Aaron, the priests, will arrange the pieces—the head and the meat on the logs which [are] over the fire which [is] on the altar. The priest [lit., *he*] will wash its entrails and its legs with water; and he [lit., *the priest*] will cause everything to burn at the altar. [This is] a burnt offering [and] a fire offering, a soothing odor [drifting up] to Y<sup>e</sup>howah. (Kukis mostly literal translation)

The soothing pleasant odor rising up toward God is **typical** of God being propitiated by the word of Christ. The **Doctrine of Propitiation** (by R. B. Thieme, Jr.) has been placed in the **Addendum**.

<sup>22</sup> I do need to investigate the pronunciation of words like this; once in a great while, the vowel point will be under the last letter; this may have more to do when it comes to placing the yod in the translation than it does when it comes to pronouncing the pattach. However, I wonder if it should be pronounced *RAY-khah* instead.

Leviticus 1:6–9 The man will skin the burnt offering and then cut it up into pieces. The sons of Aaron the priest will start a fire on the altar and arrange pieces of wood over the fire. These priests will then arrange the head and meat on the burning logs, which are on the altar. The priest will wash the entrails and legs of the sacrifice, and he will cause everything to be burned at the altar. This burnt offering, this fire offering, will be a soothing odor that ascends to Jehovah. (Kukis paraphrase)

## Chapter Outline

## Charts, Maps and Short Doctrines

### The Procedure for the Offering of a Goat or a Sheep

And if from the flock his qorban, from the lambs or from the goats, for a burnt offering; a male, complete he will bring him near. And he has slaughtered him by a side of the altar northward to faces of Y<sup>e</sup>howah; and has sprinkled sons of Aaron, the priests, the blood upon the altar all around. And he has cut him up to his pieces, and with his head and with his fat, and has set in order the priest them upon the sticks which [are] over the fire which [is] over the altar. And the entrail and the legs will wash in the waters and has brought near the priest the all and he has made fragrant on the altar a burnt offering. He [is] a fire offering, a scent of soothing to Y<sup>e</sup>howah.

Leviticus  
1:10–13

And if the offering [is taken] from the flock—from the lambs or from the goats—for a burnt offering, [it must be] an unblemished male [that] he will bring near [to the altar]. He will [first] slaughter it by the side of the altar to the north before Y<sup>e</sup>howah. The sons of Aaron, the priests, will sprinkle the blood onto the altar all around. The priest [lit., *he*] will then cut it up into pieces—with its head and with its meat—and he [lit., *the priest*] will set [all of the animal pieces] in order over the burning logs which [are] on the altar. The priest [lit., *he*] will also wash the entrails and the legs in the water and bring all [of this] near [to God]. He will make the burnt offering a fragrant [sacrifice]. It [will be] a fire offering, a pleasant smell to Y<sup>e</sup>howah.

If the offerer takes his offering from the flock—a lamb or a goat—to roast before God, then it must be an unblemished male that he brings near to God. First, he will slaughter the animal along side the altar on the north side before Jehovah. The sons of Aaron, the priests, will sprinkle this blood all around the altar. The High Priest will then cut the animal up into pieces, retaining its head and all of its meat. He will arrange all of these pieces upon the burning logs which are on the altar. The High Priest will also wash in water the entrails and the legs of the animal and bring them to God. This burnt offering will become a fragrant sacrifice; it will be a pleasant smell wafting up to Jehovah from the fire.

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text (Hebrew)

And if from the flock his qorban, from the lambs or from the goats, for a burnt offering; a male, complete he will bring him near. And he has slaughtered him by a side of the altar northward to faces of Y<sup>e</sup>howah; and has sprinkled sons of Aaron, the priests, the blood upon the altar all around. And he has cut him up to his pieces, and with his head and with his fat, and has set in order the priest them upon the sticks which [are] over the fire which [is] over the altar. And the entrail and the legs will wash in the waters and has brought near the priest the all and he has made fragrant on the altar a burnt offering. He [is] a fire offering, a scent of soothing to Y<sup>e</sup>howah.

##### Dead Sea Scrolls

Targum (Onkelos)	<p>If his offering is from flocks of sheep—of lambs or of goats—for a burnt-offering, he shall bring an unblemished male.</p> <p>He shall slaughter it on the north side of the altar before Adonoy; and the sons of Aharon, the kohanim, will sprinkle its blood all around the altar.</p> <p>He shall sever it into its pieces [limbs]—and its head, and [remove] its fats; and the kohein shall arrange them on the logs which are on the fire that is on the altar.</p> <p>He shall wash the innards and feet in water and the kohein shall bring it all and burn it on the altar. It is a burnt-offering; a fire-offering [an offering] of pleasing fragrance to [which is accepted with favor before] Adonoy.</p>
Targum (Pseudo-Jonathan)	<p>And if his oblation be of the flock, whether of the lambs or of the young goats, he shall bring a male unblemished. And the slayer shall kill it at the foot of the altar on the north side, before the Lord, and the priests the sons of Aharon shall sprinkle the blood that is in the basins upon the altar round about. And he shall divide it by its members, its head and its body, and the priest shall set them in order on the wood which is upon the fire on the altar. And the innards and his legs he shall wash with water, and the priest shall offer the whole and burn it at the altar of burnt sacrifice; it is an offering to be received with grace before the Lord.</p>
Douay-Rheims 1899 (Amer.)	<p>And if the offering be of the flocks, a holocaust of sheep or of goats, he shall offer a male without blemish. And he shall immolate it at the side of the altar that looketh to the north, before the Lord: but the sons of Aaron shall pour the blood thereof upon the altar round about. And they shall divide the joints, the head, and all that cleave to the liver: and shall lay them upon the wood, under which the fire is to be put. But the entrails and the feet they shall wash with water. And the priest shall offer it all and burn it all upon the altar for a holocaust, and most sweet savour to the Lord.</p>
Aramaic ESV of Peshitta	<p>"If his offering is from the flock, from the sheep, or from the goats, for a burnt offering, he shall offer a male without blemish. He shall kill it on the north side of the altar before Mar-Yah. Aaron's sons, the priests, shall sprinkle its blood around on the altar. He shall cut it into its pieces, with its head and its fat. The priest shall lay them in order on the wood that is on the fire which is on the altar, but the innards and the legs he shall wash with water. The priest shall offer the whole, and burn it on the altar. It is a burnt offering, an offering made by fire, of a pleasant aroma to Mar-Yah.</p>
Lamsa's Peshitta (Syriac)	<p>And if it is from the flocks, his offering shall be from sheep or from goats for a burnt offering; he shall bring a male without blemish. And he shall kill him on the base of the altar from the north side before LORD JEHOVAH, and the Priests, the children of Ahron, shall sprinkle his blood on the altar as a circle. And he shall cut its limbs and its head and his fat and the Priest shall arrange them on the wood in the fire upon the altar: And its insides and its legs he will wash in water and the Priest shall bring it all and shall offer it up on the altar as a burnt offering; it is an offering for a pleasant savor to LORD JEHOVAH.</p>
Samaritan Pentateuch	<p>And if his burnt offering to the LORD [be] of the flocks, [namely], of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. To the entrance of the Tent of Appointment he shall bring it. And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. And he shall cut it into his pieces, with his head and his fat: the priest shall lay them in order on the wood that [is] on the fire which [is] upon the altar: But he shall wash the innards and the legs with water: and the priest shall bring [it] all, and burn [it] upon the altar: it [is] a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.</p>
Updated Brenton (Greek)	<p>And if his gift be of the sheep to the Lord, or of the lambs, or of the kids for a whole burnt offering, he shall bring a male without blemish. And he shall lay his hand on its head; and they shall kill it by the side of the altar, toward the north before the Lord, and the sons of Aaron the priests shall pour its blood on the altar round about.</p>

And they shall divide it by its limbs, and its head and its fat, and the priests shall pile them up on the wood which is on the fire, on the altar. And they shall wash the entrails and the feet with water, and the priest shall bring all the parts and put them on the altar: it is a burnt offering, a sacrifice, an aroma of sweet savor to the Lord.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And if his offering is of the flock, a burned offering of sheep or goats, let him give a male without a mark. And he is to put it to death on the north side of the altar before the Lord: and Aaron's sons, the priests, are to put some of the blood on and round the altar. And the offering is to be cut into its parts, with its head and its fat; and the priest is to put them in order on the wood which is on the fire on the altar: But the inside parts and the legs are to be washed with water; and the priest will make an offering of all of it, burning it on the altar: it is a burned offering, an offering made by fire, for a sweet smell to the Lord.
Easy English	A person may want to give a sheep or a goat as a gift to God. It must be a male animal. It must be perfect. The person must kill it at the north side of the altar. The priests will throw the blood onto the sides of the altar in front of the Lord. The person must cut the animal up. The priests will take the pieces of meat, the head and the fat. They will put them on the fire that is burning on the altar. The person must wash the legs and the inside parts with water. The priest will burn the whole animal on the altar. It is a burnt offering. The smell of it while it is burning will give the Lord pleasure.
Easy-to-Read Version—2008	"If you offer a sheep or a goat as a burnt offering, it must be a male that has nothing wrong with it. You must kill the animal on the north side of the altar in front of the LORD. Then Aaron's sons, the priests, will splash the animal's blood on all four sides of the altar. You must cut the animal into pieces and remove the head and the fat. The priest will then lay them on the wood that is on the fire of the altar. You must wash the legs and inner parts of the animal with water. Then the priest will bring all these parts to the altar to be offered as a burnt offering, a sweet-smelling gift to the LORD.
God's Word™	"If your offering is a sheep or goat, you must bring a male that has no defects. Slaughter it in the LORD'S presence on the north side of the altar. Aaron's sons, the priests, will throw the blood against the altar on all sides. Then cut it into pieces. The priest will lay the head and the fat on the wood burning on the altar. Wash the internal organs and legs. Then the priest will burn all of it on the altar. It is a burnt offering, an offering by fire, a soothing aroma to the LORD.
Good News Bible (TEV)	If you are offering one of your sheep or goats, it must be a male without any defects. You shall kill it on the north side of the altar, and the priests shall throw its blood on all four sides of the altar. After you cut it up, the officiating priest shall put on the fire all the parts, including the head and the fat. You must wash the internal organs and the hind legs, and the priest will present the sacrifice to the LORD and burn all of it on the altar. The odor of this food offering is pleasing to the LORD.
The Message	"If the Whole-Burnt-Offering comes from the flock, whether sheep or goat, present a male without defect. Slaughter it on the north side of the Altar in GOD's presence. The sons of Aaron, the priests, will throw the blood against all sides of the Altar. Cut it up and the priest will arrange the pieces, including the head and the suet, on the wood prepared for burning on the Altar. Scrub the entrails and legs clean. The priest will offer it all, burning it on the Altar: a Whole-Burnt-Offering, a Fire-Gift, a pleasing fragrance to GOD.
NIRV	" 'If someone offers a burnt offering from the flock, it must be a male animal. It can be a sheep or a goat. It must not have any flaws. They must kill it at the north side



of the altar in the sight of the LORD. The priests in Aaron's family line must splash its blood against the sides of the altar. They must cut the animal into pieces. The priest must place the pieces on the burning wood on the altar. The pieces include the head and the fat. They must wash the inside parts with water. The legs must also be washed. The priest must bring all the parts to the altar. He must burn them there. It is a burnt offering. It is a food offering. Its smell pleases the LORD.

### Thought-for-thought translations; dynamic translations; paraphrases:

#### Casual English Bible

##### **Sacrificing sheep and goats**

If you plan to sacrifice a sheep or a goat, it has to be a male. And it can't have anything wrong with it. Take the animal to the north side of the altar. Kill it there on this sacred site of the LORD. Aaron's sons, the priests, will take some of the blood and splash it on all four sides of the altar.

Cut the animal into pieces, including the head and the fat. A priest will set them onto the fire on the altar. You'll need to wash the animal's internal organs and the legs before burning them. A priest will burn the entire animal as a burnt offering that rises as smoke—a sweet smell to God.

#### Contemporary English V.

If you sacrifice a ram or a goat, it must not have anything wrong with it. Lead the animal to the north side of the altar, where it is to be killed in my presence. Then some of the priests will splatter its blood against the four sides of the altar. Cut up the animal and wash its insides and hind legs. A priest will put these parts on the altar with the head, the fat, and the rest of the animal. Then he will send all of it up in smoke with a smell that pleases me. [In the CEV, v. 13 is placed into v. 12.]

#### The Living Bible

"If the animal used as a burnt offering is a sheep or a goat, it too must be a male, and without any blemishes. The man who brings it will kill it before the Lord on the north side of the altar, and Aaron's sons, the priests, will sprinkle its blood back and forth upon the altar. Then the man will quarter it, and the priests will lay the pieces, with the head and the fat, on top of the wood on the altar. But the internal organs and the legs shall first be washed with water. Then the priests shall burn it all upon the altar as an offering to the Lord; for burnt offerings give much pleasure to the Lord.

#### New Berkeley Version

#### New Life Version

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'If his gift is a burnt gift from the sheep or the goats of the flock, he should give a male that is perfect. He should kill it on the north side of the altar before the Lord. Aaron's sons, the religious leaders, will put its blood around on the altar. Then he will cut it into pieces with its head and its fat. And the religious leader will lay them on the wood that is on the altar fire. But he will wash the legs and inside parts with water. The religious leader will burn all of it on the altar as a burnt gift. It will be a gift by fire, a pleasing smell to the Lord.

#### New Living Translation

"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. 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. 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. 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.

#### Unfolding Bible Simplified

If you are offering a sheep or a goat, it must be a male without any defect. You must slaughter it in front of Yahweh, on the north side of the altar and drain all the blood into a bowl. Then Aaron's sons will sprinkle the blood against all sides of the altar. You must cut the animal into pieces. You must wash the inner parts and the legs of the animal. Then the priests will arrange the pieces, including the head and the fat, on the burning wood. Then one of the priests will take all of it and

completely burn all of it on the altar. And the good odor as the sacrifice burns will be pleasing to Yahweh.

### Partially literal and partially paraphrased translations:

American English Bible	<p>'However, if [the person] is offering a sheep as a gift to Jehovah (or a lamb, or a kid goat) as a whole-burnt offering, it must be a perfect male.</p> <p>He must put his hand on its head and they must slaughter it next to the Altar toward the north, before Jehovah. Then the sons of Aaron (the Priests) must pour its blood on and around the Altar.</p> <p>They must quarter it and put its head and its fat over the burning wood on the Altar. Then they must wash its entrails and feet with water, and the Priest must put the rest on the Altar as a burnt-offering sacrifice and a sweet odor to Jehovah.</p>
Beck's American Translation . Common English Bible	<p>If the offering is an entirely burned offering from the flock—whether sheep or goat—you must present a flawless male. You must slaughter it on the north side of the altar before the LORD. Aaron's sons the priests will toss its blood against every side of the altar. Once it has been cut into pieces, including the head and the fat, the priest will arrange these out on the wood that is on the altar fire, but its insides and lower legs must be washed with water. Then the priest will present all of it and completely burn it on the altar. It is an entirely burned offering, a food gift of soothing smell to the LORD.</p>
New Advent (Knox) Bible	<p>As with the herd, so with the flock; if he would offer sacrifice, sheep or goat, let him bring a male without blemish, and immolate it at the northern side of the altar; and the priests of Aaron's line will pour its blood round about, and will separate the limbs, the head, and the fat round the liver, and lay them upon the wood over the fire; the entrails and the feet first washed in water. So the priest will burn the whole offering as a burnt-sacrifice, and the Lord will accept the smell of its burning.</p>
Translation for Translators	<p>'If you are offering a sheep or a goat, it must be a male without any defect. You must slaughter it in front of Yahweh, on the north side of the altar, <i>and drain all the blood into a bowl</i>. Then Aaron's sons will sprinkle the blood against all sides of the altar. You must cut the animal into pieces. You must wash the inner parts and the legs of the animal. Then the priests will arrange the pieces, including the head and the fat, on the burning wood. Then one of the priests will take all of it and completely burn all of it on the altar. And the aroma as it burns will be pleasing to Yahweh.</p>

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>If, however, one's offering is a burnt offering from the flock—from the sheep or goats—he is to present an unblemished male. He shall slaughter it on the north side of the altar before the LORD, and Aaron's sons the priests shall sprinkle its blood against the altar on all sides. He is to cut the animal into pieces, and the priest shall arrange them, with its head and fat, atop the burning wood that is on the altar. The entrails and legs must be washed with water, and the priest shall bring all of it and burn it on the altar; it is a burnt offering, an offering made by fire, a pleasing aroma to the LORD.</p>
Conservapedia Translation	<p>If his offering is of the flocks, namely the sheep or the goats, for a burnt sacrifice he will bring a male without defects. He'll kill it on side of the altar northward before God and the priests, Aaron's sons, will sprinkle its blood around the altar. He will cut it into pieces, with its head and its fat. The priest will lay them in order on the wood that is on the fire which is on the altar. However, he will wash the internal organs and the legs with water. The priests will bring it all and burn it on the alter. It is a sacrifice, an offering made by fire, and smells sweet to God.</p>

Revised Ferrar-Fenton Bible	But if he offers from the sheep or from the lambs, or from the goats, he shall offer as a burnt offering a perfect male; and slay it at the north side of the altar before the EVER-LIVING, and the sons of Aaron the priest shall sprinkle some of its blood around the altar. Then he shall divide it into parts; and the priest shall arrange its head and its fat upon the wood that is upon the fire that is on the altar. Then he shall wash its inwards and legs in water, and the priest shall offer the whole of them with incense upon the altar of burnt offering, as a sweet breath delightful to the EVER-LIVING."
International Standard V	<b><i>Burnt Offerings of Livestock</i></b> "If his offering is a burnt offering from the flock, whether lamb or goat, he is to bring a male without any defect and slaughter it at the north side of the altar in the Lord's presence. Then Aaron's sons, the priests, are to sprinkle its blood around the altar. He is to cut up its head and fat into separate pieces. Then the priest is to arrange them in rows on the wood over the fire that burns on the altar. Then he is to wash its entrails and legs with water. After this, the priest is to offer all of it on the altar—a burnt offering by fire, an aroma that will be pleasing to the Lord."
Lexham English Bible	" 'But if his offering is from the flock, [The Hebrew term refers collectively to both sheep and goats (small livestock animals)] from the sheep or from the goats for a burnt offering, he must present [Hebrew "present it"] an unblemished [Same word as in v. 3] male. He [Or "And he"] must slaughter it on the north side of the altar before [Literally "to the face of"] Yahweh; then [Or "and"] Aaron's sons, the priests, will sprinkle its blood all around the altar. Then [Or "And"] he must cut it into pieces along with its head and its suet; and the priest will arrange them on the wood that is on the fire that is on the altar. Then [Or "And"] he must wash the inner parts [Or "entrails"] and the lower leg bones with water and the priest shall present the whole animal and will turn it [Understood direct object] into smoke on the altar; it is a burnt offering by fire as an appeasing fragrance for Yahweh.
Urim-Thummim Version	If his offering is from the flocks, namely from the sheep or goats for a whole Burnt-Offering, then he will bring a male without blemish. Then he will slaughter it on the side of the Altar northward before YHWH and the priests, Aaron's sons, will sprinkle its blood all around on the Altar. Then he will cut it into its pieces, with its head and its fat, and the priest will lay them in order on the wood-fire that is upon the Altar. But he will wash the entrails and the legs with water and the priest will bring all of it and burn it upon the Altar for a whole Burnt-Offering, an offering made by fire of a tranquilizing aroma unto YHWH.
Wikipedia Bible Project	And if from the flocks we will sacrifice, from the sheep or from the goats, for the offering, a plain male will we sacrifice. And he slaughtered it on the altar's thigh, northward, before Yahweh, and the sons of Aaron, the priests, will throw its blood on the altar around. And he carved it into its cuts, and its head, and its suet, and the priest arranged them on the wood which is on the fire which is on the altar. And the offal and the limbs he will wash in water. And the priest will sacrifice the whole, and he grill the whole upon the altar. It is an offering, fire, a comforting scent for Yahweh.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And if his offering is out of the flocks - out of the sheep, or out of the goats - for a burnt offering; he shall bring near a male without blemish.</p> <p>And he shall kill it on the side of the altar northward before the face of Jehovah, and the priests, Aaron's sons, shall sprinkle its blood all around upon the altar.</p> <p>And he shall cut it into its pieces, with its head and its fat, and the priest shall arrange them on the wood that is on the fire which is on the altar;</p>
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But he shall wash the insides and the legs with water; and the priest shall bring it all, and burn it as perfumed incense upon the altar; it is a burnt offering, a burnt offering of a restful fragrance to Jehovah.

New American Bible (2011) If a person's burnt offering is from the flock, that is, a sheep or a goat, the offering must be a male without blemish. It shall be slaughtered on the north side of the altar before the LORD, and Aaron's sons, the priests, shall splash its blood on all the sides of the altar. When it has been cut into pieces, the priest shall lay these, together with the head and suet, on top of the wood and the embers on the altar; but the inner organs and the shanks shall be washed with water. The priest shall then offer all of it, burning it on the altar. It is a burnt offering, a sweet-smelling oblation to the LORD.

Revised English Bible—1989 If his whole-offering is from the flock, from either the rams or the goats, he must present a male without blemish. He must slaughter it before the LORD at the north side of the altar, and the Aaronite priests are to fling the blood against the sides of the altar. He must cut it up in pieces, and the priests are to arrange the pieces, together with the head and the suet, on the wood on the altar-fire; the entrails and shins must be washed in water, and the priest is to present and burn it all on the altar: it is a whole-offering, a food-offering of soothing odour to the LORD.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible “If his offering is from the flock, whether from the sheep or from the goats, for a burnt offering, he must offer a male without defect. He is to slaughter it on the north side of the altar before *ADONAI*; and the sons of Aharon, the *cohanim*, are to splash its blood against all sides of the altar. He is to cut it into pieces, and the *cohen* is to arrange them with the head and fat on the wood which is on the fire on the altar. He is to wash the entrails and lower parts of the legs with water; and the *cohen* is to offer it all and make it go up in smoke on the altar as a burnt offering; it is an offering made by fire, a fragrant aroma for *ADONAI*.

Hebraic Roots Bible And if his offering is out of the flock, out of the sheep, or out of the goats, for a burnt offering, a male, without blemish, he shall bring it near. And he shall slaughter it by the side of the altar northward, before the face of YAHWEH. And the sons of Aaron, the priests, shall sprinkle its blood all around on the altar. And he shall cut it to pieces with both its head and its fat, and the priest shall arrange them on the wood which is on the fire on the altar. And he shall wash the inward parts and the legs with water, and the priest shall bring near all of it and burn it as incense on the altar; it is a burnt offering, a fire offering of soothing fragrance to YAHWEH.

Israeli Authorized Version And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. And he shall kill it on the side of the altar northward before YY : and the kohanim, Aharon's sons, shall sprinkle his blood round about upon the altar. And he shall cut it into his pieces, with his head and his fat: and the kohen shall lay them in order on the wood that is on the fire which is upon the altar: But he shall wash the inwards and the legs with water: and the kohen shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto YY.

Kaplan Translation [2. Burnt Offerings of Smaller Animals]  
If one's burnt offering is a smaller animal, it shall be taken from the sheep or goats; and one must [likewise] present an unblemished male. He shall have it slaughtered on the north side\* of the altar before God, and the priests who are Aaron's descendants shall dash its blood on all sides of the altar.  
[The animal] shall be cut into pieces, and the priest shall arrange them, along with the head and intestinal membrane, on top of the wood on the altar fire. The internal organs and feet shall [first] be washed with water, and the priest shall then offer

The Scriptures—2009	<p>everything, burning it on the altar. It is a completely burnt fire offering, an appeasing fragrance to God.</p> <p>'And if his offering is from the flock, from the sheep or from the goats as an ascending offering, let him bring a male, a perfect one.</p> <p>'And he shall slay it on the north side of the slaughter-place before יהוה. And the sons of Aharon, the priests, shall sprinkle its blood on the slaughter-place all around.</p>
Tree of Life Version	<p>'And he shall cut it into its pieces, with its head and its fat, and the priest shall arrange them on the wood which is on the fire on the slaughter-place.</p> <p>'But the entrails and the legs he washes with water. And the priest shall bring it all and burn it on the slaughter-place. It is an ascending offering, an offering made by fire, a sweet fragrance to יהוה.</p> <p>"If his sacrifice is from the flock, from the sheep or from the goats, for a burnt offering, he should bring a male without blemish. He is to slaughter it on the north side of the altar before Adonai. Aaron's sons, the kohanim, are to splash its blood around on the altar. He is to cut it into pieces, with its head and its fat. The kohen should then arrange them upon the wood that is on the fire that is atop the altar, but the innards and the legs he is to wash with water. The kohen is to offer it all, and burn it on the altar. It is a burnt offering, made by fire—a soothing aroma to Adonai.</p>

### Weird English, ©1983 English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND IF HIS GIFT BE OF THE SHEEP TO JESUS, OR OF THE LAMBS, OR OF THE YOUNG GOATS FOR WHOLE BURNT OFFERINGS, HE SHALL BRING IT A MALE WITHOUT BLEMISH. AND HE SHALL LAY HIS HAND ON ITS HEAD; AND THEY SHALL KILL IT BY THE SIDE OF THE ALTAR, TOWARD THE NORTH BEFORE JESUS, AND THE SONS OF AARON THE PRIESTS SHALL POUR ITS BLOOD ON THE ALTAR ROUND ABOUT. AND THEY SHALL DIVIDE IT BY ITS LIMBS, AND ITS HEAD AND ITS FAT, AND THE PRIESTS SHALL PILE THEM UP ON THE WOOD WHICH IS ON THE FIRE, ON THE ALTAR. AND THEY SHALL WASH THE INTERNAL PARTS AND THE FEET WITH WATER, AND THE PRIEST SHALL BRING ALL THE PARTS AND PUT THEM ON THE ALTAR: IT IS A BURNT-OFFERING, A SACRIFICE, A SMELL OF SWEET SCENT TO JESUS.</p>
Awful Scroll Bible	<p>The offering of the small cattle, a sheep or a goat, for a whole burnt offering, he was to bring near a male that is consummate.</p> <p>He is to have slaughtered it, at the side of the altar northward, turned before Sustains To Become and a priest of the sons of Aaron, is to have sprinkled of its blood on around the altar.</p> <p>He is to have cut it in pieces, and its head and fat, and the priest is to have positioned them on the wood, that is aflame on the altar.</p> <p>He was to wash the inner parts and legs in water, and the priest is to have brought it near, and is to have made a smoky burning of it on the altar, a burnt offering of fire, a soothing aroma to Sustains To Become.</p>
Concordant Literal Version	<p>If his approach present is from the flock (from the sheep or from the goats) for an ascent offering, a flawless male is it which he shall bring near.</p> <p>Then he will slay it on the flank of the altar northward before Yahweh; and the sons of Aaron, the priests, will sprinkle its blood against the altar round about.</p> <p>He will piece it into its pieces with its head and its suet; and the priest will arrange them over the wood on the fire which is on the altar; and he shall wash the inwards and the shanks in water. Then the priest will bring near the whole and cause it to fume on the altar. It is an ascent offering, a fire offering of fragrant odor to Yahweh.</p>
exeGesés companion Bible	<p>And if his qorban for a holocaust be of the flocks - of the lambs or of the goats he oblates an integrious male:</p>



and he slaughters it  
 on the flank of the sacrifice altar northward  
 at the face of Yah Veh:  
 and the priests, the sons of Aharon,  
 sprinkle the blood all around on the sacrifice altar:  
 and he dismembers the members  
 with the head and the fat:  
 and the priest arranges them  
 on the timber on the fire on the sacrifice altar:  
 and he baptizes the innards and the legs  
 with water:  
 and the priest oblates it all  
 and incenses it on the sacrifice altar:  
 - a holocaust  
 - a firing of a scent of rest to Yah Veh.

Orthodox Jewish Bible

And if his korban be of the flocks, namely, of the sheep, or of the goats, for an olah (burnt offering); he shall bring it a zachar tamim (male without blemish). And he shall slaughter (shachat) it on the side of the Mizbe'ach northward before Hashem: and the kohanim, Aharon's banim, shall sprinkle his dahm around upon the Mizbe'ach. And he shall cut it into pieces, with his head and his fat; and the kohen shall lay them in order on the wood that is on the eish which is upon the Mizbe'ach: But he shall wash the innards and the legs with mayim; and the kohen shall bring the whole, and burn it upon the Mizbe'ach: it is an olah, an offering made by eish, of a re'ach nicho'ach (sweet savour) unto Hashem.

### Expanded/Embellished Bibles:

The Expanded Bible

“If the ·burnt offering [<sup>L</sup> offering; gift] is a sheep or a goat from the flock [<sup>C</sup> acceptable if the worshiper could not afford a bull], it must be a male ·that has nothing wrong with it [without blemish/defect]. The person must ·kill [slaughter] the animal on the north side of the altar before the Lord, and Aaron’s sons, the priests, must ·sprinkle [dash] its blood on all sides of the altar. The person must cut the animal into pieces, and the priest must ·lay [arrange] them, with the head and ·fat [suet], on the wood that is on the fire of the altar. The person must wash the animal’s inner organs and legs with water, and then the priest must ·burn all its parts [<sup>L</sup> turn it into smoke] on the altar. It is a whole burnt offering, an offering made by fire, and its smell is pleasing to the Lord.

Kretzmann’s Commentary

#### Verses 10-13

Of the Flock

And if his offering be of the flocks, namely, of the sheep or of the goats, for a burnt sacrifice, the worshiper being too poor to afford a bullock, he shall bring it a male without blemish, a perfect animal in every respect.

And he shall kill it on the side of the altar northward, the usual place for slaughtering sacrifices, before the Lord. The various parts of the court were soon used for special purposes, its eastern end being used for the ashes of the altar, and the place south and southwest of the great altar being devoted to the priests. On the south side of the altar was also the incline for the officiating priests. And the priests, Aaron's sons, shall sprinkle his blood round about upon the altar, in the act symbolizing the atonement of sins.

And he shall cut it into his pieces, as the disposition of the parts required, with his head and his fat, these parts being severed from the carcass; and the priest shall lay them in order on the wood that is on the fire which is upon the altar.

Syndein/Thieme

But he shall wash the inwards and the legs with water, as in the case of the bullock. And the priest shall bring it all and burn it upon the altar; it is a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord.

{Verses 10-13: Burnt Offering from the flock - A Sheep or Goat}

"And if his offering {qorban - from the noun for 'approach' } . . . be of the flocks - namely, of the sheep {represents propitiation}, or of the goats {'Christ made sin for us' - II Corinthians 5:21} - for a 'burnt sacrifice' {'olah} he shall bring it a male without blemish {represents impeccability of Jesus Christ in His 1st Incarnation - born perfect and lived perfectly}."

{Note: This offering is from someone who can not afford a bull.}

{Verses 11-13: Procedure}

"And he shall kill it {shachat - - special word for killing - means to cut its throat in a sacrificial killing} on the side of the altar northward {meaning the altar's judgement side and note that all of the details are the same as above and in Hebrew literature details need not to be repeated - so these are additional details} before the Jehovah/God {means God needs to be satisfied with the sacrifice not the offeror}. And the priests, Aaron's sons, shall sprinkle his blood round about upon the altar {the blood reminds you of the life of the sacrifice - again the physical life of animal represents the spiritual death of Christ}."

{See 8-10 above for meanings of this Ritual}

"And he shall cut it into its pieces, with its head and its fat And the priest shall lay them in order on the wood {wood represents 'production outside the filling of the Holy Spirit' (wood, hay and stubble) also called production from 'energy of the flesh (old sin nature)'} that is on the fire {represents God's judgment} which is upon the altar. 13~~

But he shall wash the guts/inwards and the legs with water. And the priest shall bring it all, and burn it upon the altar. It is a burnt sacrifice, an offering made by fire, of a sweet savor unto the Jehovah/God {sweet savor in this day denoted acceptance, satisfaction - propitiation}."

{Note: This is all an experience guaranteed to bring on nausea. And, that is perfect. That is how God looks upon anything that we do outside the filling of His Spirit. Our sins obviously are horrible to a perfect God. BUT, our righteousnesses are ALSO 'as menstrual rags' in the sight of the Lord!! Any think one produces out of fellowship is worthless to God. Only in fellowship (after rebound - I John 1:9) when you voluntarily allow HIS mind - His viewpoint - His doctrines - to be applied to life, does He get the credit/glory in time. And, He will reward you in time and eternity forever and ever for allowing 'divine production' to come from Him through you.}

The Voice

**Eternal One:** If you give a burnt offering from the flock, either of sheep or goats, you are only to offer an unblemished male. *No diseased, weak, or injured animals are allowed.* Slaughter it on the north side of the altar before Me. Aaron's sons, the priests, will splatter the blood all around the altar. Cut the sacrifice up into pieces. The priests will take the head, fat, and rest of the pieces and place them all on the altar as the fire burns. Wash the animal's organs and legs with water. The priest will offer up the whole burnt offering on the altar, and the smoke of the sacrifice will rise and be a pleasant aroma to Me.

### Bible Translations with Many Footnotes:

The Complete Tanach

And if his offering is [brought] from the flock from sheep or from goats as a burnt offering he shall sacrifice it an unblemished male.

**And if...from the flock:** The “vav” [meaning “and” here demonstrates that this section concerning voluntary burnt offerings from the flock] is a continuation from the previous subject [those from cattle, and is thereby connected in that the laws of each are common to both]. But why was it separated [by a paragraph]? In order to give Moses a pause, so that he could contemplate between one passage and the next. — [Torath Kohanim 1:59]

**from the flock...from sheep...from goats:** [The word “from” tells us that one cannot take all the animals of these classes, rather only “from” them, thereby disqualifying certain animals from being brought for a sacrifice.] These [three mentions of the word “from”] are three exclusions [from being offered as a sacrifice], excluding an aged [animal], a sick [animal] and a foul smelling [animal]. — [Torath Kohanim 1:60]

And he shall slaughter it on the northern side of the altar, before the Lord. And Aaron's descendants, the kohanim, shall dash its blood upon the altar, around.

**on the...side of the altar:** Heb. רִגְלֵי תִבְזָמָה, “on the...side of the altar.”

**[And he shall slaughter it] on the northern [side of the altar], before the Lord:** [The law of] slaughtering on the northern side does not apply [when sacrificing an animal] on a high place [See above on verse 4]. — [Torath Kohanim 1:27] [We learn this from this verse that a burnt offering must be slaughtered “on the northern side of the altar” only if it is “before the Lord,” i.e., in the sanctuary precincts, but not outside them.]

And he shall cut it into its [prescribed] sections, with its head and its fat, and the kohen shall arrange them on top of the wood which is on the fire that is on the altar. And the innards and the legs, he shall wash with water. Then, the kohen shall offer up all [of the animal], and cause it to [go up in] smoke on the altar. It is a burnt offering, a fire offering [with] a pleasing fragrance to the Lord.

*Animal from the Flock*

“If his offering is from the flock for a burnt offering<sup>24</sup> – from the sheep or the goats – he must present a flawless male, and must slaughter it on the north side of the altar before the Lord, and the sons of Aaron, the priests, will splash its blood against the altar’s sides. Next, the one presenting the offering<sup>25</sup> must cut it into parts, with its head and its suet, and the priest must arrange them on the wood which is in the fire, on the altar. Then the one presenting the offering must wash the entrails and the legs in water, and the priest must present all of it and offer it up in smoke on the altar – it is a burnt offering, a gift of a soothing aroma to the Lord.

<sup>24tn</sup> Heb “And if from the flock is his offering, from the sheep or from the goats, for a burnt offering.” Here “flock” specifies the broad category, with “sheep or goats” giving specific examples.

<sup>25tn</sup> Heb “Then he”; the referent (the offerer) has been specified in the translation for clarity (so also in v. 13).

Rotherham’s *Emphasized B.*

**b. Of the Flock (Sheep or Goat).**

But ≤if <of the flock> be his oblation,—of the sheep or of the goats, for an ascending sacrifice≥ <a male without defect> shall he bring near. And he shall slay it on the side of the altar, northward, before Yahweh,—and the sons of Aaron, the priests, shall dash<sup>l</sup> its blood against the altar, round about. And he<sup>m</sup> shall cut it up into its pieces, and its head, and its fat,—and the priest shall arrange them upon the wood, that is on the fire, that is on the altar. But <the inwards and the legs> shall he<sup>n</sup> bathe in water,—then shall the priest bring near the whole, and make a perfume at the altar, <an ascending-sacrifice> it is, an altar-flame of a satisfying<sup>o</sup> odour, unto Yahweh.

<sup>l</sup> Cp. ver. 5.

<sup>m</sup> Or: “one,” as in ver. 5.

<sup>n</sup> Or: “one,” as in ver. 5.

<sup>o</sup> “Soothing, tranquillising”—O.G.

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans.	...and if the donation is from the flocks, from the sheep or from the she-goats, for an ascension offering, it will be a whole male, he will bring him near, and he will slay him upon the midsection of the altar unto the north, to the face of YHWH, and the sons of Aharon, the administrators, will sprinkle his blood upon the altar all around, and he will divide him into pieces to his pieces, and his head and his suet, and the administrator will arrange them upon the wood, which is upon the fire, which is upon the altar, and he will bathe the insides and the legs in the waters, and the administrator will bring near all, and he will burn it as incense upon the altar, an ascension offering, he is a fire offering, a sweet aroma to YHWH,...
Charles Thomson OT	And if his gift to the Lord be from the flocks, either from the lambs or the kids for a whole burnt offering, he shall bring a male without blemish and he shall lay his hands on its head; and they shall kill it on the north side of the altar before the Lord: and the sons of Aaron, the priests, shall pour the blood on the altar round about; then they shall cut it in quarters and the priests shall lay these with the head and the suet on the wood which is on the fire on the altar; and they shall wash the entrails and the feet with water; and the priests shall carry them all up and lay them on the altar. It is an homage offering, a sacrifice, a smell of fragrance for the Lord.
Context Group Version	And if his offering is of the flock, of the sheep, or of the goats, for an ascension [offering]; he shall offer it a male without blemish. And he shall kill it on the side of the altar northward before YHWH: and Aaron's sons, the priests, shall sprinkle its blood on the altar round about. And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire which is on the altar: but the insides and the legs he shall wash with water; and the priest shall offer the whole, and burn it on the altar: it is an ascension [offering], an offering made by fire, of a sweet aroma to YHWH.
Literal Standard Version	And if his offering [is] out of the flock—out of the sheep or out of the goats—he brings a male near, a perfect one, for a burnt-offering, and he has slaughtered it by the side of the altar northward, before YHWH; and sons of Aaron, the priests, have sprinkled its blood around the altar; and he has cut it into its pieces, and its head and its fat, and the priest has arranged them on the wood, which [is] on the fire, which [is] on the altar; and he washes the innards and the legs with water, and the priest has brought the whole near, and has made incense on the altar; it [is] a burnt-offering, a fire-offering of refreshing fragrance to YHWH.
Revised Mechanical Trans.	...and if the donation is from the flocks, from the sheep or from the she-goats, for an ascension offering, it will be a whole male, he will bring him near, and he will slay him upon the midsection of the altar unto the north, to the face of YHWH, and the sons of Aharon, the administrators, will sprinkle his blood upon the altar all around, and he will divide him into pieces to his pieces, and his head and his suet, and the administrator will arrange them upon the wood, which is upon the fire, which is upon the altar, and he will bathe the insides and the legs in the waters, and the administrator will bring near all, and he will burn it as incense upon the altar, an ascension offering, he is a fire offering, a sweet aroma to YHWH,...
Young's Updated LT	“And if his offering is out of the flock—out of the sheep or out of the goats—for a burnt-offering, a male, a perfect one, he does bring near, and he has slaughtered it by the side of the altar northward, before Jehovah; and sons of Aaron, the priests, have sprinkled its blood on the altar round about; and he has cut it into its pieces, and its head and its fat, and the priest has arranged them on the wood, which is on the fire, which is on the altar; and the inwards and the legs he does wash with water, and the priest has brought the whole near, and has made perfume on the altar; it is a burnt-offering, a fire-offering of sweet fragrance to Jehovah.

**The gist of this passage:** Specifics on the midrange sacrifice.  
10-13

Leviticus 1:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsô'n (אֵצֶל) [pronounced <i>tzohn</i> ]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; with the definite article	Strong's #6629 BDB #838
qorbân/qurbân (קֹרְבָן/קִרְבָּן) [pronounced <i>kor-BAWN, koor-BAWN</i> ]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #899
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
keseb (כֶּשֶׁב) [pronounced <i>KEH-sehb</i> ]	<i>a lamb, a young ram, a sheep</i>	masculine plural noun with the definite article	Strong's #3775 DB #461
ʾôw (אוּ) [pronounced <i>oh</i> ]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾîzzîym (אֵיזִימ) [pronounced <i>gihz-ZEEM</i> ]	<i>female goats; goats' hair</i>	feminine plural noun with the definite article	Strong's #5795 BDB #777
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾôlâh (אֹלֶה) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

**Translation:** And if the offering [is taken] from the flock—from the lambs or from the goats—for a burnt offering,...

A specific type of offering will be presented here—a lamb or goat taken from the flock, to be offered to God as a burnt offering.

All of the animals offered up as burnt offerings represent Jesus Christ.



This is the kind of offering made by the common man; the average person; the middle class.

Leviticus 1:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zākār (זָכָר) [pronounced zaw-KAWR]	male, male offspring (whether animal or people); this word is not used as a collective for males and females	masculine singular noun	Strong's #2145 BDB #271
tāmîym (תָּמִיִּם) [pronounced taw-MEEM]	complete, whole, entire, sufficient, without blemish	adjective	Strong's #8549 BDB #1071
qârab (בָּרַק) [pronounced kaw-RA <sup>BV</sup> ]	to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong #7126 BDB #897

**Translation:** ...[it must be] an unblemished male [that] he will bring near [to the altar].

Because the animal represents Jesus, it is to be a male and without blemish which is brought near to God.

Nothing else can be brought near to God. No one was to take a sickly animal or one which had been harmed in some way; because those animals would not properly represent Jesus.

God can only have an animal without blemish brought near to Him. God can only accept the sacrifice of a perfect Jesus.

Leviticus 1:10 And if the offering [is taken] from the flock—from the lambs or from the goats—for a burnt offering, [it must be] an unblemished male [that] he will bring near [to the altar]. (Kukis mostly literal translation)

We will see this phrase over and over: *without spot and without blemish*. The animal brought to the altar was perfect, to illustrate the perfection of the humanity of Jesus Christ.

Leviticus 1:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shâchaṭ (שָׁחַט) [pronounced shaw-KHAT]	to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7819 and 7820 BDB #1006
'êth (אֵת) [pronounced ayth]	him, it; he; untranslated mark of a direct object; occasionally to him, toward him	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
'al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752

## Leviticus 1:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yârek <sup>e</sup> (יָרֵךְ) [pronounced yaw-REK <sup>e</sup> ]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular construct	Strong's #3409 BDB #437
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
tsâphôwn (צָפֹן) [pronounced tsaw-FOHN]	<i>north, northern, northward; north wind</i>	feminine singular noun	Strong's #6828 BDB #860
With the directional hê, this means <i>northward</i> .			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לפָּנֶיךָ) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יְהוָה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** He will [first] slaughter it by the side of the altar to the north before Y<sup>e</sup>howah.

The offerer will slaughter the animal himself, near the altar to the north. By this, he is personally identifying himself with the sacrifice.

## Leviticus 1:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zâraq (צָרַק) [pronounced zaw-RAHK]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #2236 BDB #284
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Ahârôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Leviticus 1:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
çâbîyb (בִּיבָּ) [pronounced saw <sup>b</sup> -VEE <sup>B</sup> V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

**Translation:** The sons of Aaron, the priests, will sprinkle the blood onto the altar all around.

The sons of Aaron will take some of the blood from the sacrifice and sprinkle it all around the altar.

The blood speaks of the **spiritual death** of the Lord.

Leviticus 1:11 He will [first] slaughter it by the side of the altar to the north before Y<sup>e</sup>howah. The sons of Aaron, the priests, will sprinkle the blood onto the altar all around. (Kukis mostly literal translation)

I am not entirely certain as to the reason for the North side; maybe when I draw a picture of the Tabernacle and its furniture, this will become more clear. There is an audience observing what is occurring here and with every sacrifice, they see the blood of the sacrifice scattered around the altar to God.

It appears that these offerings were made on behalf of a family or an extended family.

Leviticus 1:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthach (נָתַח) [pronounced naw-THAHKH]	<i>to cut up, to cut in pieces, to divide by joints</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #5408 BDB #677
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

## Leviticus 1:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nêthach (חַתַּךְ) [pronounced NAY-thahkh]	<i>piece, pieces; fragments; primarily used for dividing the carcass of a sacrificial animal</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5409 BDB #677

**Translation:** The priest [lit., *he*] will then cut it up into pieces...

The animal is cut up into pieces, as Jesus died for all mankind.

## Leviticus 1:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7218 BDB #910
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
peder (דֶּבֶר) [pronounced PEH-dehr]	<i>fat, suet; possibly, meat</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6309 BDB #804

**Translation:** ...—with its head and with its meat—...

The head and the meat are preserved.

## Leviticus 1:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 1:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿārak <sup>e</sup> (אָרַק:) [pronounced <i>gaw-RAK</i> ]	<i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #6186 BDB #789
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
ʾêth (אֶת) [pronounced <i>ayth</i> ]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʿêtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i> ]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel, pieces of wood (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural noun with the definite article	Strong's #6086 BDB #781
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʾîshshâh (אִשִּׁשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun with the definite article	Strong's #801 BDB #77
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

**Translation:** ...and he [lit., the priest] will set [all of the animal pieces] in order over the burning logs which [are] on the altar.

The High Priest will properly place the sacrifice over the burning logs which are on the altar.

Burning represents judgment. The wood represents the humanity of Jesus Christ.



Leviticus 1:12 The priest [lit., *he*] will then cut it up into pieces—with its head and with its meat—and he [lit., *the priest*] will set [all of the animal pieces] in order over the burning logs which [are] on the altar. (Kukis mostly literal translation)

As before, the animal is cut up and burned.

Leviticus 1:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qereb (קֶרֶב) [pronounced <i>KEH-re<sup>b</sup>v</i> ]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the definite article	Strong's #7130 BDB #899
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
k <sup>e</sup> râ'ayim (כַּיִּים) [pronounced <i>keh-raw-GAH-yihm</i> ]	<i>legs; [two] legs</i>	feminine dual noun with the definite article	Strong's #3767 BDB #502
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i> ]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7364 BDB #934
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

**Translation:** The priest [lit., *he*] will also wash the entrails and the legs in the water...

There are also entrails and legs, and these the High Priest will wash with water. Often, cleansing with water represents a ceremonial cleansing.

Leviticus 1:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (קָרַב) [pronounced <i>kaw-RA<sup>B</sup>V</i> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong #7126 BDB #897

## Leviticus 1:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh/]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the definite article	Strong's #3605 BDB #481

**Translation:** ...and bring all [of this] near [to God].

These will be brought near to God. In actuality, these animals are being brought near to the priests and to the altar where the animal will be offered.

## Leviticus 1:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article; with the directional hê	Strong's #4196 BDB #258

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the âh (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
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**Translation:** He will make the burnt offering a fragrant [sacrifice].

The animal offering will be a fragrant sacrifice to God.

The animal is fragrant because the Lord's death reconciles us all to God.

Leviticus 1:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
ʾishshâh (אִשְׁשָׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
rêyach (רִיחַ) [pronounced RAY-akh]	<i>scent, odor, pleasant smell</i>	masculine singular construct	Strong's #7381 BDB #926
nîychôach (נִיחֹחַ) [pronounced nee-KHOH-ahkh]	<i>tranquilizing, soothing, quieting; sweet, pleasant</i>	masculine singular noun	Strong #5207 BDB #629
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** It [will be] a fire offering, a pleasant smell to Y<sup>e</sup>howah.

The animal is a pleasant odor to the Lord; just as bbq meat cooking is a pleasant smell to most people.

Obviously, God is not a big fan of bbq, and He is not up there in heaven smelling that heavenly meat (the people down below certainly smell it). All of this is representative. The sweet smell represents God being satisfied or propitiated with the offering of Jesus for our sins.

Leviticus 1:13 The priest [lit., *he*] will also wash the entrails and the legs in the water and bring all [of this] near [to God]. He will make the burnt offering a fragrant [sacrifice]. It [will be] a fire offering, a pleasant smell to Y<sup>e</sup>howah. (Kukis mostly literal translation)

With every offering that was burnt, the judgement of this animal in their stead was a sweet savor to God. This represents the propitiation (or *covering*) of our sins. We are presented to God perfect not because we have tried really hard to be good but because He has covered our sins with the **blood of Christ** and has judged our sins in Christ with fire (that is, Jesus took upon Himself the judgment for our sins).

The reason the legs are washed is because these are what have come into contact with the earth, which is unclean, as it is the devil's world. The entrails are washed because they represent the old **sin nature** (what better portion of the animal to do so?).

Leviticus 1:10–13 And if the offering [is taken] from the flock—from the lambs or from the goats—for a burnt offering, [it must be] an unblemished male [that] he will bring near [to the altar]. He will [first] slaughter it by the side of the altar to the north before Y<sup>e</sup>howah. The sons of Aaron, the priests, will sprinkle the blood onto the altar all around. The priest [lit., *he*] will then cut it up into pieces—with its head and with its meat—and he [lit., *the priest*] will set [all of the animal pieces] in order over the burning logs which [are] on the altar. The priest [lit., *he*] will also wash the entrails and the legs in the water and bring all [of this] near [to God]. He will make the burnt

offering a fragrant [sacrifice]. It [will be] a fire offering, a pleasant smell to Y<sup>e</sup>howah. (Kukis mostly literal translation)

Leviticus 1:10–13 If the offerer takes his offering from the flock—a lamb or a goat—to roast before God, then it must be an unblemished male that he brings near to God. First, he will slaughter the animal along side the altar on the north side before Jehovah. The sons of Aaron, the priests, will sprinkle this blood all around the altar. The High Priest will then cut the animal up into pieces, retaining its head and all of its meat. He will arrange all of these pieces upon the burning logs which are on the altar. The High Priest will also wash in water the entrails and the legs of the animal and bring them to God. This burnt offering will become a fragrant sacrifice; it will be a pleasant smell wafting up to Jehovah from the fire. (Kukis paraphrase)

## Chapter Outline

## Charts, Maps and Short Doctrines

### The Procedure for the Offering of a Dove or Pigeon

And if from the bird, a burnt offering, his qorban for Y<sup>e</sup>howah; and he has brought near from the doves or from the sons of pigeons, his qorban. And has brought him near the priest unto the altar and he has wrung off his head; and he has caused to burn the altar-ward; and was drained out his blood by a side of the altar. And he has removed his crop with her plumage and he has cast her to the side of the altar toward the east unto a place of ashes. And he has divided him at his wings ([but] he will not divide [them]). And causes him to burn the priest the altar-ward which [is] upon the pieces of wood which [is] upon the fire—a burnt offering. He [is] a fire offering, a scent of soothing to Y<sup>e</sup>howah.

Leviticus  
1:14–17

If [his] burnt offering—his qorban for Y<sup>e</sup>howah—[is] from a bird, he will bring his qorban from the doves or pigeons. The priest will bring it near to the altar and he will wring off its head. He will cause it to burn at the altar, but its blood was drained out at the side of the altar. He also will remove its crop with its plumage and he will throw it at the side of the altar towards the east at the place of ashes. He has separated it at the wings, [but] he will not divide [them]. The priest causes [the offering] to be burned at the altar, upon the burning wood—a burnt offering. It [is] a fire offering, a pleasant smell to Y<sup>e</sup>howah.

Some might bring a bird to be offered—like a pigeon or a dove. The priest will bring the animal to the altar and wring off its head. To prepare the bird to be burned, the blood is drained out along the side of the altar; its crop and plumage will be tossed into the ashes east from the altar; and he will remove the wings from the body, but they will remain whole. Finally, the priest burns the bird parts which remain on the burning wood. This fire offering is a pleasant odor to Jehovah.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And if from the bird, a burnt offering, his qorban for Y<sup>e</sup>howah; and he has brought near from the doves or from the sons of pigeons, his qorban. And has brought him near the priest unto the altar and he has wrung off his head; and he has caused to burn the altar-ward; and was drained out his blood by a side of the altar. And he has removed his crop with her plumage and he has cast her to the side of the altar toward the east unto a place of ashes. And he has divided him at his wings ([but] he will not divide [them]). And causes him to burn the priest the altar-ward which

[is] upon the pieces of wood which [is] upon the fire—a burnt offering. He [is] a fire offering, a scent of soothing to Y<sup>e</sup>howah.

Dead Sea Scrolls  
Targum (Onkelos)

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If his burnt-offering to [before] Adonoy is of fowl, he shall bring either turtledoves or the young pigeons [as] his offering.

The kohein shall bring it near the altar and nip off its head [with his fingernail] and burn it on the altar; and its blood shall be squeezed out onto the wall of the altar. He shall remove its crop [together] with its feathers [excrement] and throw it beside the altar, eastward, to the place of [where they throw] the ashes.

He shall rip it apart by its wings, not completely dividing it. The kohein shall burn it on the altar, on the logs which are on the fire; it is a burnt-offering, a fire-offering [an offering] of pleasing fragrance to [which is accepted with favor before] Adonoy.

Targum (Pseudo-Jonathan)

And if his oblation before the Lord be of birds he shall bring his oblation from the turtle doves or the young Of pigeons; but of the turtle doves he shall bring the largest, and of the pigeons the young ones. And the priest shall offer it upon the altar, and shall wring off its head, and burn upon the altar, and press out its blood at the side of the altar. And he shall remove its gullet and the contents thereof, and throw it by the eastern side of the altar in the place where they burn the cinders. [JERUSALEM. And the priest shall bring it to the side of the altar, and twist off its head, and lay it in order upon the altar, and press out its blood at the bottom of the altar. And he shall remove its ventricle with the dung, and throw it by, on the east of the altar at the place where the cinders are emptied.] And he shall cut it between its wings, but not to sever the wings from it; and the priest shall burn it at the altar upon the wood which is on the fire: it is a sacrifice, an oblation to be received with favour before the Lord. [JERUSALEM. And he shall cut it through its wings, but not to dissever; and the priest shall lay it in order upon the, altar, on the wood that is upon the fire.]

Douay-Rheims 1899 (Amer.)

But if the oblation of a holocaust to the Lord be of birds, of turtles, or of young pigeons: The priest shall offer it at the altar: and twisting back the neck, and breaking the place of the wound, he shall make the blood run down upon the brim of the altar. But the crop of the throat, and the feathers he shall cast beside the altar at the east side, in the place where the ashes are wont to be poured out. And he shall break the pinions thereof, and shall not cut, nor divide it with a knife: and shall burn it upon the altar, putting fire under the wood. It is a holocaust and oblation of most sweet savour to the Lord.

Aramaic ESV of Peshitta

"If his offering to Mar-Yah is a burnt offering of birds, then he shall offer his offering of turtledoves, or of young pigeons. The priest shall bring it to the altar, and wring off its head, and burn it on the altar; and its blood shall be drained out on the side of the altar; and he shall take away its crop with its filth, and cast it beside the altar on the east part, in the place of the ashes. He shall tear it by its wings, but shall not divide it apart. The priest shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, an offering made by fire, of a pleasant aroma to Mar-Yah.

Lamsa's Peshitta (Syriac)

And if his offering is a burnt offering from fowl to LORD JEHOVAH, he shall offer from turtledoves to LORD JEHOVAH or his offering of sons of doves. And the Priest shall bring it to the altar and shall pull off his head and shall offer it up on the altar and shall drain out the blood on the wall of the altar as a circle: And shall pass over his offering with its food and shall cast it on the side of the altar from the east in the place of ashes: And he shall cut it between its wings and not will separate it and the Priest will offer it up on the altar, upon the wood upon the fire as a burnt offering; it is an offering for a pleasing savor to LORD JEHOVAH."

Samaritan Pentateuch

And if the burnt sacrifice for his offering to the LORD [be] of fowls, then he shall bring his offering of turtledoves, or of young pigeons. And the priest shall bring it unto the altar, and wring off his head, and burn [it] on the altar; and the blood thereof shall be wrung out at the side of the altar: And he shall pluck away his crop



with his feathers, and cast it beside the altar on the east part, by the place of the ashes: And he shall cleave it with the wings thereof, but shall not divide [it] asunder: and the priest shall burn it upon the altar, upon the wood that [is] upon the fire: it [is] a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

Updated Brenton (Greek)

And if he bring his gift, a burnt offering to the Lord, of birds, then shall he bring his gift of doves or pigeons. And the priest shall bring it to the altar, and shall wring off its head; and the priest shall put it on the altar, and shall wring out the blood at the bottom of the altar. And he shall take away the crop with the feathers, and shall cast it forth by the altar toward the east, to the place of the ashes. And he shall break it off from the wings and shall not separate it, and the priest shall put it on the altar on the wood which is on the fire: it is a burnt offering, a sacrifice, a sweet-smelling savor to the Lord.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And if his offering to the Lord is a burned offering of birds, then he is to make his offering of doves or of young pigeons. And the priest is to take it to the altar, and after its head has been twisted off, it is to be burned on the altar, and its blood drained out on the side of the altar: And he is to take away its stomach, with its feathers, and put it down by the east side of the altar, where the burned waste is put: And let it be broken open at the wings, but not cut in two; and let it be burned on the altar by the priest on the wood which is on the fire; it is a burned offering; an offering made by fire for a sweet smell to the Lord.

Easy English

#### **Moses tells Israel's people what to do with gifts that are birds**

If a person wants to give a bird to the Lord, it must be a dove or a pigeon. The priest will bring the bird to the altar. He will tear off the head and he will burn it on the altar. The priest will pour the blood onto the side of the altar. Then the priest will remove the part of the bird where the food is stored. He will throw it on the east side of the altar, with the ashes. He will hold the parts that the bird uses to fly. And then he will tear open the body. But he must not tear it completely. He will burn all of it on the fire that is on the altar. The smell of it while it is burning will give the Lord pleasure.

Easy-to-Read Version—2008

"If you offer a bird as a burnt offering to the LORD, that bird must be a dove or a young pigeon. The priest will bring the offering to the altar. There the priest will remove the bird's head, drain out the blood on the side of the altar, and burn the bird on the altar. He will remove the bird's tail and inner parts and throw them onto the pile of ashes east of the altar. Then the priest will tear the bird open by its wings, but he must not divide it completely into two parts. So he will bring the bird to the altar to be offered as a burnt offering, a sweet-smelling gift to the LORD.

God's Word™

"If your offering to the LORD is a bird, you must sacrifice a mourning dove or pigeon. The priest must bring it to the altar. He will break its neck and burn the bird on the altar. First, he will drain the blood against the side of the altar. Remove the gizzard with its filth and throw it on the east side of the altar on the place for the ashes. Then pull on the bird's wings to tear the bird open, but don't pull the wings off. Then the priest will lay the bird on the wood burning on the altar. It is a burnt offering, an offering by fire, a soothing aroma to the LORD."

Good News Bible (TEV)

If you are offering a bird as a burnt offering, it must be a dove or a pigeon. The priest shall present it at the altar, wring its neck, and burn its head on the altar. Its blood shall be drained out against the side of the altar. He shall remove the crop and its contents and throw them away on the east side of the altar where the ashes are put. He shall take hold of its wings and tear its body open, without tearing the

wings off, and then burn it whole on the altar. The odor of this food offering is pleasing to the LORD.

*The Message*

"If a bird is presented to God for the Whole-Burnt-Offering it can be either a dove or a pigeon. The priest will bring it to the Altar, wring off its head, and burn it on the Altar. But he will first drain the blood on the side of the Altar, remove the gizzard and its contents, and throw them on the east side of the Altar where the ashes are piled. Then rip it open by its wings but leave it in one piece and burn it on the Altar on the wood prepared for the fire: a Whole-Burnt-Offering, a Fire-Gift, a pleasing fragrance to God."

NIRV

" 'If someone offers to the LORD a burnt offering of birds, it must be a dove or a young pigeon. The priest must bring it to the altar. He must twist its head off. Then he must burn the rest of the bird on the altar. Its blood must be emptied out on the side of the altar. The priest must remove the small bag inside the bird's throat. He must also remove the feathers. Then he must throw them to the east side of the altar. That is where the ashes are. He must take hold of the wings of the bird and tear it open. But he must not tear it in two. Then the priest will burn it on the wood burning on the altar. It is a burnt offering. It is a food offering. Its smell pleases the LORD.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible

**Sacrificing doves and pigeons**

If you plan to sacrifice a bird as a burnt offering, pick a dove or a pigeon. [5] The priest will take the bird to the altar and pop off its head. He'll burn it as an offering that rises as smoke. But first he'll drain the blood onto the side of the altar.

He'll remove the undigested food from the bird's crop sack [6] and toss it into the ash pile on the east side of the altar. Then he'll hold the bird by its wings and tear it slightly open, without tearing it in two. He'll put the bird on the fire as a burnt offering that rises as smoke—a sweet smell to God.

<sup>5</sup>1:14 Birds would have been the least expensive sacrifice, and perhaps all that the poorest Israelites could afford.

<sup>6</sup>1:16 The crop sack is a small bag in the bird's throat. Food softens there before moving into the stomach for digestion.

Contemporary English V.

If you offer a bird for this kind of sacrifice, it must be a dove or a pigeon. A priest will take the bird to the bronze altar, where he will wring its neck and put its head on the fire. Then he will drain out its blood on one side of the altar, remove the bird's crop with what is in it, and throw them on the ash heap at the east side of the altar. Finally, he will take the bird by its wings, tear it partially open, and send it up in smoke with a smell that pleases me.

The Living Bible

"If anyone wishes to use a bird as his burnt offering, he may choose either turtledoves or young pigeons. A priest will take the bird to the altar and wring off its head, and the blood shall be drained out at the side of the altar. Then the priest will remove the crop and the feathers and throw them on the east side of the altar with the ashes. Then, grasping it by the wings, he shall tear it apart, but not completely. And the priest shall burn it upon the altar, and the Lord will have pleasure in this sacrifice. [*the Lord will have pleasure in this sacrifice*, literally, "it will be a sweet savor unto the Lord."]

New Berkeley Version

New Life Version

.  
'If his gift is a burnt gift of birds, he should bring his gift from the turtle-doves or young pigeons. The religious leader will bring it to the altar and take off its head. Then he will burn it on the altar. Its blood will flow down on the side of the altar. He will take the part of its body where the food it eats is kept and with its feathers throw them on the ashes on the east side of the altar. Then he will tear it by its wings, but

New Living Translation	<p>not divide it. And the religious leader will burn it on the altar as a burnt gift. It will be a gift by fire, a pleasing smell to the Lord.</p> <p>"If you present a bird as a burnt offering to the LORD, choose either a turtledove or a young pigeon. 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. The priest must also remove the crop and the feathers [Or <i>the crop and its contents</i>. The meaning of the Hebrew is uncertain.] and throw them in the ashes on the east side of the altar. 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.</p>
Unfolding Bible Simplified	<p>If what you are offering to Yahweh is birds, you must offer a dove or a young pigeon. The priest will take it to the altar and wring off its head. Then he will burn the head on the altar. He will drain out the bird's blood onto the side of the altar. Then he will remove the bird's craw and what is inside it, and throw it on the east side of the altar, where they also throw the ashes. Then he will grasp the bird's wings and tear the bird open partially, but never all the way. Then he will burn it completely in the fire on the altar. And the good odor will be pleasing to Yahweh.</p>

### Partially literal and partially paraphrased translations:

American English Bible	<p>'But if [the person] is offering a bird as a gift to Jehovah, it must be a dove or a pigeon.</p> <p>The Priest must bring it to the Altar, wring off its head and sprinkle its blood at the base of the Altar. And before placing it on the Altar, he must remove the crop and the feathers, and throw them by the ashes, to the east of the Altar.</p> <p>He should then break off its wings, but not cut it up, and put the burnt-offering sacrifice on the Altar over the burning wood as a sweet-smelling odor to Jehovah.</p>
Beck's American Translation . Common English Bible	<p>If the offering for the Lord is an entirely burned offering from the birds, you can present your offering from the doves or pigeons. The priest will bring it to the altar. He will tear off its head and completely burn it on the altar. Its blood will be drained against the side of the altar. Then the priest will remove its throat along with its contents [Heb uncertain] and throw it by the east side of the altar, into the place for the ashes. He will then tear the bird open by its wings, without splitting it. The priest will completely burn it on the altar, on the wood that is on the altar fire. It is an entirely burned offering, a food gift of soothing smell to the Lord.</p>
New Advent (Knox) Bible	<p>If a bird is offered to the Lord as a burnt-sacrifice, it will be a turtle-dove, or a young pigeon. And the priest will bring it to the altar, where he will wring its neck and slit it open;[2] then he will let the blood run over the foot of the altar, casting away the crop and feathers near by on the eastern side, where the ashes are poured out. He will break the bird's wings, but will not cut it up into joints with a knife; he will burn it whole over wood kindled on the altar. So it will be a burnt-sacrifice, and the smell of its burning will be acceptable to the Lord.</p>
Translation for Translators	<p>[2] For 'slit it open' the Hebrew text has 'burn it, there on the altar'.</p> <p>'If what you are offering to Yahweh is a bird, you must offer a dove or a young pigeon. The priest will take it to the altar and wring/twist off its head. Then he will burn the head on the altar. He will drain out the bird's blood onto the side of the altar. Then he will remove the bird's «craw/food-grinding pouch» and what is inside it, and throw it on the east side of the altar, where the ashes are thrown. Then he will grasp the bird's wings and partially tear the bird open. Then he will burn it completely in the fire on the altar. And the aroma will be pleasing to Yahweh.'.</p>

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	If, instead, one's offering to the LORD is a burnt offering of birds, he is to offer a turtledove or a young pigeon. Then the priest shall bring it to the altar, twist off its head, and burn it on the altar; its blood should be drained out on the side of the altar. And he is to remove the crop with its contents and throw it to the east side of the altar, in the place for ashes. He shall tear it open by its wings, without dividing the bird completely. And the priest is to burn it on the altar atop the burning wood. It is a burnt offering, an offering made by fire, a pleasing aroma to the LORD.
Christian Standard Bible	"If his offering to the LORD is a burnt offering of birds, he is to present his offering from the turtledoves or young pigeons. [Or <i>or pigeons</i> ] Then the priest is to bring it to the altar, and will twist off its head and burn it on the altar; its blood should be drained at the side of the altar. He will remove its digestive tract, [Or <i>its crop, or its crissum</i> ] cutting off the tail feathers, and throw it on the east side of the altar at the place for ashes. He will tear it open by its wings without dividing the bird. Then the priest is to burn it on the altar on top of the burning wood. It is a burnt offering, a food offering, a pleasing aroma to the LORD.
Conservapedia Translation	If the burnt sacrifice for his offering to God is a bird of any kind, then his offering will be turtledoves or young pigeons. The priest will bring it to the altar, twist off its neck, and burn it on the altar. The blood will be squeezed out at the side of the altar. He will pluck away the crop with his feathers and put it beside the altar's eastern part, by the ashes. He will cut the wings but will not divide it into pieces. The priest will burn it on the altar where the firewood is. It is a burnt sacrifice, an offering by fire that smells sweet to God."
Revised Ferrar-Fenton Bible	But if he sacrifices a gift from the birds to the EVER-LIVING let him offer his gift from the turtle doves or the young of pigeons; and the priest shall take it to the altar and wring off, its head, and perfume the altar, and present its blood at the side of the altar, and pull out its crop and feathers; and throw them to the eastern side of the altar into the receptacle for the fat. Then the priest shall cleave it,—not separate—and perfume the altar for it, offering it upon the wood which is on the fire;—it is sweet smell delightful to the EVER-LIVING."
International Standard V	<b>Burnt Offerings of Birds</b> "If his offering is a burnt offering of birds to the Lord, he is to bring turtledoves or young doves. The priest is to bring it to the altar to offer it up in smoke. He is to decapitate it, drain its blood on the side [Lit. wall] of the altar, and then he is to eviscerate it, and throw the viscera and the feathers to the east side of the altar, where the fatty ashes are located. He is then to tear it open by its wings, but not dividing it completely into two parts. The priest is then to offer all of it on the wood over the fire as a burnt offering by fire, an aroma pleasing to the Lord."
Urim-Thummim Version	And if the whole Burnt-Offering for his sacrifice to YHWH were of flying creatures, then he will bring his offering of turtledoves, or of young pigeons. Then the priest will bring it to the Altar and nip off its head, and burn it on the Altar, and its blood will be drained out at the side of the Altar. He will pluck away its crop with its feathers and cast it beside the Altar on the eastern side, by the place of the fat ashes. He will divide it at the wings but will not divide it into parts and the priest will burn it on the Altar, on the wood-fire as a whole Burnt- Offering, an offering made by fire of a tranquilizing aroma unto YHWH.
Wikipedia Bible Project	And if from the fowl he will raise his sacrifice for Yahweh, and he will bring from the turtle-doves, or from the sons of pigeons his sacrifice. And the priest will bring it upon the altar, and wring off its head, and roast it onto the altar, and its blood will be found on the wall of the altar. And he removed its feathery vestment, and he cast it into the altar, eastward, to the place the fat runs. And he shall tear it by its wings, he will not split, and the priest grilled it upon the altar, on the wood which is on the fire. It is a sacrifice, fiery comforting scent for Yahweh.

**Catholic Bibles (those having the imprimatur):**

- Christian Community (1988) If the man is offering a bird as a burnt offering, he is to offer a turtledove or a young pigeon. The priest shall offer it at the altar and wring off its head, which he is to burn on the altar; then its blood is to be drained out on the side of the altar. Then he shall remove the crop and the feathers: these he is to throw on the eastern side of the altar, where the ashes from the fat are placed. He is to divide it in two halves with a wing on each side, but without separating the two parts. Then the priest shall burn it on the altar, on the wood that is on the fire. This will be a burnt offering and its sweet-smelling odor will please Yahweh. **Genesis 15:10**
- The Heritage Bible  
 And if the burnt offering for his offering to Jehovah is out of the birds, then he shall bring his offering of turtledoves or of young pigeons.  
 And the priest shall bring it near to the altar, and wring off its head, and burn it as perfumed incense on the altar; and its blood shall be drained out at the side of the altar;  
 And he shall pluck away its crop with its feathers, and cast it beside the altar eastward, to the place of the ashes;  
 And he shall split it with its wings, not dividing it, and the priest shall burn it as perfumed incense on the altar, on the wood that is on the fire; it is a burnt offering, a burnt offering of a restful fragrance to Jehovah.
- New American Bible (2011) If a person offers a bird as a burnt offering to the LORD, the offering brought must be a turtledove or a pigeon.<sup>j</sup> Having brought it to the altar, the priest shall wring its head off and burn it on the altar. The blood shall be drained out against the side of the altar.<sup>k</sup> He shall remove its crissum\* by means of its feathers and throw it on the ash heap at the east side of the altar. Then, having torn the bird open by its wings without separating the halves, the priest shall burn it on the altar, on the wood and the embers. It is a burnt offering, a sweet-smelling oblation to the LORD.  
 \* [1:16] Crissum: the area around the anus of the bird, lying beneath the bird's tail.  
 j. [1:14] Lv 5:7; 12:8; 15:14–15; Lk 2:24.  
 k. [1:15] Lv 5:8–9.
- The Catholic Bible  
 “If the burnt offering to the Lord consists of birds,<sup>[e]</sup> then let him bring his offering of turtledoves or young pigeons. The priest shall bring them to the altar and wring off their heads. He shall burn them upon the altar, but their blood is to be drained out on the side of the altar. He shall tear out their crops with their feathers and toss them to the east side of the altar, the place where the ashes are kept. He shall split the birds into two halves holding on to their wings, but he shall not separate the pieces. Then the priest shall burn them on the burning wood upon the altar. It is a burnt offering, a pleasing fragrance to the Lord.  
 [e] *Birds*: for those who could not afford more costly sacrifices, doves or pigeons would suffice.
- Revised English Bible—1989 If his offering to the LORD is a whole-offering of birds, he is to present a turtle-dove or pigeon as his offering. The priest must present it at the altar and wrench off the head, which he is to burn on the altar; the blood is to be drained out against the side of the altar. He must remove the crop and its contents in one piece, and throw it to the east side of the altar, where the ashes are. Having torn it open by its wings without severing it completely, the priest is to burn it on the altar, on top of the wood of the altar-fire: it is a whole-offering, a food-offering of soothing odour to the LORD.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible (ii) “If his offering to *ADONAI* is a burnt offering of birds, he must offer a dove or a young pigeon. The *cohen* is to bring it to the altar, snap off its head and make it go up in smoke on the altar; its blood is to be drained out on the side of the altar. He is to remove the food pouch and its feathers from its neck and discard it on the pile of ashes just east of the altar. He is to pull it open with a wing on each side, but without tearing it in half. The *cohen* is to make it go up in smoke on the altar, on the



## Hebraic Roots Bible

wood which is on the fire, as a burnt offering; it is an offering made by fire, a fragrant aroma for *ADONAI*.

And if the burnt offering is a burnt offering out of the fowls to YAHWEH, then he shall bring near his offering, of turtledoves or of the offspring of the dove. And the priest shall bring it near to the altar and shall nip off its head. And he shall burn it as incense on the altar; its blood shall be drained by the side of the altar. And he shall remove its crop with its feathers, and shall throw it near the altar eastward, to the place of the ashes. And he shall cleave it with its wings, not dividing it, and the priest shall burn it as incense on the altar, on the wood which is on the fire; a burnt offering; it is a fire offering of soothing fragrance to YAHWEH.

## Israeli Authorized Version

And if the burnt sacrifice for his offering to YHWH be of fowls, then he shall bring his offering of turtledoves, or of young pigeons. And the kohen shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: And he shall cleave it with the wings thereof, but shall not divide it asunder: and the kohen shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto YHWH.

## Kaplan Translation

[j. Burnt Offering of Birds]

If one's burnt offering is a bird, he must bring a turtle dove\* or a young\* common dove. The priest shall bring it to the altar and nip off\* its head. [After] draining [the bird's] blood\* on the altar's wall,\* he shall burn [the head]\* on the altar. He shall remove [the bird's] crop"" along with its [adjacent] feathers' 1 ' and cast them into the place of the fatty ashes\* directly to the east of the altar. He shall split the bird apart by its wings\* without tearing it completely in half\* The priest shall then burn it on the altar, on the wood that is on the fire. It is a burnt offering, a fire offering that is an appeasing fragrance to God.

1:14 (Hirsch, HaKethav VeHaKabbalah on Genesis 8:21). Or, "a fragrance that brings down [spiritual energy]" (Bahir 109; Recanti, Tetzaveh 15a; Bachya on Genesis 8:21; Avodath HaKodesh 1:6). The Hebrew word *mcho'ach* here may also be related to the root *nachah* denoting rest and serenity, so that it may be translated, "a fragrance inducing serenity," or "inducing a meditative state." The most simple meaning, however, of *re'ach mcho'ach* here is, "an acceptable sacrifice" (Targum on Ezekiel 20:41).

**north** . . . Opposite the altar's ramp, which was to the south,

**turtle dove.** *Tor* in Hebrew (from which the word *turtle* here is derived). This is identified as *Streptopelia turtur* (cf. Saadia), a smaller variety of dove. It is a beautiful bird with bright stripes on its neck.

When the bird matures, the feathers on its neck become an iridescent red (Rashi on Chullin 22b), and only then can the bird be offered as a sacrifice Dove Turtle Dove 1:15 (■ Chullin 22b; Yad, Issurey HaMizbeach 3:2). Some note that this is a wild variety of bird (Ralbag). See Genesis 15:9. young. These can only be sacrificed before the feathers begin to glisten {Ibid}.

common dove. The domesticated dove, *Columba domestica* (see Chullin 62a). nip off *Malak* in Hebrew; see 5:8. The priest would allow the fingernail on his thumb to grow long. Holding the bird in his hand, he would drive this fingernail through the back of the bird's neck, severing the spine, along with both the gullet and the windpipe. He would have to be careful, however, not to cut through the majority of the flesh of the neck ( Zevachim 65b; Chullin 21a; Rashi; Yad, Maaseh HaKorbanoth 6:23). According to others, however, only the gullet or the windpipe had to be severed (Ibn Janach). There is another opinion that after the spine was severed with the priest's fingernail, the bird's throat would be slit with a knife (Saadia Gaon, quoted in Mebhaser HaBaml, p. 87; Rabbi Yehuda HaChasid).

**After** . . . (see Rashi; Sifra; Zevachim 64b; Ramban).

**altar's wall.** On the upper half of the south-east corner {Yad, Maaseh HaKorbanoth 6:20}.

**the head.** After the bird was slaughtered, the head would be cut off and burned separately (Ramban; Leviticus 1:10

1:16 **crop** (Rashi; Saadia; Ibn Janach). Murah in Hebrew. Or, "entrails" (Ramban; Hirsch).

— **adjacent feathers** (Ramban; Ibn Ezra, Radak, Sherashim ; Rambam, Ber-tenoro, on Zevachim 6:5). Notiah in Hebrew. Or, "intestines" (Rashi), "food in crop" (Targum), or "gizzard" (Saadia; Ibn Janach; cf. Zevaֿ chim 65a).

— **fatty ashes.** Deshen in Hebrew. This was the place where the altar's ashes were placed each morning, see below 6:3 (Rashi).

1:17 **by its wings** (Targum). Or, "above its wings" (Saadia; Ramban). Or, "he shall split it apart with its feathers" (without plucking it; Yeremyim HaShalem 319; cf. Rashi).

— **without tearing it.** . . . Or, "without tearing off [its wings]" [Targum Yonathan]. This means that it is not necessary to separate it [Yad, Maaseh HaKorbanoth 6:22].

The Scriptures—2009

'And if the ascending offering of his offering to הוֹרִי is of birds, then he shall bring his offering of turtledoves or young pigeons.

'And the priest shall bring it to the slaughter-place, and shall wring off its head, and burn it on the slaughter-place, and its blood shall be drained out at the side of the slaughter-place.

'And he shall remove its crop with its feathers and throw it beside the slaughter-place on the east side, into the place for ashes.

'And he shall split it at its wings, but not sever it. And the priest shall burn it on the slaughter-place, on the wood that is on the fire. It is an ascending offering, an offering made by fire, a sweet fragrance to הוֹרִי.

Tree of Life Version

"If his sacrifice to Adonai is a burnt offering of birds, then he should bring his offering of turtledoves or young pigeons. The kohen is to bring it to the altar, wring off its head, and burn it on the altar. Then its blood is to be drained out on the side of the altar. Also he is to cut out its digestive tract with its filth, and cast it beside the altar on the east side, into the place of the fat ashes. He should tear it by its wings, but not divide it up. The kohen should burn it upon the altar, on the wood that is on the fire. It is a burnt offering, made by fire—a soothing aroma to Adonai..

### Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND IF HE BRING HIS GIFT, A BURNT-OFFERING TO JESUS, OF BIRDS, THEN SHALL HE BRING HIS GIFT OF DOVES OR PIGEONS.

AND THE PRIEST SHALL BRING IT TO THE ALTAR, AND SHALL WRING OFF ITS HEAD; AND THE PRIEST SHALL PUT IT ON THE ALTAR, AND SHALL WRING OUT THE BLOOD AT THE BOTTOM OF THE ALTAR.

AND HE SHALL TAKE AWAY THE CROP WITH THE FEATHERS, AND SHALL CAST IT FORTH BY THE ALTAR TOWARD THE EAST TO THE PLACE OF THE ASHES.

AND HE SHALL BREAK IT OFF FROM THE WINGS AND SHALL NOT SEPARATE IT, AND THE PRIEST SHALL PUT IT ON THE ALTAR ON THE WOOD WHICH IS ON THE FIRE: IT IS A BURNT-OFFERING, A SACRIFICE, A SWEET-SMELLING SCENT TO JESUS.

Awful Scroll Bible

Of the whole burnt offering, even an offering to Sustains To Become of the flying creatures, he is to have brought near an offering of a dove or a pigeon.

The priest is to have brought it near the altar, and is to have cleaved off its head, and is to have made a smoky burning of it on the altar, and the blood he is to have drained out, at the side of the altar.

He is to have taken out its crop with its feathers, and cast it by the altar eastward, at the place of the fat ashes.

He is to have cleaved its wings - was he to separate it? - The priest is to have made a smoky burning of it on the altar, on the wood that is aflame, a whole burnt offering of fire, a soothing aroma to Sustain To Become.

#### Concordant Literal Version

If his ascent offering to Yahweh is from the flyer then he will bring near turtledoves or dove squabs as his approach present.

The priest will bring it near to the altar and pinch off its head and cause it to fume on the altar; yet its blood will be wrung out against the sidewall of the altar.

Then he will take away its crop with its filthy contents and fling it beside the altar eastward at the place for the greasy ash.

He will cleave it at its wings yet shall not separate it. Then the priest will cause it to fume on the altar over the wood which is on the fire. It is an ascent offering, a fire offering of fragrant odor to Yahweh.

#### exeGeser's companion Bible

And if the holocaust for his qorban to Yah Veh

is of flyers,

then he oblates his qorban

of turtledoves or of sons of doves:

and the priest oblates it to the sacrifice altar

and wrings off the head

and incenses it on the sacrifice altar;

and wrings out the blood

at the wall of the sacrifice altar:

and he turns away the crop with the plumage

and casts it beside the sacrifice altar eastward

by the place of the fat ashes:

and he cleaves it with the wings

but separates it not:

and the priest incenses it on the sacrifice altar,

on the timber on the fire:

- a holocaust

- a firing of a scent of rest to Yah Veh.

#### Orthodox Jewish Bible

And if the olah for his korban to Hashem be of fowls, then he shall bring his korban of turtledoves, or of young pigeons.

And the kohen shall bring it unto the Mizbe'ach, and wring off his head, and burn it on the Mizbe'ach; and the dahm thereof shall be pressed out at the side of the Mizbe'ach:

And he shall pluck away his crop with his feathers, and cast it beside the Mizbe'ach on the east side, by the place of the ashes:

And he shall tear it open with the wings thereof, but shall not tear it in half; and the kohen shall burn it upon the Mizbe'ach, upon the wood that is upon the eish; it is an olah, an offering made by eish, of a re'ach nicho'ach (sweet savour) unto Hashem.

#### Expanded/Embellished Bibles:

##### *The Amplified Bible*

'But if his offering to the Lord is a burnt offering of birds, then he shall bring turtledoves or young pigeons as his offering. The priest shall bring it to the altar, and wring off its head, and offer it up in smoke on the altar; and its blood is to be drained out on the side of the altar. He shall remove its crop [An enlargement of the gullet that serves as a receptacle for food.] with its feathers and throw it next to the east side of the altar, in the place for ashes. Then he shall tear it open by its wings, but shall not sever it. And the priest shall offer it up in smoke on the altar, on the wood that is on the fire. It is a burnt offering, an offering by fire, a sweet and soothing aroma to the Lord.

## The Expanded Bible

“If the whole burnt offering [offering; gift] for the LORD is a bird [<sup>C</sup>presumably because the worshiper could not afford an animal from the herd or flock], it must be a dove or a young pigeon. The priest will bring it to the altar and pull [wring] off its head, which he will burn [<sup>L</sup>turn into smoke] on the altar; its blood must be drained out on the side of the altar. The priest must remove the bird’s crop [<sup>C</sup>a part of its digestive system] and its contents and throw them on the east side of the altar, where the ashes are. Then he must tear the bird open by its wings without dividing it into two parts. The priest must burn the bird [<sup>L</sup>turn it into smoke] on the altar, on the wood which is on the fire. It is a whole burnt offering, an offering made by fire, and its smell is pleasing to the LORD.

## Kretzmann's Commentary

**Verses 14-17****Of Fowls**

And if the burnt sacrifice for his offering to the Lord be of fowls, in the case of very poor people, then he shall bring his offering of turtle-doves or of young pigeons, either the mild or the tame species being acceptable for a gift-offering.

And the priest shall bring it unto the altar, and wring off his head, separate his head from his body by pinching, and burn it on the altar, toss the head into the fire; and the blood thereof shall be wrung out at the side of the altar, since there was hardly enough to be sprinkled or poured.

And he shall pluck away his crop with his feathers, either the crop with the entire intestinal tract and its filth, or the entire intestinal tract while the dove was unplucked, and cast it beside the altar on the east part, by the place of the ashes, where all the refuse was heaped up.

And he shall cleave it with the wings thereof, split it open lengthwise, or make an incision at its wings, but shall not divide it asunder; and the priest shall burn it upon the altar, up on the wood that is upon the fire; it is a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord. The sacrifice of the poor was just as acceptable to the Lord as the more costly sacrifice of the rich. The sacrificial worship was a shadow of things to come, in the person of the Messiah. In anticipation of the perfect sacrifice of Christ God accepted these figurative offerings as atonements for sin. But Christ is the only true Sacrifice, who bore the sins of all men in His body on the tree, burning under the wrath of the just God and dying as the Substitute for all men. In view of this sacrifice, whose blessings are ours through faith, we Christians are bound to offer ourselves to the Lord in daily obedience and service. Such sacrifice is a sweet savor to the Lord, a living sacrifice, holy, acceptable unto God, Romans 12:1-2.

## Lexham English Bible

“But if his offering for Yahweh is a burnt offering from the birds, then he must present his offering from the turtledoves or from the young doves. [Literally “the sons of the dove”] The priest [Or “And the priest”] will present it at the altar and must wring off its head and turn it into smoke on the altar, and its blood will be drained out on the wall [Or “side”] of the altar. He [Or “And he”] must remove its crop with its plumage and throw it to the east beside the altar on the place of the fatty ashes. Then [Or “And”] he must tear it apart by its wings but must not sever it; then [Or “and”] the priest will turn it into smoke on the altar. It is a burnt offering by fire as an appealing fragrance for Yahweh.”

## Syndein/Thieme

{Verses 14-17: Burnt Offerings from Fowls (from the Poor People - all were to be taught)}

"And if the burnt sacrifice for his offering to the Jehovah/God be of fowls, then he shall bring his offering of doves {dove represents the deity of Christ - the Unique Person of the Universe - true pure humanity and true pure deity in Hypostatic Union forever and ever}, or of young pigeons {represents the resurrected humanity of Christ}."

{Note: It is interesting that it is the poorest person who brings what represents the greatest - the DEITY of the Lord! It emphasizes that we can not help God. HE does all the work!}

{Verses 15-17: Procedure - And the Last/Least is Actually the Greatest}

"And the priest shall bring it unto the altar {NOTICE - NOT the offeror doing this - this is special. This is sacred. This is holy}, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar."

{Note: RBT says in a sense this represents our priesthood in the Church Age - all believers in Christ are in union with Him and Priests forever and ever (1 Peter 2:5 and 2:9 and Revelation 1:6 and 20:5) with Him as our High Priest forever.}

"And he {the priest} shall pluck away his crop with his feathers, and cast it beside the altar on the east part {the ash dump}, by the place of the ashes."

{Note: God the Father is only satisfied with ONE judgment for salvation - Jesus Christ. All you do is believe.}

"And he shall cleave it with the wings thereof, but shall not divide it asunder {not cutting it represents you can not kill the Deity of Christ What did the Deity of Christ do while the humanity of Jesus hung on the cross? RBT says that it also judged the humanity of Christ as did the rest of the Godhead}. And the priest shall burn it upon the altar, upon the wood {wood representing the old sin nature} that is upon the fire. It is a burnt sacrifice, an offering made by fire, of a sweet savor unto the Jehovah/God

{Propitiation - the reason a perfect God can have fellowship with sinful and totally imperfect man - Grace! God reaches out to man and His Justice and Righteous are not compromised only because of the work of Christ on the cross.}..

The Voice

**Eternal One:** But if you *have no flock or herd of your own, then you may offer Me birds*; your offering is to be turtledoves or young pigeons. The priest will take it to the altar, pull off its head, and offer up the sacrifice as smoke on the altar. Its blood will be drained onto the side of the altar. The priest will remove the crop and feathers and toss them on the eastern side of the altar in the ash pile. Then the priest will tear the bird open by its wings without separating them completely from its body. The priest will offer up the burnt offering as smoke on the wood-fire of the altar, and the smoke of the sacrifice will rise and be a pleasant aroma to Me.

## Bible Translations with Many Footnotes:

The Complete Tanach

And if his sacrifice to the Lord, is a burnt offering from birds, he shall bring [it] from turtle doves or from young doves.

**from birds:** But not all birds. Since it is stated: "an unblemished male, from cattle, from sheep, or from goats" (Lev. 22:19), [denoting that the requirement of] perfection and maleness apply [only] to animals, but [the requirement of] perfection and maleness does not apply to birds. One might think that even a bird that lacks a limb [may be brought for this offering]. Scripture, therefore, says [here]: "from birds" [but not all birds, excluding a bird lacking a limb]. — [Torath Kohanim 1:71]

**turtle-doves:** [Because the verse specifies "young" doves, whereas it simply says "turtle-doves" without stating "young," it must refer to] adult ones [only that may be offered], and not young ones.

**young doves:** young ones [only may be offered], and not adult ones. - [Torath Kohanim 1:74]

**from turtle-doves or from young doves:** [The word "from" occurring twice in this verse comes] to exclude [birds] whose feathers have just begun to become reddish in both species, that they are unfit [for sacrifice], for they are too old to be qualified as "young doves," and they are too young to be qualified as [adult] "turtle-doves." - [Torath Kohanim 1:75]



And the kohen shall bring it near to the altar, and nip off its head, and cause it to [go up in] smoke on the altar, and its [the bird's] blood shall be pressed out upon the wall of the altar.

**shall bring it:** One may bring even a single bird. - [Torath Kohanim 1:77]

**the kohen shall nip off:** The nipping [of the bird's head] must not be done with anything but with the body of kohen. He would cut with his [thumb]nail adjacent to the back of the head, cutting right through its spine, until he reached the simanim [literally, "the signs"; in the context of slaughtering, this refers to the esophagus (gullet) and the trachea (wind-pipe)], and cuts through them [see Rashi on Lev. 5:8].

**and its [the bird's] blood shall be pressed out:** [The word הִצְמִיחַ an expression similar to "the pressing out (נָחַץ) of wrath" (Prov. 30:33); and, "for the milking (צִמָּה) has come to an end" (Isa. 16:4). He presses the slaughtering area [of the bird's neck] against the wall of the altar, and thereby, the blood is pressed out and runs down [the wall].

**and cut...and cause it to go up in smoke...shall be pressed out:** [According to the sequence of these terms, one would think that Scripture is commanding the kohen to first cut the bird's neck, send the bird up in smoke, and only then to press out its blood. But] is it possible to suggest this? Since [the kohen] has already caused the bird to go up in smoke, he presses its blood out? Rather, [the meaning is clearly not so, and the procedure of causing the bird to go up in smoke appears in the verse after that of nipping off the head, to teach us that] just as with the procedure of causing it to go up in smoke, the bird's head [is smoked] separately and its body separately, so is it with the procedure of nipping [the bird's head, i.e., the head is cut at the neck, to become virtually separate from its body-even though it is still attached to the body by the skin] (Torath Kohanim 1:81). According to the simple meaning of the verse, it is transposed [and is to be understood as]: and nip off its head, and cause it to [go up in] smoke on the altar, and its [the bird's] blood shall already have been pressed out.

And he shall remove its crop along with its entrails, and cast it next to the altar on the east side, to the place of the ashes.

**its crop:** Heb. וְתֹאֲרָם; the place of the יֵעָר, the digested food or waste, i.e., the crop, [known in the Talmud as קֶפֶץ The word וְתֹאֲרָם stems from יָאָר, which is equivalent to יֵעָר, since an "aleph" is sometimes interchangeable with an "ayin."]- [Torath Kohanim 1:84]

**with its entrails:** Heb. הַתְּצֹנָב; with its entrails (Zev. 64b). The word תְּצֹנוֹ denotes something disgusting, as [in the verse], "for they are foul (וְצֹנוֹ), even slipping" (Lam. 4:15). And this is what Onkelos means [when he translates this word as]: הִילְכוֹאֵב; "with its digested food" [i.e., the excrement found in its entrails]. This is the explanation given by Abba Yose ben Hanan, who states: The kohen removes the gizzard with it. But our Rabbis, of blessed memory, [understanding תְּצֹנוֹ to mean "feathers,"] explain [the verse as follows]: With a knife, he cuts an opening around the crop, like a window, and takes it [together] with the feathers (הַתְּצֹנוֹ) that are on the skin (Zev. 65a). In the case of the burnt offering of an animal, which eats exclusively from the feeding trough of its owner, it says, "And the innards and the legs, he shall wash with water. ... and cause it to [go up in] smoke [on the altar]" (verse 13). However, regarding birds, which feed themselves on things stolen [from other people's property], the verse says here, "And he shall [remove its crop]...and cast" the entrails, which ate from stolen property. — [Vayikra Rabbah 3:4]

**next to the altar on the east side:** At the eastern side of the שַׁבָּת [the ramp leading up to the altar]. — [Torath Kohanim 1:86]

**to the place of the ashes:** I.e., the place where each morning they deposit the ashes removed [from the outer altar], and the ashes removed from the inner altar and the menorah. All these were [miraculously] absorbed there in their place. — [Yoma 21a]

And he shall split it open with its wing feathers [intact], but he shall not tear it completely apart. The kohen shall then cause it to [go up in] smoke on the altar, on top of the wood which is on the fire. It is a burnt offering, a fire offering [with] a pleasing fragrance to the Lord.

**And he shall split it open:** Heb. פָּרַץ. The term פָּרַץ refers only to [splitting open] with the hand. Similarly, [Scripture] says regarding Samson: “and he split it open (וַיִּפְרֹץ) as he would have split open (פָּרַץ) a kid” (Jud. 14:6). - [Zev. 65b]

**with its wing feathers:** [i.e.,] with its wings; he need not pluck out its wing feathers.

**with its wing feathers:** [Lit., “its wings.” Here, it refers to] the actual feathers [of its wings]. But surely you will not find even the simplest of people [i.e., even a person who is not particular,] who, when smelling the odor of burnt feathers, does not find it repulsive. Why then does Scripture command us to send [the feathers] up in smoke? [The feathers are left intact] so that the altar should appear sated and adorned with the sacrifice of the poor man [who could afford only a bird]. — [Vayikra Rabbah 3:5]

**but he shall not tear it completely apart:** [Although the kohen splits open the bird,] he must not tear it apart completely into two [separate] pieces. Rather, he must tear it along its back. Now, regarding a bird [offering], it says here: “a pleasing fragrance [to the Lord],” and regarding animals, it says, “a pleasing fragrance [to the Lord]” (verse 9) [as well. From here we see that both in the case of a large animal or a small bird, the fragrance is pleasing to God]. This teaches us: Whether one offers much or little, [it is equally pleasing to God,] provided that he directs his heart to Heaven. — [Toroth Kohanim 1:91]

NET Bible®

### *From the Birds*

“If his offering to the Lord is a burnt offering from the birds,<sup>26</sup> he must present his offering from the turtledoves or from the young pigeons.<sup>27</sup> The priest must present it at the altar, pinch off<sup>28</sup> its head and offer the head<sup>29</sup> up in smoke on the altar, and its blood must be drained out against the side of the altar. Then the priest<sup>30</sup> must remove its entrails by cutting off its tail feathers,<sup>31</sup> and throw them<sup>32</sup> to the east side of the altar into the place of fatty ashes, and tear it open by its wings without dividing it into two parts.<sup>33</sup> Finally, the priest must offer it up in smoke on the altar on the wood which is in the fire – it is a burnt offering, a gift of a soothing aroma to the Lord.

<sup>26tn</sup> Heb “from the [category] ‘bird.’”

<sup>27tn</sup> Heb “from the sons of the pigeon,” referring either to “young pigeons” (cf. KJV, NASB, NIV, NLT) or “various species of pigeon” (contrast J. Milgrom, Leviticus [AB], 1:168, with J. E. Hartley, Leviticus [WBC], 14).

<sup>28tn</sup> The action here seems to involve both a twisting action, breaking the neck of the bird and severing its vertebrae, as well as pinching or nipping the skin to sever the head from the main body. Cf. NASB, NRSV “wring off its head”; NAB “snap its head loose”; NLT “twist off its head.”

<sup>29tn</sup> Many English versions have “it” here, referring to the head of the bird, which the priest immediately tossed on the altar fire. However, “it” could be misunderstood to refer to the bird’s body, so “head” is repeated in the present translation for clarity. As the following lines show, certain things needed to be done to the body of the bird before it could be placed on the altar.

<sup>30tn</sup> Heb “Then he”; the referent (apparently still the priest) has been specified in the translation for clarity.

<sup>31tn</sup> This translation (“remove its entrails by [cutting off] its tail feathers”) is based on the discussion in J. Milgrom, Leviticus (AB), 1:169-71, although he translates, “remove its crissum by its feathers.” Others possibilities include “its crop with its contents” (Tg. Onq., cf. NIV, NRSV; J. E. Hartley, Leviticus [WBC], 23) or “its crop with its feathers” (LXX, NASB, RSV; “crop” refers to the enlarged part of a bird’s gullet that serves a pouch for the preliminary maceration of food).

<sup>32tn</sup> The pronoun “them” here is feminine singular in Hebrew and refers collectively to the entrails and tail wing which have been removed.

<sup>33tn</sup> Heb “he shall not divide it.” Several Hebrew mss, Smr, LXX, and Syriac have a vav on the negative, yielding the translation, “but he shall not divide it into two parts.” Cf. NIV “not severing it completely” (NRSV similar).

Rotherham's *Emphasized B.* **c. Of Birds.**

But ≤if <of birds> be the ascending-sacrifice of his oblation unto Yahweh≥ then shall he bring near of the turtle-doves or of the young pigeons, his oblation. And the priest shall bring it near unto the altar, shall nip off its head and make a perfume at the altar,—and its blood shall be drained out upon the wall of the altar. Then shall he take away its crop with its plumage,—and cast it beside the altar eastward, into the place of fat ashes; and he shall cleave it in its wings—he shall not divide it asunder, so shall the priest make a perfume therewith at the altar, upon the wood that is on the fire,—<an ascending-sacrifice> it is an altar-flame of a satisfying<sup>a</sup> odour unto Yahweh.

<sup>a</sup>“Soothing, tranquillising”—O.G.

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans. ...and if the ascension offering is from the flyers, his donation to YHWH, then he will bring near from the turtledoves or from the sons of the doves his donation, and the administrator will bring him near to the altar, and he will snap off his head, and he will burn it as incense upon the altar, and his blood will be drained upon the wall of the altar, and he will remove his[705] crop with her plumage, and he will throw her out beside the altar unto the east, to the area of the fatness, and he will split him in two by his wings, he will not separate, and the administrator will burn him as incense upon the altar, upon the wood, which is upon the fire, an ascension offering, he is a fire offering, a sweet aroma to YHWH,...

705. The turtledove and dove are feminine words in Hebrew, therefore the pronoun “him” appears to be in error and should be “her” (compare with the next word-her plumage).

Charles Thomson OT And if he bring an homage offering from among the fowls as his gift to the Lord; he shall bring his gift either from among the turtle doves or the pigeons; and the priest shall carry it to the altar and wring off the head, and the priest shall lay it on the altar; then he shall squeeze out the blood against the base of the altar; and he shall take away the crop with the feathers and throw it on the east side of the altar into the ash hole, then he shall break it off from the wings but shall not divide it; and the priest shall lay it on the altar, on the wood which is upon the fire. It is an homage offering, a sacrifice, a smell of fragrance for the Lord.

Context Group Version And if his offering to YHWH is an ascension [offering] of birds, then he shall offer his offering of turtle-doves, or of young pigeons. And the priest shall bring it to the altar, and wring off its head, and burn it on the altar; and the blood shall be drained out on the side of the altar; and he shall take away its crop with the filth, and cast it beside the altar on the east part, in the place of the ashes: and he shall tear it by the wings, [but] shall not divide it apart; and the priest shall burn it on the altar, on the wood that is on the fire: it is an ascension [offering], an offering made by fire, of a sweet aroma to YHWH.

Legacy Standard Bible 'But if his offering to Yahweh is a burnt offering of birds, then he shall bring near his offering from the turtledoves or from young pigeons. And the priest shall bring it near to the altar and wring off its head and offer it up in smoke on the altar; and its blood is to be drained out on the side of the altar. He shall also take away its crop with its feathers and cast it beside the altar eastward, to the place of the ashes [Soaked with fat; or *fat ashes*]. Then he shall tear it by its wings, but he shall not separate it. And the priest shall offer it up in smoke on the altar on the wood which is on the fire; it is a burnt offering, an offering by fire of a soothing aroma to Yahweh.

Literal Standard Version And if his offering [is] a burnt-offering out of the bird to YHWH, then he has brought his offering near out of the turtle-doves or out of the young pigeons, and the priest has brought it near to the altar, and has wrung off its head, and has made incense

New King James Version

on the altar, and its blood has been wrung out by the side of the altar; and he has turned aside its crop with its feathers, and has cast it near the altar, eastward, to the place of ashes; and he has cleaved it with its wings (he does not separate [it]), and the priest has made it an incense on the altar, on the wood, which [is] on the fire; it [is] a burnt-offering, a fire-offering of refreshing fragrance to YHWH.”.

Revised Mechanical Trans.

‘And if the burnt sacrifice of his offering to the LORD is of birds, then he shall bring his offering of turtledoves or young pigeons. The priest shall bring it to the altar, wring off [Lit. *nip* or *chop off*] its head, and burn it on the altar; its blood shall be drained out at the side of the altar. And he shall remove its crop with its feathers and cast it beside the altar on the east side, into the place for ashes. Then he shall split it at its wings, but shall not divide it completely; and the priest shall burn it on the altar, on the wood that is on the fire. It is a burnt sacrifice, an offering made by fire, a sweet aroma [*soothing* or *pleasing aroma*] to the LORD.

...and if the ascension offering is from the flyers, his donation to YHWH, then he will bring near from the turtledoves or from the sons of the doves his donation, and the administrator will bring him near to the altar, and he will snap off his head, and he will burn it as incense upon the altar, and his blood will be drained upon the wall of the altar, and he will remove his<sup>[705]</sup> crop with her plumage, and he will throw her out beside the altar unto the east, to the area of the fatness, and he will split him in two by his wings, he will not separate, and the administrator will burn him as incense upon the altar, upon the wood, which is upon the fire, an ascension offering, he is a fire offering, a sweet aroma to YHWH,...

<sup>705</sup>. The turtledove and dove are feminine words in Hebrew, therefore the pronoun “him” appears to be in error and should be “her” (compare with the next word-her plumage).

Young’s Updated LT

“And if his offering is a burnt-offering out of the fowl to Jehovah, than he has brought near his offering out of the turtle-doves or out of the young pigeons, and the priest has brought it near unto the altar, and has wrung off its head, and has made perfume on the altar, and its blood has been wrung out by the side of the altar; and he has turned aside its crop with its feathers, and has cast it near the altar, eastward, unto the place of ashes; and he has cleaved it with its wings (he does not separate it ), and the priest has made it a perfume on the altar, on the wood, which is on the fire; it is a burnt-offering, a fire-offering of sweet fragrance to Jehovah.

**The gist of this passage:**  
14-17

Instructions for the poor of the land for their burnt offering.

### Leviticus 1:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Leviticus 1:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿôwph (עוף) [pronounced <i>gohf</i> ]	<i>birds</i> ; used collectively for anything that flies, including bats and flying insects	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733
ʿôlâh (עֹלָה) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
qorbân/qurbân (קֹרְבָן/קֹרְבָּן) [pronounced <i>kor-BAWN, koor-BAWN</i> ]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #899
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** If [his] burnt offering—his qorban for Y<sup>e</sup>howah—[is] from a bird,...

The very poor will not have much to offer; but they can capture a bird to offer as their oblation.

No one was to be excluded from coming near to God. Finances were never to be a deterrent.

Now, do you recall Jesus cleansing the **Temple**? There were those related to the Temple—who had somewhat of an in with the leaders of the Temple. They procured animals which were acceptable to the Temple leaders for sacrifice and they sold them. You might characterize this as having an exclusive franchise with the Temple leaders of procuring pure animals to be offered up. So the family did not bring an animal from their flock; they brought money. They purchased one of the acceptable animals at premium Temple prices; and those animals alone could be offered up. The Temple made money; they people selling these animals made money and the offering of an expensive animal for one's sins made it seem as if the sinner was paying for the forgiveness of his sins and his family sins. That was exactly the opposite of the typology which is established here in Leviticus.

The offering for a family grew up with the family. The lamb without spot of blemish grew up among the family members. They all had a hand in raising this animal. The animal lived among them. Just as Jesus lived among the people and was observed by the people before He offered Himself up for our sins.

Leviticus 1:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (קָרַב) [pronounced <i>kaw-RA<sup>B</sup>V</i> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong #7126 BDB #897



Leviticus 1:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tôr (תֹּר) [pronounced <i>tore</i> ]	<i>dove, turtle dove</i>	feminine plural noun with the definite article	Strong's #8449 BDB #1076
'ôw (וּא) [pronounced <i>oh</i> ]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
yônâh (הַיּוֹנִי) [pronounced <i>yoh-NAW</i> ]	<i>dove, pigeon</i>	feminine singular noun with the definite article	Strong's #3123 BDB #401
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qorbân/qurbân (קֹרְבָן/קֹרְבָּן) [pronounced <i>kor-BAWN, koor-BAWN</i> ]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #899

**Translation:** ...he will bring his qorban from the doves or pigeons.

His offering was to come from the doves or pigeons. The very poor did not have access to enough animals to bring one to be sacrificed. They may not have owned any large livestock. Their herd or flock may be two or three lambs; or many none at all. What they had access to were birds as they were free.

Interestingly enough, nothing is said about the condition of the bird.

Leviticus 1:14 If [his] burnt offering—his qorban for Y<sup>e</sup>howah—[is] from a bird, he will bring his qorban from the doves or pigeons. (Kukis mostly literal translation)

Not every person had money or great herds and flocks. However, salvation is open to anyone, rich or poor. A person with very little could bring as little as a bird as a blood sacrifice to God. Turtledoves are common to the Palestinian area at all times of the year, although there is a preponderance of them during the times of migration. It appears as though they were domesticated and only the domesticated birds were used as sacrifices to God. In the Bible, all uses of the word *turtledove* refer to sacrificial purposes, except in SOS 2:12 and Jer. 8:7. In Song of Solomon, their use is a matter of referring to a certain time of year, a little after the springtime. In Jeremiah, the built-in migrating clock of the turtledove is spoken of. Other than that, these turtledoves were easily obtained birds.

## Leviticus 1:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ו <sup>e</sup> (or ו <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (קָרַב) [pronounced <i>kaw-RA<sup>BV</sup></i> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong #7126 BDB #897
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'el (אֶל) [pronounced <i>eh</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY- ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

**Translation:** The priest will bring it near to the altar...

The priest will bring the bird near to the altar.

## Leviticus 1:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ו <sup>e</sup> (or ו <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâlaq (מָלַק) [pronounced <i>maw- LAHK</i> ]	<i>to nip, to nip off; wring [off]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #4454 BDB #577
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
rô'sh (רֹאשׁ or שָׂאֵר) [pronounced <i>rohsh</i> ]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7218 BDB #910

**Translation:** ...and he will wring off its head.

He will wring the bird's neck.

The offerings that God required were very graphic. However, this was not out of the ordinary for the people then. They did not travel to some grocery store and purchase meats which were in a low temperature containment area

who bear no resemblance to the animals that they once were. The people of that era were used to slaughtering their own animals and preparing them to be eaten. The very poor would trap birds for a sumptuous meal.

### Leviticus 1:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced <i>kaw-TAR</i> ]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article; with the directional hê	Strong's #4196 BDB #258

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

**Translation:** He will cause it to burn at the altar,...

This is the animal which would be offered as a burnt offering.

### Leviticus 1:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâtsâh (מָצָא) [pronounced <i>maw-TSAW</i> ]	<i>to be drained [out]; to be squeeze out [of moisture]</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #4680 BDB #594
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1818 BDB #196
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
qîyr (קִיר) [pronounced <i>keer</i> ]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine singular construct	Strong's #7023 BDB #885

## Leviticus 1:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258

**Translation:** ...but its blood was drained out at the side of the altar.

Before the bird is placed on the altar, several things would occur first. The blood would be drained from the bird and poured out along the side of the altar.

Leviticus 1:15 The priest will bring it near to the altar and he will wring off its head. He will cause it to burn at the altar, but its blood was drained out at the side of the altar. (Kukis mostly literal translation)

Notice that the bird is not cut into pieces, indicating that it was a practical matter in sacrificing a large animal and unnecessary with a bird. However, the blood of the sacrifice was again emphasized.

## Leviticus 1:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
çûwr (סוּר) [pronounced soor]	to cause to depart, to remove, to cause to go away; to take away; to turn away from; cause to deviate [from]	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5493 (and #5494) BDB #693
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mur <sup>e</sup> âh (מִרְאֵה) [pronounced moor-AW]	crop, craw [of a bird], alimentary canal [of a bird]	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4760 BDB #597
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
nôtsâh/nôwtsâh (נֻצַּח/נֻטְצַח) [pronounced noh-TSAW]	plumage, feathers	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5133 BDB #663

**Translation:** He also will remove its crop with its plumage...

I believe that the crop is the bird's entire digestive track—something which must be removed, so that there is no waste being burned. The feathers are also removed.

## Leviticus 1:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlak <sup>e</sup> (שָׁלַךְ) [pronounced <i>shaw-LAHK<sup>e</sup></i> ]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #7993 BDB #1020
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84
êtsel (אֵצֶל) [pronounced <i>AY-tsel</i> ]	<i>a side; near, by, beside</i>	preposition/substantive	Strong's #681 BDB #69
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
qedem (קֵדָם) [pronounced <i>KAY-dem</i> ]	<i>from the front; from the east, eastward, toward the east; front; that which is before; antiquity; beginning; eternity past; aforetime</i>	masculine singular noun/adverb	Strong's #6924 BDB #870
This is also spelled qêdmâh (קֵדְמָה) [pronounced <i>KAYD-maw</i> ], which may be the noun and the locative hê. Then it would mean <i>toward the east, toward the front</i> .			
'el (אֵל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מִקוֹם) [pronounced <i>maw-KOHW</i> ]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular construct	Strong's #4725 BDB #879
deshen (דֶּשֶׁן) [pronounced <i>DEH-shen</i> ]	<i>fatness, fat ashes, fertility, abundance; oil</i>	masculine singular noun; pausal form	Strong's #1880 BDB #206

**Translation:** ...and he will throw it at the side of the altar towards the east at the place of ashes.

These things will be thrown at the side of the altar towards the east, where the ashes were gathered.

Leviticus 1:16 He also will remove its crop with its plumage and he will throw it at the side of the altar towards the east at the place of ashes. (Kukis mostly literal translation)

A crop is a digestive organ of the bird. On the practical side, the crop would be removed to preserve the taste of the bird (all those things in the digestive tract would ruin the taste). So the crop, against, represents the sin nature, which is removed when we accept that Jesus died for our sins.



Leviticus 1:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâça' (שָׁחַץ) [pronounced <i>shaw-SAHÇ</i> ]	<i>to cleave; to divide, to tear apart, to tear in pieces; to tear apart [verbally]</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #8156 BDB #1042
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
k <sup>e</sup> nâphayim (כַּנְפָּיִם) [pronounced <i>keh-nawf-ah-YIM</i> ]	<i>wings of birds (Gen. 1:21 Exodus 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3671 BDB #489
lô' (לֹא or אֵין) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bâdal (בָּדַל) [pronounced <i>baw-DAHL</i> ]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #914 BDB #95

**Translation:** He has separated it at the wings, [but] he will not divide [them].

The priest would separate the wings from the body of the bird, but they were not separated from one another.

Leviticus 1:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced <i>kaw-TAR</i> ]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

## Leviticus 1:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article; with the directional hê	Strong's #4196 BDB #258
The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the âh (ה) ending. This is called the <i>directive hê</i> or the <i>he locale</i> , which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i> . We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i> .			
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
‘al (עַל) [pronounced ġahl]	upon, beyond, on, against, above, over, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
’êtsîym (עֵצִים) [pronounced ġay-TSEEM]	trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel, pieces of wood (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)	masculine plural noun with the definite article	Strong's #6086 BDB #781
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
‘al (עַל) [pronounced ġahl]	upon, beyond, on, against, above, over, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
’esh (אֵשׁ) [pronounced aysh]	fire, lightning, supernatural fire; presence of Y <sup>e</sup> howah, the attendance of a theophany	feminine singular noun with the definite article	Strong's #784 BDB #77

The order is different here than in v. 8b, where altar came at the end.

**Translation:** The priest causes [the offering] to be burned at the altar, upon the burning wood—a burnt offering.

What remained of the bird would be placed on the altar, on the burning wood.

Although it is not stated here, the meat, when cooked, would be eaten by the family that brought it. The eating of the animal illustrates having faith in the **Messiah**.

Leviticus 1:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿôlâh (עֹלָה) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
hûw' (אוּה) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
rêyach (רִיחַ) [pronounced <i>RAY-akh</i> ]	<i>scent, odor, pleasant smell</i>	masculine singular construct	Strong's #7381 BDB #926
nîychôach (נִיחֹחַ) [pronounced <i>nee-KHOH-ahkh</i> ]	<i>tranquilizing, soothing, quieting; sweet, pleasant</i>	masculine singular noun	Strong #5207 BDB #629
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** It [is] a fire offering, a pleasant smell to Y<sup>e</sup>howah.

The smell of the bird being burned would be pleasant to God.

Leviticus 1:17 He has separated it at the wings, [but] he will not divide [them]. The priest causes [the offering] to be burned at the alar, upon the burning wood—a burnt offering. It [is] a fire offering, a pleasant smell to Y<sup>e</sup>howah. (Kukis mostly literal translation)

The tearing apart of the bird speaks of a violent, awful death. Our Lord's death on the cross on our behalf was more painful, more violent, than anything that we could imagine. It was the equivalent of enduring a multitude of hells for all eternity. How you can take infinity and somehow shrink it into a point of time is a matter of mathematics and **God's grace**.

Leviticus 1:14–17 If [his] burnt offering—his qorban for Y<sup>e</sup>howah—[is] from a bird, he will bring his qorban from the doves or pigeons. The priest will bring it near to the altar and he will wring off its head. He will cause it to burn at the altar, but its blood was drained out at the side of the altar. He also will remove its crop with its plumage and he will throw it at the side of the altar towards the east at the place of ashes. He has separated it at the wings, [but] he will not divide [them]. The priest causes [the offering] to be burned at the alar, upon the burning wood—a burnt offering. It [is] a fire offering, a pleasant smell to Y<sup>e</sup>howah. (Kukis mostly literal translation)

Leviticus 1:14–17 Some might bring a bird to be offered—like a pigeon or a dove. The priest will bring the animal to the altar and wring off its head. To prepare the bird to be burned, the blood is drained out along the side of the altar; its crop and plumage will be tossed into the ashes east from the altar; and he will remove the wings from the body, but they will remain whole. Finally, the priest burns the bird parts which remain on the burning wood. This fire offering is a pleasant odor to Jehovah. (Kukis paraphrase)

Burnt Offering: Leviticus 1 (Blood)

### The Burnt Offering (by R. B. Thieme, Jr.)

- 1) Emphasis on the work of Christ.
- 2) God the Father was propitiated, satisfied with the work; deaths: (spiritual and physical) of Christ on the cross.
- 3) Offering was made from their free will — Leviticus 1:3. Faith in Christ originates from free will!
- 4) Identification was made with one who was going to die for him — verse 4.
- 5) All offerings were slain.
- 6) Three offerings (bullock, flock, fowl) were made, covering all classes of people (rich or poor).

This would have come from the Levitical offerings series that Bob did.

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## A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

### Why Leviticus 1 is in the Word of God

1. T
- 2.

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These are things which we learn while studying this particular chapter.

### What We Learn from Leviticus 1

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

## Jesus Christ in Leviticus 1

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Shmoop tends to be rather flippant.

### Shmoop Summary of Leviticus 1

#### Make Me an Offering I Can't Refuse

- Leviticus begins with God instructing Moses to give the people of Israel instructions. Moses better get used to that, because it's going to happen a lot.
- The first set of instructions concerns the burnt offering, which is also known as the whole offering. Why? Because the whole animal goes up in smoke.
- Well, except for the skin. The priests get to keep the skin to use as leather for their man-purses and knockoff Prada shoes.
- The burnt offering rules don't actually command people to perform burnt offerings. God assumes that people are already bringing burnt offerings—what the Israelites have to learn now is how to do it right.
- The Hebrew word in verse 2 for the "man" bringing an animal to sacrifice is kind of weird. It literally says "a human," or adam. Sound familiar? If not, here's a little reminder: it's a callback to God's killing an animal and using its skin to cover the nakedness of the first Adam in chapter 3 of Genesis.
- The purpose of the burnt offering is to make an "atonement." What a coincidence—one of the core meanings of the word atonement is a covering.
- Note to self: Leviticus likes puns. These aren't the last ones.
- It's actually a triple-pun, referring to God's covering the first humans with animal skins, the atonement cover of the Ark of the Covenant, and the roof covering a building—such as, hmmm, whaddaya know, a Tabernacle.
- In Genesis 3, God cast the first humans far away from his presence. The word "offering" in Leviticus literally means "drawing near" or "approach" (source). Come back to God, peeps.
- The animal being offered has to be a male without a blemish. In Leviticus, God hates blemishes with a fiery wrath—yea, verily. To be fair to God here, the Hebrew word that is translated as blemish often refers to an injury.
- Long before Bon Jovi sang "Lay Your Hands on Me," the people of Israel were laying hands on animals being presented as offerings of atonement.
- Leviticus has a lot of rules about putting things in order, starting right away in chapter one. Stand over there, arrange the wood, wash various animal parts, remove the fat and blood—God at a sacrifice is a lot like a type-A dad at a BBQ.
- Another thing that God starts giving directions about is, well, direction. The burnt offering takes place on the north side of the altar. That's another way of saying the left-hand side—the Tabernacle runs west-to-east, and the people of Israel are facing the entrance and looking east.
- If someone can't afford to offer cattle, they can sacrifice a goat. Can't afford a goat? Then bring a couple of birds.
- But what if you have so many rabbinical student loans that even birds are a bit of a stretch? And what about vegetarians?

From <https://www.shmoop.com/study-guides/bible/Leviticus/summary#chapter-1-summary> accessed July 11, 2020.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Leviticus*.

### Edersheim Summarizes Leviticus 1

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Leviticus exhibits, in a symbolical form, the doctrine of justification, and Part \* that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

\* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Leviticus 1-7) It next treats of the **priesthood**.

From [www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html) accessed July 11, 2020.

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### Addendum

These footnotes are referenced in **Leviticus 1:1–2**:

#### Footnote for Leviticus 1:1 (from the Christian Community Bible)

• 1.1 Yahweh spoke to Moses. Each law is introduced by this expression, giving the impression that Moses had dictated these laws which were actually introduced centuries later. Although the law was written long after Moses' time, the authors of Leviticus used this literary form to convey that the law embodies the spirit of all that God taught Moses on Sinai.

The Hebrews practiced the rituals and customs of their ancestors. Since they were shepherds, they used to offer their animals in sacrifice. Later on, in Canaan, the Israelites found other sacrifices and customs among the pagan Canaanites and they adopted some of them. Yet, the revelation granted to Moses on Sinai provided them with criteria to judge new or old forms of worship:

- God is the only God, the Invisible One who needs nothing but asks that his followers serve him.
- Yahweh is the Holy God, totally different from every creature, and Israel, consecrated to God, must remain “holy” and apart from other nations.
- Yahweh demands justice; therefore, ritual “purity” must reflect interior sanctity.

### Footnote for Leviticus 1:1 (from the Christian Community Bible)

At the time this book was written, the Jewish people had only one sanctuary, the Temple of Jerusalem, and people came from every - where to offer sacrifices there. The Temple, built by king Solomon (see 1 K 6), was not a very large building (some 25 meters in length by 15 in width) and only the priests went inside. The people used to gather in the paved patios. In the main patio was a large altar made of solid stones, the altar of holocausts, or of totally burned victims. On some occasions, part of the blood was poured on another, in a much smaller altar inside the Temple.

There were various types of sacrifices and for most of them, the priests used to receive part of the victim in payment; the other part would be eaten by the donors at a communion banquet. But, in the holocaust nothing was eaten because everything was offered to God as a sign of perfect submission.

Like other ancient people, the Israelites believed that the life of every being was in the blood (see Gen 9:5). Thus, the blood belonged to God and no one could eat or drink it. The life and the blood of the sacrificed animal represented the one who offered it: he was delivered from all in him that might be displeasing to God and lead to his death (Lev 17:11). Not without reason did Jesus wish to die by shedding his blood to express that he was giving his life to cleanse his people of their sins. From the Jewish sacrifices, the letter to the Hebrews draws the following lesson which was fulfilled in Jesus' passion: "there is no forgiveness of sins without the shedding of blood" (Hebrews 9:22).

We should note the frequent use of the expression "without blemish." The prophets would scold the people who did not observe this command (Mal 1:8-13). We oftentimes give God out of our surplus, and not the best of what we have.

### Chapter Outline

### Charts, Graphics and Short Doctrines

These footnotes are referenced in [Leviticus 1:1-2](#):

### Footnotes for Leviticus 1:1-2 (from the Heritage Bible)

<sup>1</sup>1:1 The tent of appointed meeting, is the tabernacle where God meets with His people. It is not the tabernacle of the congregation. David declared that the tabernacle was not for man but for God, 1Chr 29:1. The congregation never went inside the tabernacle. The tabernacle did not belong to the congregation. It belonged to God, Lev 15:31.

The people were allowed in the outer court, outside the tabernacle, but the people were never allowed inside either section of the tabernacle, the holy place, nor the holy holy place. Only God's priest was allowed into the holy place, and the head priest only was allowed into the holy holy place once a year, Ex 30:10; Lev 16:34. Otherwise the tabernacle was reserved for God. The people came only in front of the tabernacle door to meet with God, who was represented to them by His priest, and they were represented to God by the same priest. According to 1 Chr 29:1 David said that the temple was not for man, but for Jehovah God.

The true descriptive name of the tabernacle is The Tabernacle Where God Meets His People, but The Heritage Bible gives as much as possible a word for word translation, not an interpretation, which is tabernacle of appointed meeting, or tent of appointed meeting, meaning the tabernacle where God has His appointments with His people. The tabernacle is God's dwelling place among His people, where He meets with them through His priest, a picture of God's dwelling place in Christ, where in Christ we meet with the Father. In Christ the veil excluding us from the holy place and the holy of holies (holy holy place) was taken away so that we go directly to God in Christ. Sometimes the tabernacle is called mowed, the appointed meeting, Ex 25:9, sometimes ohel mowed, the tent of appointed meeting, Ex 27:21. This is the word for tent used throughout Genesis, Gen 4:20. Sometimes it is called mishkan mowed, tabernacle of appointed meeting, sometimes mishkan eduwth, the

### Footnotes for Leviticus 1:1–2 (from the Heritage Bible)

tabernacle of testimony, Ex 38:21, sometimes ohel eduwth, tent of testimony, Num 9:15, and a few times mishkan ohel mowed, the tabernacle of the tent of appointed meeting, Ex 39:32. It is also called Mishkan Yehovah, the tabernacle of Jehovah, Lev 17:4, and the ohel Yehovah, tent of Jehovah, 1 Kngs 2:28. Ohel is simply a tent. Mishkan is residence of humans, Num 16:24,27, which in many cases was also a tent, but at others a substantial building of wood and/or stone. The first mention of the tabernacle, mishkan, is Exodus 25:1-9, where God began to give Moses instructions on how to build the tabernacle. Jesus became the tabernacle of appointed meeting or temple of God when He came in flesh, and now is the temple of God where we meet God. He declared plainly that He is the temple of God, John 2:19-22, and they tried to use it as blasphemy against Him at His trial and crucifixion, Mat 26:61; 27:40. Mk 14:58; 15:29.

<sup>2a</sup> 1:2 offering, korban, meaning offering; in Greek as Corban in Mark 7:11, when people used it as an excuse for not helping their needy parents.

<sup>2b</sup> 1:2 Herd is always used of cattle, beef and milk cows. Flock always refers to sheep or goats.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These footnotes are referenced in [Leviticus 1:3–5](#):

### Footnotes for Leviticus 1:3–5 (from the Heritage Bible)

<sup>3</sup> 1:3 There are five classes of offerings instituted in the first 7 chapters of Leviticus. They are: (1) **The burnt offering**, 1:3, olah, is the offering of an animal, herd [cattle] or flock [sheep or goats] completely consumed in fire unto God, minus the skin, Lev 7:8, picturing the total offering up of the Lord Jesus for us, and picturing the total surrender of ourselves to God as Jesus did for us. (2) **The food offering**, Lev 2:1, minchah korban. Minchah originally was used of both the blood offerings and the food offerings offered by Cain and Abel, Gen 4:3, but was later used only of food offerings without blood. Its main meaning is the acknowledgment of a dependent upon a sovereign, the loyal submission of man to God, the dependent man offering to God a portion of God's abundance of vegetables, fruits, and grains. The word korban included all offerings. Minchah included only food offerings without blood. It was an expression of loyal submission and gratitude to God for His provisions. (3) **The peace offering**, 3:1, shelem, a form of the word shalom, is a thank offering for peace with God. It was an animal sacrifice, of which all three ate, God, the priest, and the soul making the offering. The offerer communed with God and his priest in the meal, as we commune with the Father, through Christ, in our sacrifices of praise and thanksgiving in an atmosphere of perfect peace, which we are to offer to God through all, Hebrews 13:15. (4) **The sin offering**, chattath, 4:3. This one word means all the following: the sin nature, the act of sin coming from the sin nature, and the guilt incurred on the head of the sinner as a result of his nature and his act. It also is the word for sin offering. We have to say sin, and then say sin offering to differentiate. God used the same word for both. Chattath also means the punishment that was placed on the sacrifice for the sin to make restitution to God for the sin. That is why the same word, sin, is used of Jesus. For God has made him sin for us, him who knew no sin, that we might become the righteousness of God in him, 2 Cor 5:21. That is why Jesus is pictured as a snake upon a pole, Num 21:8, John 3:14-15. He became the very embodiment of sin for us on the cross. The heart of the meaning of the sin offering is God's taking care of our sin problem and our sins upon the cross by transferring our sin nature and our sins to Christ Jesus. (5) **The trespass offering**, asham, 5:16. The word asham is used both for the trespass, as well as the trespass offering. It is similar to the sin offering, with this distinction, that if some restitution was to be made to God or man, the trespass offering could not be received by the priest or God until restitution had been made. If a man had not paid his tithes to God, his trespass offering for not paying the tithes when due, was not acceptable to God or the priest, until the man had brought his tithes with a 20% penalty. If he had wronged someone in whatever way, his trespass offering was not accepted until he had restored what was due, plus a 20% penalty. Lev 5:16; 6:5; 22:14; 27:13,15,19,27,31. Num 5:7. The trespass offering also covered spiritual matters, not

### Footnotes for Leviticus 1:3–5 (from the Heritage Bible)

involving money, where restitution could be made. When there was a grudge between two, his offering could not be accepted until he had made things right with his brother, Mt 5:23-24, at least as far as he could make his own part right. You cannot force others to reconcile when they will not reconcile, Romans 12:18. With these understandings, the reading of Leviticus can be more easily revealed to you by the Holy Spirit.

<sup>4a</sup> 1:4 put his hand on the head of the burnt offering. The placing of the hand of the believer on the head of the sacrifice that he brought to God symbolizes the substitution of the sacrifice for the individual soul. All his sins were transferred to the sacrifice, and the sacrifice was killed as punishment in the place of the believer. When the priest laid his hand on the sacrifice it symbolized both the substitution of the sacrifice for the soul of the believer who brought it, and it symbolized God's acceptance of the sacrifice in the place of the believer who placed it in the hands of the priest to offer to God. The laying on of the hands transfers the guilt from the believer to the sacrifice in the eyes of God, and transfers the forgiveness from God to the believer. When God's ministers lay hands on the sick for their healing, again it is substitution. It is substituting the health of the Lord Jesus for the sickness of the believer. His sickness is removed, and he receives the health of the Lord Jesus. Laying on of hands always symbolizes substitution in both directions between Man and God and God and man, and its particular meaning depends on the individual's faith and purpose for this particular laying on of hands.

<sup>4b</sup> 1:4 covering, kaphar, a covering. The first use of kaphar is Gen 6:14 where God commanded Noah to cover the ark inside and out to seal it and make it water proof. Our sins are covered and taken away from God's sight by the blood of the sacrifice of Jesus. As Noah and his family were shut up in the ark, completely covered, so that the storm of God's judgment outside could not touch them, so we are shut up and covered in Christ where the wrath of God's judgment cannot touch us. That is the meaning of the word atonement in KJV.

<sup>5a</sup> 1:5 son of the herd., ben baqar, which means a son of a cow, or son of the herd, a young bull.

<sup>5b</sup> 1:5 priest, kohen. One who officiates for God, God's official representative, the one appointed by God and qualified by God to represent Him to man, and represent man to God, the official mediator between God and man. Jesus is our eternal great (head) priest. The first time the word kohen appears in the Bible is Genesis 14:18 where Melchizedek is the priest of the most high God. Kohen appears in the Bible 741 times. Leviticus contains kohen 185 times, an average of almost seven times per chapter. Leviticus is called The Priest's Manual. Hebrews in the New Covenant is God's explanation of the meaning of the priesthood and the sacrifices.

### Chapter Outline

### Charts, Graphics and Short Doctrines

This doctrine was referenced back in **Leviticus 1:9**. The doctrine was taken from Notebook #2.

### Propitiation (by R. B. Thieme, Jr.)

#### A. Propitiation definition.

1. Propitiation is the God-ward side of the work of Christ in salvation. God the Father is satisfied with the sacrificial ministry of our Lord on the cross.
2. Propitiation is the work of Christ on the cross which deals with the integrity of God.
3. Propitiation means what our Lord did satisfied the Father. Hence, in propitiation the **justice of God** judges our sins and the integrity of God is satisfied with that judgment.
4. Propitiation frees the justice of God to immediately give anyone who believes in Christ one-half of divine integrity, the righteousness of God. This is the down payment on our salvation.
5. Salvation adjustment to the justice of God by faith in Christ frees divine justice to provide blessings for the believer at salvation. These blessings include both our logistical grace blessings and escrow blessings. The imputation of perfect righteousness at salvation means instant justification. God is justified in blessing us.
6. Divine justice must judge sinful man before divine justice is free to bless sinful man.

### Propitiation (by R. B. Thieme, Jr.)

7. When the justice of God judged our sins in Christ on the cross, both the righteousness and justice of God were propitiated. That is, the integrity of God was satisfied or expiated. Propitiation means expiation. Now that same justice of God can provide blessing without compromising any attribute of divine essence.
  8. Propitiation is the Godward side of salvation. Reconciliation is the man-ward side, and redemption is the sin-ward side.
  9. Therefore, propitiation relates directly to the integrity of God, since it is the Godward side. Propitiation means that the act of judgment satisfies the integrity of God. Romans 3:25-26 says that Jesus Christ was publicly displayed as the mercy seat, the place of the propitiation of **God's justice**. Cf. 1John 2:2, 4:10.
  10. Propitiation is the turning away of the wrath of God by the offering of Jesus Christ on the cross for our sins.
- B. Propitiation is appropriated by faith, is the basis for justification, and demonstrates the celebrityship of our Lord. Romans 3:20-28, "Because by means of the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. But now apart from the Law, the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and come short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God has publicly displayed by His blood as the mercy seat [a propitiation] through faith for a demonstration of His righteousness, because of the passing over of previously committed sins, because of the delay in judgment from God; I say for a demonstration of His righteousness at the present time, in order that He might be just and the justifier of the one who has faith in Jesus. Where then is boasting? It is excluded. By what kind of law? Of works? Definitely not, but by the law of faith. Therefore we maintain that a person is justified by faith apart from the works of the Law."

Taken from Ephesians 1140ff 9/10/89; 5/11/77; 6/9/80; 3/29/81. This is only a portion of the doctrine.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

#### Antiquities of the Jews - Book III

#### CONTAINING THE INTERVAL OF TWO YEARS.

#### FROM THE Leviticus OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

#### CHAPTER 9.

#### THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while



## Josephus' History of this Time Period

the priests receive the hides. This is the way of offering a burnt-offering.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 11, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

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It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Leviticus 1

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

#### Directions for offering up a burnt offering to God

Y<sup>e</sup>howah [lit., *He*] called unto Moses and He [lit., *YHWH*] spoke to him from the Tent of Assembly, saying,...

Jehovah called out to Moses and He said to him from the Tent of Assembly,...

"Speak to the sons of Israel and say to them, '[Any] man from among you [lit., *from you all*], when he brings an offering near to Y<sup>e</sup>howah from the livestock—from the herd or from the flock—[when] you bring your offering near [to Me]. If [this man has] a burnt offering, his offering from the herd—an unblemished male—[then] he will bring it to the entrance of the Tent of Assembly.

"Speak to the sons of Israel and tell them this: 'When anyone from your people brings an offering to Jehovah from his livestock—whether from the herd or from the flock—when any of you bring an offering near to Me. If this man has an unblemished male from the herd to bring as a burnt offering, then he will bring it right up to the entrance of the Tent of Assembly.

The man [lit., *he*] will bring it near according to his [own] free will before Y<sup>e</sup>howah.

He brings this animal before Jehovah based upon his own free will.

He will place his hand on the head of the burnt offering, and it has been accepted for him to cover over his sins [lit., *him*]. He will slaughter this bull before Y<sup>e</sup>howah.

He will then place his hand on the head of the burnt offering, and this animal will be acceptable to cover over the man's sins. Then he will slaughter the bull before Jehovah.

The sons of Aaron—the priests—will bring the blood near and they will sprinkle this blood upon the altar, [all] around [it at] the entrance to the Tent of Assembly.

The sons of Aaron, also known as priests, will bring the blood of this bull to the altar and sprinkle the blood on the altar and all around it, all of this taking place at the entrance of the Tent of Assembly.

The man [lit., *he*] will flay the burnt offering and cut it up into pieces.

The man will skin the burnt offering and then cut it up into pieces.

The sons of Aaron the priest will put fire upon the altar; and they will arrange pieces of wood on the fire. The sons of Aaron, the priests, will arrange the pieces—the head and the meat on the logs which [are] over the fire which [is] on the altar.

The sons of Aaron the priest will start a fire on the altar and arrange pieces of wood over the fire. These priests will then arrange the head and meat on the burning logs, which are on the altar.

The priest [lit., *he*] will wash its entrails and its legs with water; and he [lit., *the priest*] will cause everything to burn at the altar. [This is] a burnt offering [and] a fire offering, a soothing odor [drifting up] to Y<sup>e</sup>howah.

The priest will wash the entrails and legs of the sacrifice, and he will cause everything to be burned at the altar. This burnt offering, this fire offering, will be a soothing odor that ascends to Jehovah.

A Complete Translation of Leviticus 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Specific directions for offering up a goat or a lamb as a burnt offering to God	
And if the offering [is taken] from the flock—from the lambs or from the goats—for a burnt offering, [it must be] an unblemished male [that] he will bring near [to the altar].	If the offerer takes his offering from the flock—a lamb or a goat—to roast before God, then it must be an unblemished male that he brings near to God.
He will [first] slaughter it by the side of the altar to the north before Y <sup>e</sup> howah.	First, he will slaughter the animal along side the altar on the north side before Jehovah.
The sons of Aaron, the priests, will sprinkle the blood onto the altar all around.	The sons of Aaron, the priests, will sprinkle this blood all around the altar.
The priest [lit., <i>he</i> ] will then cut it up into pieces—with its head and with its meat—and he [lit., <i>the priest</i> ] will set [all of the animal pieces] in order over the burning logs which [are] on the altar. The priest [lit., <i>he</i> ] will also wash the entrails and the legs in the water and bring all [of this] near [to God]. He will make the burnt offering a fragrant [sacrifice]. It [will be] a fire offering, a pleasant smell to Y <sup>e</sup> howah.	The High Priest will then cut the animal up into pieces, retaining its head and all of its meat. He will arrange all of these pieces upon the burning logs which are on the altar. The High Priest will also wash in water the entrails and the legs of the animal and bring them to God. This burnt offering will become a fragrant sacrifice; it will be a pleasant smell wafting up to Jehovah from the fire.
Specific directions for offering up a dove or a pigeon as a burnt offering to God	
If [his] burnt offering—his qorban for Y <sup>e</sup> howah—[is] from a bird, he will bring his qorban from the doves or pigeons.	Some might bring a bird to be offered—like a pigeon or a dove.
The priest will bring it near to the altar and he will wring off its head. He will cause it to burn at the altar, but its blood was drained out at the side of the altar. He also will remove its crop with its plumage and he will throw it at the side of the altar towards the east at the place of ashes. He has separated it at the wings, [but] he will not divide [them].	The priest will bring the animal to the altar and wring off its head. To prepare the bird to be burned, the blood is drained out along the side of the altar; its crop and plumage will be tossed into the ashes east from the altar; and he will remove the wings from the body, but they will remain whole.
The priest causes [the offering] to be burned at the altar, upon the burning wood—a burnt offering. It [is] a fire offering, a pleasant smell to Y <sup>e</sup> howah.	Finally, the priest burns the bird parts which remain on the burning wood. This fire offering is a pleasant odor to Jehovah.
Chapter Outline	Charts, Graphics and Short Doctrines

### Doctrinal Teachers\* Who Have Taught Leviticus 1

	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1963 Dispensations series (201)	#42	Leviticus 1:1–2:16
Syndein	1976 Teens series (776)	#209–211	Leviticus 1:1–17
Keil and Delitzsch Commentary on Leviticus	<a href="http://syndein.com/leviticus.html">http://syndein.com/leviticus.html</a> <a href="https://www.gracenotes.info/leviticus/leviticus.pdf">https://www.gracenotes.info/leviticus/leviticus.pdf</a>		

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Todd Kennedy overview of Leviticus<http://www.spokanebiblechurch.com/books/leviticus>

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\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this on any available lesson.

These two graphics should be very similar; this means that the exegesis of Leviticus 1 has stayed on topic and has covered the information found in this chapter of the Word of God.

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

<sup>23</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.