

LEVITICUS 3

Written and compiled by Gary Kukis

Leviticus 3:1–17

Instructions for Making Peace Offerings to God

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.

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Leviticus 3:1–2](#)

[Leviticus 3:3–5](#)

[Leviticus 3:6–8](#)

[Leviticus 3:9–11](#)

[Leviticus 3:12–13](#)

[Leviticus 3:14–16](#)

[Leviticus 3:17](#)

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: Peace offerings of livestock, lambs and goats are described.

The Bible Summary of Leviticus 3 (in 140 characters or less): *A peace offering should be from the herd or the flock. Slaughter it at the tabernacle. The priest shall burn it on the altar as food.*¹

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 3, 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 3:

Introduction

vv.	1–5	The Instructions Concerning a Peace Offering from the Herd
vv.	6–11	The Instructions for Offering a Lamb from the Flock
vv.	12–16	The Instructions for Offering a Goat from the Flock
v.	17	A Perpetual Statute

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	Titles and/or Brief Descriptions of Leviticus 3 (by various commentators)
Introduction	Brief, but insightful observations of Leviticus 3 (various commentators)
Introduction	Fundamental Questions About Leviticus 3
Introduction	The Prequel of Leviticus 3
Introduction	
Introduction	The Principals of Leviticus 3
Introduction	The Places of Leviticus 3
Introduction	By the Numbers
Introduction	Timeline for Leviticus 3
Introduction	A Synopsis of Leviticus 3
Introduction	Outlines of Leviticus 3 (Various Commentators)
Introduction	A Synopsis of Leviticus 3 from the Summarized Bible
Introduction	The Big Picture (Leviticus 1–5)
Introduction	
Introduction	Changes—additions and subtractions (for Leviticus 3)
Introduction	
v.	
v.	

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

6
17

What About the Blood?

- [A Set of Summary Doctrines and Commentary](#)
- [Why Leviticus 3 is in the Word of God](#)
- [What We Learn from Leviticus 3](#)
- [Jesus Christ in Leviticus 3](#)
- [Shmoop Summary of Leviticus 3](#)
- [Edersheim Summarizes Leviticus 3](#)

Josephus' History of this Time Period
A Complete Translation of Leviticus 3
Doctrinal Teachers Who Have Taught Leviticus 3
Word Cloud from a Reasonably Literal Paraphrase of Leviticus 3
Word Cloud from Exegesis of Leviticus 3

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

Doctrines Covered or Alluded To

Additional doctrines and links are found in [Definition of Terms](#) below.

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

Many who read and study this chapter are 1st or 2nd 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

**Adam's Sin;
Adam's Original
Sin; Adam's
imputed sin**

All people have Adam's original sin imputed to the sin nature from birth, as the sin nature is the natural home or target for the sin nature. This is also known as *original sin* (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. It is imputed to us; to our sin nature. As a result, all children are born condemned by God, from the first breath. This is the sin which condemns the unbeliever.

**Angel, Angels,
Elect Angels,
Demons and
Fallen Angels**

Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels (also known as *demons*). They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the *elect angels*. We do not know exactly what their future is, apart from them spending eternity with God. See the **Angelic Conflict** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**Blood of Christ;
Blood of Jesus;
Blood of our Lord**

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	
The Christian Life; the Christian Way of Life	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 Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
The Cross; the Cross of Christ; the Roman Cross; the Crucifixion	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 <i>T</i> . 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).
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) <i>Rebound</i> (Kukis).
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.
Old Sin Nature; Sin Nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)

² You will have to do a search on this page.

Definition of Terms	
Priest, Priests, Priesthood	<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 Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Rebound (Restoration to fellowship with God)	<p>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 Doctrine of Rebound (HTML) (PDF) (WPD).</p>
Reconciliation, Reconcile	<p>Reconciliation means that we are reconciled to God or made right with God. We are separated from God because we have a sin nature, the imputation of Adam's original sin, and we have committed personal sins. If these three things are properly dealt with, so that God's essence is not compromised, then we are able to be reconciled to God. Grace Notes (HTML); Maranatha Church (PDF); Grace Church of Baytown (PDF).</p>
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Scar tissue	<p>Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i>. See (Bible News) (Robert R. McLaughlin) (Makarios) (Grace Notes)</p>
Spiritual Death, Spiritually dead	<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. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).</p>

Definition of Terms	
Spiritual Life, Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
The Tabernacle, Tent of Meeting, Tent of Assembly	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived 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 st 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 Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
Type, Antitype, Typical, Typology, Typological	<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).³ Typological, an adjective, is, of or relating to typology or types. See the Doctrine of Typology (HTML) (PDF) (WPD).</i>
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

An Introduction to Leviticus 3

Introduction: God began speaking to Moses in the **Tent of Meeting** in Leviticus 1:1; and the directives of God are continued here in Leviticus 3.

The words *peace offering* occur 4x in this chapter (and five more times total in the remainder of the Bible—which occurrences are only found in Leviticus and Numbers). Nearly all of the time that we find the word *peace* in the Bible, it refers to the peace between God and man. We are naturally at war with God; or naturally in rebellion against God. We are born that way; and we make such choices throughout our lives (choices to be against God). God establishes peace between Himself and man through Jesus Christ our Savior. The sacrifices in this chapter illustrate or emphasize this peace.

It is again my intent to keep the commentary reasonably brief in this chapter.

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

Charts, Maps and Short Doctrines

Charts, Maps and Short Doctrines

Charts, Graphics and Short Doctrines

Charts, Graphics and Short Doctrines

Commentary

The Principals of Leviticus 3

Characters	Commentary
Chapter Outline	Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Leviticus 3

Place	Description
Chapter Outline	Charts, Graphics and Short Doctrines

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 3:

A Synopsis of Leviticus 3

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](#)

Outlines of Leviticus 3 (Various Commentators)

Kretzmann's Commentary:⁴

Verses 1-5

Of the Herd

Verses 6-11

Of the Flock

Verses 12-17

Of Goats

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Some of the passages are included below, using the ESV; capitalized.

A Synopsis of Leviticus 3 from the Summarized Bible

Contents:	Peace offering laws.
Characters:	God, Moses, Aaron's sons.
Conclusion:	In Christ, God and the sinner meet in peace. God is propitiated and the sinner reconciled; both alike satisfied with Christ's work. "He is our peace."
Key Word:	Peace offering, Leviticus 3:1.
Strong Verses:	Leviticus 3:2. <i>And he shall lay his hand on the head of his offering and kill it at the entrance of the tent of meeting, and Aaron's sons the priests shall throw the blood against the sides of the altar.</i>
Striking Facts:	Details of the peace offering bring out the thought of fellowship, hence the peace offering is set forth as affording food for the priests, (Leviticus 7:31-34).

⁴ From <https://www.studydrive.org/commentaries/eng/kpc/leviticus-3.html> accessed February 20, 2024.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 3.

[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.	
Leviticus 1	Large livestock burnt offering; burnt offering from the flock of lambs or goats; burnt offering of birds.
Leviticus 2	The grain offering to be offered with the meat offerings.
Leviticus 3	Peace offering from the heard; peace offering from the flock.
Leviticus 4	Offerings for unknown sins.
Leviticus 5a	Trespass offerings.
Leviticus 5b	Guilt offerings.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Leviticus 3): 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.

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

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 Instructions Concerning a Peace Offering from the Herd

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 if a sacrificial peace offering [is] his qorban, if from the herd he is bringing near—whether a male or a female, blameless—he will bring him near to faces of Y^ehowah. And he has laid his hand upon a head of his qorban; and he has slaughtered him [at] an opening of a Tent of Assembly. And have sprinkled, sons of Aaron, the priests, the blood upon the altar all around.

Leviticus
3:1–2

Kukis mostly literal translation:

If his qorban [= *oblation*] [is to be] a sacrificial peace offering [and] if he is bringing near from the herd—whether male or female—[it must be] perfect. He will bring it near before Y^ehowah. Then he will lay his hand upon the head of his qorban—and he will slaughter it at the opening of the Tent of Assembly. Afterwards [lit., *and*], the sons of Aaron, the priests, will splatter the blood onto the altar [and] all around [it].

Kukis not-so-literal paraphrase:

If his offering is a sacrificial animal brought near to Jehovah as a peace offering, it will be taken from the herd, either male or female; perfect. He will lay his hand on the head of the animal and slaughter it right at the opening of the Tent of Assembly. Afterwards, Aaron's sons, acting as priests, will splatter its blood all around the altar.

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 translation⁵; 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

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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.

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 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 if a sacrificial peace offering [is] his qorban, if from the herd he is bringing near—whether a male or a female, blameless—he will bring him near to faces of Y ^e howah. And he has laid his hand upon a head of his qorban; and he has slaughtered him [at] an opening of a Tent of Assembly. And have sprinkled, sons of Aaron, the priests, the blood upon the altar all around.
Dead Sea Scrolls Targum (Onkelos)	. If his offering is a peace [sacred]-offering; if his offering is of cattle [whether] male or female; he shall bring it unblemished before Adonoy. He shall lay his hand on the head of his offering and slaughter it at the entrance of the Tent of Meeting. The sons of Aharon, the kohanim, will sprinkle the blood all around the altar. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And if his oblation be of the sanctified victims,[3] if from thy cattle he offer, whether male or female, he shall offer it perfect. And he shall lay his right hand firmly on the head of his oblation, and the slayer shall kill it at the door of the tabernacle of ordinance, and the priests the sons of Aharon shall sprinkle the blood upon the altar round about. [3] Peace offerings. See Glossary.
Douay-Rheims 1899 (Amer.)	And if his oblation be a sacrifice of peace offerings, and he will offer of the herd, whether male or female: he shall offer them without blemish before the Lord. And he shall lay his hand upon the head of his victim, which shall be slain in the entry of the tabernacle of the testimony: and the sons of Aaron the priests shall pour the blood round about upon the altar.
Aramaic ESV of Peshitta	"If his offering is a sacrifice of peace offerings; if he offers it from the herd, whether male or female, he shall offer it without blemish before Mar-Yah. He shall lay his hand on the head of his offering, and kill it at the door of the Tabernacle: and Aaron's sons, the priests shall sprinkle the blood around on the altar.
Lamsa's Peshitta (Syriac)	"And if he is offering his offering as a peace sacrifice, if from oxen, male or female, he shall offer it before LORD JEHOVAH without blemish. 2And he shall place his hand on the head of his offering and shall kill it in the doorway of the Time Tabernacle, and the Priests, the sons of Ahron, shall sprinkle the blood on the altar as a circle.
Samaritan Pentateuch	And if his oblation [be] a sacrifice of peace offering, if he offer [it] of the herd; whether [it be] a male or female, he shall offer it without blemish before the LORD. And he shall lay his hand upon the head of his offering, and kill it [at] the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.
Updated Brenton (Greek) ⁶	And if his gift to the Lord be a peace-offering, if he should bring it of the oxen, whether it be male or whether it be female, he shall bring it unblemished before the Lord. And he shall lay his hands on the head of the gift, and shall slay it before the Lord, by the doors of the tabernacle of witness. And the priests the sons of Aaron shall pour the blood on the altar of burnt offerings round about.

Significant differences:

In the translations below, you will notice that some have a single quotation mark ("X) and some have a pair of quotation marks (" 'X). The idea here is, God is speaking, but Moses will later speak these words to the people (or, to the priests). That is where the double quotation marks come from.

⁶ I am using the Complete Apostles Bible, available through e-sword.

Limited Vocabulary Translations:⁷

Bible in Basic English	And if his offering is given for a peace-offering; if he gives of the herd, male or female, let him give it without any mark on it, before the Lord. And he is to put his hand on the head of his offering and put it to death at the door of the Tent of meeting; and Aaron's sons, the priests, are to put some of the blood on and round the altar.
Easy English	Moses tells Israel's people what to do with their gifts for the Lord A person might want to give a friendship offering to the Lord. He must take a perfect animal from his group of animals. The animal can be male or female. The person must put his hand on the animal's head. Then he must kill it at the door of the Tent of Meeting. Aaron's sons the priests will throw the blood onto the sides of the altar.
Easy-to-Read Version–2008	"If you offer one of your cattle as a fellowship offering, it can be a bull or a cow. But the animal you offer to the LORD must have nothing wrong with it. You must put your hand on the animal's head and kill the animal at the entrance of the Meeting Tent. Then Aaron's sons, the priests, will splash the blood on all four sides of the altar.
God's Word™	The LORD continued, "If your sacrifice is a fellowship offering of cattle in the LORD'S presence, it must be a male or female animal that has no defects. Place your hand on the animal's head. Then slaughter it at the entrance to the tent of meeting. Then Aaron's sons, the priests, will throw the blood against the altar on all sides.
Good News Bible (TEV)	When any of you offer one of your cattle as a fellowship offering, it is to be a bull or a cow without any defects. You shall put your hand on the head of the animal and kill it at the entrance of the Tent of the LORD's presence. The Aaronite priests shall throw the blood against all four sides of the altar and present the following parts of the animal as a food offering to the LORD: all the fat on the internal organs, the kidneys and the fat on them, and the best part of the liver. Vv. 3–4 are included for context.
The Message	The Peace-Offering "If your offering is a Peace-Offering and you present an animal from the herd, either male or female, it must be an animal without any defect. Lay your hand on the head of your offering and slaughter it at the entrance of the Tent of Meeting. Aaron's sons, the priests, will throw the blood on all sides of the Altar.
NIRV	Rules for Friendship Offerings “ Suppose someone brings a friendship offering. If they offer an animal from the herd, it can be either male or female. It must not have any flaws. They must offer it in the sight of the Lord. They must place their hand on the animal's head. It must be killed at the entrance to the tent of meeting. Then the priests in Aaron's family line must splash the blood against the sides of the altar.

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

Casual English Bible	<i>Leviticus 3</i> How to sacrifice a peace offering What to burn When you sacrifice a male or female animal as a peace offering, [1] make sure there's nothing wrong with it. No defects allowed. 2Rest your hand on the animal's head. [2] Then kill the animal near the Meeting Tent entrance. Aaron's sons the priests will splash some of the animal's blood around all four sides of the altar.
----------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

⁷ 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.

¹3:1 A peace offering is one of several prescribed offerings in Jewish tradition. When Jewish people wanted to give thanks to God for something, such as good health or safety, they would sacrifice a sheep, goat, cow, or bull. They would burn part of the animal, including the kidneys and fat covering the intestines. They would eat the rest in celebration, often with family and friends. It takes a fair number of hungry people to eat a cow. But people were eager to eat meat because it was rare in Bible times for common folks to eat meat, many Bible scholars say.

²3:2 “When you do this, the LORD will accept your offering. This sacrifice atones for your sins and puts you on good terms with God” (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.

When you offer sacrifices to ask my blessing, you may offer either a bull or a cow, but there must be nothing wrong with the animal. Lead it to the entrance of the sacred tent, lay your hand on its head, and have it killed there. A priest from Aaron’s family will splatter its blood against the four sides of the altar.

The Living Bible

“When anyone wants to give an offering of thanksgiving to the Lord, he may use either a bull or a cow, but the animal must be entirely without defect if it is to be offered to the Lord! The man who brings the animal shall lay his hand upon its head and kill it at the door of the Tabernacle. A portion of v. 2 will be placed with the next passage for context.

New Berkeley Version
New Life Version

Peace Gifts

‘If this gift given on the altar is a peace gift taken from the herd, male or female, he should give one to the Lord that is perfect. He will lay his hand on the head of his gift, and kill it at the door of the meeting tent. Aaron’s sons, the religious leaders, will put the blood around on the altar.

New Living Translation

Procedures for the Peace Offering

“If you present an animal from the herd as a peace offering to the Lord, it may be a male or a female, but it must have no defects. Lay your hand on the animal’s head, and slaughter it at the entrance of the Tabernacle. [Hebrew *Tent of Meeting*; also in 3:8, 13.] Then Aaron’s sons, the priests, will splatter its blood against all sides of the altar.

Unfolding Bible (simplified)⁸

When you offer to Yahweh an animal to promise friendship with him, you may bring a bull or a cow from your herd of cattle, but what you present to Yahweh must be an animal that has no defects. You must bring the animal to the entrance to the sacred tent. You must lay your hands on its head. Then you must slaughter it and catch some of its blood in a bowl. Then one of Aaron’s sons, one of the priests, will sprinkle the blood against all sides of the altar.

Partially literal and partially paraphrased translations:

American English Bible

‘If the gift to **Jehovah** is to be a peace offering and it is selected from among your cattle, it can be a male or a female, but it must be perfect to bring it before Him. The [person] must put his hands on the head of the gift and they must slaughter it before Jehovah next to the entrance to the Tent of Proofs.

⁸ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

Then the Priests (the sons of Aaron) must pour the blood on and around the Altar of burnt offerings. Their **footnote** on the *Tent of Proofs* has been placed in the **Addendum** for quick access.

Beck's American Translation
Common English Bible

The well-being sacrifice

If the offering is a communal sacrifice of well-being,[a] the one who offers the herd animal—whether it is male or female—must present a flawless specimen before the Lord. You must press your hand on the head of the offering and slaughter it at the meeting tent's entrance. Aaron's sons the priests will toss the blood against every side of the altar.

New Advent (Knox) Bible

The man who would make a welcome-offering[1] of cattle, must bring to the Lord a beast without blemish, bullock or heifer as he will. He is to lay his hand on the head of the victim, and it is to be immolated at the entrance of the tabernacle that bears record of me, the priests who represent Aaron's family pouring its blood about the altar.

[1] 'A welcome-offering'; literally, in the Latin, 'an offering of things that make peace'. The Hebrew text is understood by some as implying a sacrifice made for the 'peace', that is, welfare, of the worshipper; by others as implying thanksgiving. But the implication seems to be that of friendship; the sacrifices thus described were distinguished from others by the fact that the worshipper himself shared the sacrificial meal, as if by way of hospitality, instead of devoting all to the service of the sanctuary.

Translation for Translators

The fellowship offering

"Also tell the people, 'When the offering that you bring to Yahweh is to maintain good fellowship with him, you may bring a bull or a cow from your herd of cattle, but what you present to Yahweh must be an animal that has no defects. You must bring the animal to the entrance to the Sacred Tent. You must lay your hands on its head. Then you must slaughter it and drain some of its blood in a bowl. Then one of Aaron's sons, one of the priests, will sprinkle the blood against all sides of the altar.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible

"But if anyone offers a thank-offering, let it be offered from the herd;—only a perfect spotless male may be offered to the EVER-LIVING. and he shall lay his hand upon the head of his offering, and slay it at the door of the Hall of Assembly, and the sons of Aaron, the priest, shall sprinkle some of the blood around upon the altar.

International Standard V

Peace Offerings

"If someone's [Lit. his] offering is a peace offering [Or sacrifice of peace] from the cattle, the presenter [The Heb. lacks presenter, and so throughout the chapter] is to offer it without defects, whether the animal [Lit. whether it] is male or female. They are to be brought to the Lord. Then the presenter is to lay his hand on the head of the offering and slaughter it at the entrance of the Tent of Meeting. After this, Aaron's sons, the priests, are to sprinkle the blood on and around the altar.

Urim-Thummim Version

And if his offering were a sacrifice of Peace- Offering, if he presents it from the herd, whether it's a male or female, he will present it without blemish before YHWH. He will lay his hand on the head of his offering and slaughter it at the door of the Tabernacle at the Appointed Place, and Aaron's sons, the priests, will sprinkle the blood upon the Altar all around.

Wikipedia Bible Project

And if a payment rendering is his sacrifice, if from the cattle he sacrifices, whether a male or a female, plain will he sacrifice it to us before Yahweh. And he rested his hand on the head of his offering, and he slaughtered it, the entrance of the tent of events, and the sons of Aaron, the priests, threw the blood on the altar around.

Catholic Bibles (those having the imprimatur):**Christian Community (1988) The peace offering**

If anyone offers a peace sacrifice, offering from his cattle, male or female, what ever he offers before Yahweh must be without any defect. He is to lay his hand on the victim's head and kill it at the entrance to the Tent of Meeting. Then the sons of Aaron, the priests, shall pour out the blood on the sides of the altar. 7:11; 19:5-8; 22:21

The Heritage Bible

And if his offering is a sacrifice¹ of peace offering, and he brings it near out of the herd, whether it is male or female, he shall bring it near without blemish before the face of Jehovah.

And he shall take hold with his hand on the head of his offering, and kill it at the door of the tent of appointed meeting; and Aaron's sons, the priests, shall sprinkle the blood upon the altar all around.

¹ **3:1 sacrifice**, zebach, means the slaughter of an animal or bird to sacrifice it and its blood as a picture of covering for sin.

New American Bible(2011)⁹**Communion Sacrifices.**

* ^a If a person's offering is a communion sacrifice, if it is brought from the herd, be it a male or a female animal, it must be presented without blemish^b before the LORD.

The one offering it shall lay a hand on the head^c of the offering. It shall then be slaughtered at the entrance of the tent of meeting. Aaron's sons, the priests, shall splash its blood on all the sides of the altar.

* [3:1] The exact meaning of Hebrew shelamim, "communion sacrifice," is not clear. It has also been rendered "gift," "(re)payment," "peace," "well-being," or "covenant" offering. This offering may be brought for a vow or voluntary offering (cf. 22:21). A distinct version of the communion sacrifice is the thanksgiving offering (7:11–15 vis-à-vis vv. 16–18).

a. [3:1] Lv 7:11–36.

b. [3:1] Lv 22:21.

c. [3:2] Lv 1:4.

The Catholic Bible

Peace Offerings.^[a] "If the offering is a peace offering, if someone offers a young cow, whether it be male or female, it is to be without defect. He shall offer it to the Lord. He shall lay his hand on the head of the offering and slay it at the entrance to the meeting tent. The sons of Aaron, the priests, shall sprinkle its blood around the altar.

[a] The fat and the blood, which were connected with the mystery of life, were reserved for the Lord, the absolute master of life itself; the better morsels were reserved for the priests, and the remainder was taken by the offerer to be eaten by his family. By means of this sacred meal, the believer entered into a communion with the divinity; the sacrifice was therefore called a peace offering. It could be offered either in thanksgiving or in petition. This kind of sacrifice was celebrated on every sacred solemnity.

NRSV (Anglicized Cath. Ed.) Offerings of Well-Being

If the offering is a sacrifice of well-being, if you offer an animal of the herd, whether male or female, you shall offer one without blemish before the Lord. You shall lay your hand on the head of the offering and slaughter it at the entrance of the tent of meeting; and Aaron's sons the priests shall dash the blood against all sides of the altar.

Revised English Bible–1989

If someone's offering is a shared-offering from the cattle, whether a male or a female, what he presents before the LORD must be without blemish. He must lay

⁹ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

his hand on the head of the victim and slaughter it at the entrance to the Tent of Meeting. The Aaronite priests must fling the blood against the sides of the altar.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(iv) “If his offering is a sacrifice of peace offerings, then, if he offers before <i>ADONAI</i> an animal from the herd, then, no matter whether it is male or female, it must be without defect. He is to lay his hand on the head of his offering and slaughter it at the entrance to the tent of meeting; and the sons of Aharon, the <i>cohanim</i> , are to splash the blood against all sides of the altar.
Hebraic Roots Bible	And if his offering is a sacrifice of peace offering, if he is offering it from the herd, whether male or female, without blemish, he shall bring it near before the face of YAHWEH. And he shall lay his hand on the head of his offering and slaughter it at the opening of the tent of the congregation. And the sons of Aaron, the priests, shall sprinkle the blood on the altar all around.
Israeli Authorized Version	And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before YH . And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aharon's sons the kohanim shall sprinkle the blood upon the altar round about.
Kaplan Translation	[9. Peace Offerings of Cattle] If one's sacrifice is a peace offering' 5 ' and it is from the cattle, he may offer either an unblemished male or an unblemished female before God. He shall press his hands on the head of the sacrifice, and have it slaughtered at the entrance of the Communion Tent. The priests who are Aaron's descendants shall dash its blood on all sides of the altar. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions. 3:1 peace offering. Shelamim in Hebrew, shelem in the singular (Amos 5:22). See Exodus 24:5. From the word shalom , meaning peace. Or, “fellowship offering” (Sifra\ Radak, Sherashim', HaKethav VeHaKabbalah), “repayment offering” (Rashbam; HaKethav VeHaKabbalah), or “perfection offering” (Ibnjanach). Some say that it is the “offering of a whole person” since it is not brought for sin (Ramban; Lekach Tov; Midrash HaGadol; HaKethav VeHaKabbalah).
The Scriptures–2009	'And if that which he presents is a slaughtering of peace offerings, if he is bringing it of the herd, whether male or female, he brings a perfect one before יהוה. 'And he shall lay his hand on the head of his offering, and slay it at the door of the Tent of Appointment. And the sons of Aharon, the priests, shall sprinkle the blood on the slaughter-place all around.

Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible ¹⁰	AND IF HIS GIFT TO JESUS BE A PEACE-OFFERING, IF HE SHOULD BRING IT OF THE OXEN, WHETHER IT BE MALE OR WHETHER IT BE FEMALE, HE SHALL BRING IT UNBLEMISHED BEFORE JESUS. AND HE SHALL LAY HIS HANDS ON THE HEAD OF THE GIFT, AND SHALL SLAY IT BEFORE JESUS, BY THE DOORS OF THE TABERNACLE OF WITNESS. AND THE PRIESTS THE SONS OF AARON SHALL POUR THE BLOOD ON THE ALTAR OF BURNT-OFFERINGS ROUND ABOUT.
Awful Scroll Bible	An offering that is a sacrifice of a peace offering, of that offered from the large cattle, a male or female was to be brought near, consummate, turned before Sustains To Become

¹⁰ The A&O Bible follows the Greek text.

Concordant Literal Version	<p>He is to have rested his hand upon the head of his offering, and is to have slaughtered it, at the opening of the tent of the appointed place; and a son of Aaron, a priest, is to have sprinkled of the blood on the altar on around.</p> <p>If his approach present is a sacrifice of peace offerings, if from the herd he is bringing it near, whether male or female, a flawless one is it which he shall bring near before Yahweh.</p> <p>He will support his hand on the head of his approach present and slay it at the opening of the tent of appointment. And the sons of Aaron, the priests, will sprinkle the blood against the altar round about.</p>
exeGesés companion Bible	<p><u>SHELAMIM QORBANS</u></p> <p>And if his qorban is a sacrifice of shelamim, if he oblates it from the oxen - whether male or female, he oblates it integrious at the face of Yah Veh. And he props his hand on the head of his qorban and slaughters it at the opening of the tent of the congregation: and the sons of Aharon the priests sprinkle the blood on the sacrifice altar all around:...</p>
Orthodox Jewish Bible	<p>And if his korban be a zevach of shelamim, if he offer it of the herd; whether it be a zachar or nekevah, he shall offer it tamim (without blemish) before Hashem. And he shall lay his hand upon the head of his korban, and slaughter (shachat) it at the entrance of the Ohel Mo'ed; and Aharon's Banim the kohanim shall sprinkle the dahm upon the Mizbe'ach around.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>The Law of Peace Offerings</p> <p>'If a man's offering is a sacrifice of peace offerings, if he offers an animal from the herd, whether male or female, he shall offer it without blemish before the Lord. He shall lay his hand on the head of his offering [transferring symbolically his guilt to the sacrifice] and kill it at the doorway of the Tent of Meeting; and Aaron's sons the priests shall sprinkle the blood around on the altar.</p>
The Expanded Bible	<p>The Fellowship Offering</p> <p>“If a person's ·fellowship [or peace; well-being] offering [^Cdemonstrated fellowship because the meat was to be eaten by the worshipers] to the Lord is from the herd, it may be a male or female, but it must ·have nothing wrong with it [be unblemished]. The person must ·put [lay] his hand on the animal's head [1:4] and ·kill [slaughter] it at the entrance to the Meeting Tent. Then Aaron's sons, the priests, must ·sprinkle [dash] the blood on all sides of the altar.</p>
Kretzmann's Commentary	<p>Verses 1-5</p> <p>Of the Herd</p> <p>And if his oblation be a sacrifice of peace-offering, if he offer it of the herd, whether it be a male or female, he shall offer it without blemish before the Lord. The designation "peace-offering" seems to have been the more general term, for these sacrifices included also the thank-offerings and the salvation-offerings. Another division is that into thanksgiving, vow, and free-will offerings, Leviticus 7:11-18. Some peace-offerings were made in times of distress, the idea associated with them being that of supplication for divine help, Judges 20:26; Judges 21:4; 1 Samuel 13:9; 2 Samuel 14:25.</p> <p>And he shall lay his hand upon the head of his offering, in the act which declared the animal to be the substitute for the worshiper in the sacrifice, and kill it at the door of the Tabernacle of the Congregation; and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about, for the purpose of atonement.</p>

Lexham English Bible

Laws for Fellowship Offerings

" 'Now if [Or "And if"] his offering is a sacrifice of fellowship offering, if he brings it from the cattle, [Or "the herd"] whether male or female, he must bring it without defect before Yahweh. He [Or "And he"] must lay his hand on the head of his offering and slaughter it at the entrance of the tent of assembly, and Aaron's sons shall sprinkle the blood on the altar all around.

Syndein/Thieme

{Leviticus 3 - 3rd Offering - The Peace Offering - Doctrine of Reconciliation (see also Levitical feasts in Chapter 23 - Passover, Firstfruits, Unleavened Breads, Pentecost, Feast of the Trumpets, Atonement and Tabernacle).}

"And if his oblation/offering {qorban-means to 'draw near'} . . . {be} a sacrifice of the peaces {shelem - plural} offering."

{Note: 'Peaces' is plural here. It is the removal of barrier between God and sinful Man - doctrine of Reconciliation and RBT says another type of reconciliation refers to the two deaths of Christ on the cross.}

{Verses 1b-16 Categories of the Peace Offerings}

{Verse 1b-5: Bull Peace Offering}

"If he offer it from the herd {a bullock/bull at this time referred to either a male or female - until this time in Leviticus, the offering was male because Jesus Christ was male - now we are moving to after the cross - doctrine of the Propitiation of God the Father. Man is reconciled to God (only the offending party is said to be reconciled to the One offended)); whether it be a male or female {the male is active obedience to the Plan of God by Jesus - His positive volition; the female represents passive obedience by Christ in receiving our sins - goes back to Eve who was deceived in her sin - she was passive in her sin where Adam knew exactly what he was doing when he sinned - his sin was active. Man is Active, woman passive (receptive)}} he shall keep on being caused to offer it/ 'draw near through the offering' {qarab} without blemish before Jehovah/God."

"And he {the one offering} shall lay his hand upon the head of his offering {where he confesses his sins to God not the priest or the thousands watching his sins are between him and God - no one else's business}, and kill it at the door of the tabernacle of the congregation

{sins are transferred to the bull in the analogy and judged - this is a teaching tool showing what would happen to the Messiah on the wood/cross - the brazen cross was outside near the door - so others could see and learn (the golden altar was inside but that represented prayer)}.

And Aaron's sons, the priests, shall sprinkle the blood upon the altar round about {again the blood represents the spiritual death of Christ on the cross}.

The Voice

Eternal One: Any time one of you presents a sacrifice from the herd as a peace offering, you must offer only an unblemished cow or bull before Me.

In Leviticus there are many kinds of sacrifices. Some celebrate God's covenant with His people. Some atone for sin. The peace offering is a meal in which the worshiper, his family, and the priests all participate. Some parts of the animal become part of the fire-offering. The rest is eaten by the priests and people. In a sense, God, the priests, and the worshipers all share a common meal.

Eternal One: You will put your hand on the animal's head and slaughter it at the entrance of the congregation tent. Aaron's sons, the priests, will splatter its blood against the sides of the altar.

Bible Translations with Many Footnotes:

The Complete Tanach¹¹

If his sacrifice is a peace offering, if he brings it from cattle, whether male or female, unblemished he shall bring it before the Lord.

peace-offering: Heb. שְׁלָמִים. [So named] because they instill peace (שְׁלֵוֹ) in the world. Another explanation: [They are called שְׁלָמִים because they bring about harmony (שְׁלֵוֹ) , [since some portions of the sacrifice go] to the altar, to the Kohanim, and to the owner [of the sacrifice]. — [Torath Kohanim 3:156]

And he shall lean his hand [forcefully] upon the head of his sacrifice and slaughter it at the entrance of the Tent of Meeting. And Aaron's descendants, the kohanim, shall dash the blood upon the altar, around.

NET Bible®

Peace Offering Regulations: Animal from the Herd

“Now if his offering is a peace offering sacrifice,¹ if he presents an offering from the herd, he must present before the Lord a flawless male or a female.² He must lay his hand on the head of his offering and slaughter it at the entrance of the Meeting Tent, and the sons of Aaron, the priests, must splash the blood against the altar's sides.³

^{1sn} The peace offering sacrifice primarily enacted and practiced communion between God and man (and between the people of God). This was illustrated by the fact that the fat parts of the animal were consumed on the altar of the Lord but the meat was consumed by the worshipers in a meal before God. This is the only kind of offering in which common worshipers partook of the meat of the animal. When there was a series of offerings that included a peace offering (see, e.g., Lev 9:8-21, sin offerings, burnt offerings, and afterward the peace offerings in vv. 18-21), the peace offering was always offered last because it expressed the fact that all was well between God and his worshiper(s). There were various kinds of peace offerings, depending on the worship intended on the specific occasion. The “thank offering” expressed thanksgiving (e.g., Lev 7:11-15; 22:29-30), the “votive offering” fulfilled a vow (e.g., Lev 7:16-18; 22:21-25), and the “freewill offering” was offered as an expression of devotion and praise to God (e.g., Lev 7:16-18; 22:21-25). The so-called “ordination offering” was also a kind of peace offering that was used to consecrate the priests at their ordination (e.g., Exod 29:19-34; Lev 7:37; 8:22-32). See R. E. Averbeck, NIDOTTE 1:1066-73 and 4:135-43.

^{2tn} Heb “if a male if a female, perfect he shall present it before the Lord.” The “or” in the present translation (and most other English versions) is not present in the Hebrew text here, but see v. 6 below.

^{3tn} See the remarks on Lev 1:3-5 above for some of the details of translation here.

Rotherham's *Emphasized B.*

Chapter 3.

iii. The Peace-offering.

a. Of the Herd.

But ≤if <a peace-offering> be his oblation≥ ≤if <of the herd> ||he himself|| be bringing near,— whether male or female≥ <without defect> shall he bring it near, before Yahweh. Then shall he lean his hand upon the head of his oblation, and slay it at the entrance of the tent of meeting,—and the sons of Aaron, the priests, shall dash^a the blood against the altar, round about.

^a Cp. chap. i. 5.

Literal, almost word-for-word, renderings:

Charles Thomson OT¹²

And if his gift to the Lord be a sacrifice of thanks giving, and he bring it from the herd, whether it be a male or a female, he shall bring it without blemish before the Lord and shall lay his hands on the head of the gift and kill it before the Lord at the

¹¹ Also know 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](#).

¹² Thompson's translation follows the Greek text.

Legacy Standard Bible	doors of the tabernacle of the testimony. And the sons of Aaron, the priests shall pour the blood on the altar of whole burnt offerings round about:...
Literal Standard Version	The Statutes of Peace Offerings 'Now if his offering is a sacrifice of peace offerings, if he is going to bring near one from the herd, whether male or female, he shall bring it near without blemish before Yahweh. Then he shall lay his hand on the head of his offering and slaughter it at the doorway of the tent of meeting, and Aaron's sons the priests shall splash the blood around on the altar.
New European Version	Regulations about Peace Offerings 'If his offering is a sacrifice of peace offerings; if he offers it from the herd, whether male or female, he shall offer it without blemish before Yahweh. He shall lay his hand on the head of his offering, and kill it at the door of the Tent of Meeting: and Aaron's sons, the priests shall sprinkle the blood around on the altar.
New King James Version	The Peace Offering 'When his offering is a sacrifice of a peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish [<i>imperfection or defect</i>] before the Lord. And he shall lay his hand on the head of his offering, and kill it at the door of the tabernacle of meeting; and Aaron's sons, the priests, shall sprinkle the blood all around on the altar.
Revised Mechanical Trans.	...and if his donation is a sacrifice of offerings of restitution, if he is bringing near from the cattle, if a male or a female, a whole one, he will bring him near to the face of YHWH, and he will support his hand upon the head of his donation and he will slay him at the opening of the appointed tent, and the sons of Aharon, the administrators, will sprinkle the blood upon the altar all around,...
Young's Updated LT	"And if his offering is a sacrifice of peace-offerings, if out of the herd he is bringing near, whether male or female, a perfect one he does bring near before Jehovah, and he has laid his hand on the head of his offering, and has slaughtered it at the opening of the tent of meeting, and sons of Aaron, the priests, have sprinkled the blood on the altar round about.

The gist of this passage: The peace offering taken from the livestock is discussed.
1-2

Leviticus 3:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</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

Leviticus 3:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zebach (זָבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שָׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023
qorbân/qurbân (וֶבֶרֶק/וֶבֶרֶק) [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 rd person masculine singular suffix	Strong's #7133 BDB #898–899

Translation: If his qorban [= oblation] [is to be] a sacrificial peace offering...

The key word here is shelem (שָׁלֵם) [pronounced SHEH-lem] and it means, *peace-offerings, sacrifice for alliance or friendship*. Strong's #8002 BDB #1023. When peace is established between two entities, there can be many results. There could exist an uneasy tension between them (such as between North Korean and South Korea); or there can be a great alliance and friendship, as between the United States and England (it was not always this way!). So these other meanings, such as a *sacrifice for alliance or friendship* simply describe just how far our friendship with God can go. Abraham was called *the friend of God*. That is a close relationship. Or the relationship may be described as *saved by the blood, but not any more than that*.

The peace established is between man and God on the basis of what Jesus did for us on **the cross**. Such sacrifices look forward to such a peace being established. These sacrifices are known as **types**; and they are fulfilled in the **antitype** of Jesus and what He did for us on the cross.

Leviticus 3:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'îm (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
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
hûw' (הוּא) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Leviticus 3:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	causing to approach, bringing [drawing] near, bringing, offering; bringing together; causing to withdraw, removing	Hiphil participle	Strong #7126 BDB #897

Translation: ...[and] if he is bringing near from the herd...

Also, let's say that this animal is taken from the herd, meaning that this is a large animal, like a bull or an ox.

Leviticus 3:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîm (אִם) [pronounced eem]	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)	primarily an hypothetical particle	Strong's #518 BDB #49
When this particle ʾîm (אִם) [pronounced eem] is found twice (as it is here), it can be translated, ...whether...or...			
zâkâr (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
ʾîm (אִם) [pronounced eem]	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)	primarily an hypothetical particle	Strong's #518 BDB #49
When this particle ʾîm (אִם) [pronounced eem] is found twice (as it is here), it can be translated, ...whether...or...			
n ^e qêbâh (נֶקֶבָה) [pronounced n ^e -kay ^b -AW]	female in contrast to male; woman, female [woman, child animal]	feminine singular noun:	Strong's #5347 BDB #666
tâmîym (תָּמִיִּם) [pronounced taw-MEEM]	complete, whole, entire, sufficient, without blemish	masculine singular adjective	Strong's #8549 BDB #1071

The full set of BDB meanings are: 1) complete, whole, entire, sound; 1a) complete, whole, entire; 1b) whole, sound, healthful; 1c) complete, entire (of time); 1d) sound, wholesome, unimpaired, innocent, having integrity; 1e) what is complete or entirely in accord with truth and fact (neuter adjective/substantive). We may include blameless among these definitions.

Translation: ...—whether male or female—[it must be] perfect.

The animal sacrifice can be male or female, but it must be without any defects.

Leviticus 3:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong #7126 BDB #897
lâmed (ל) [pronounced l ^o]	<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</i> of a sword]. L ^e 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 yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: He will bring it near before Y^ehowah.

Given these circumstances, the man would bring the animal near to Y^ehowah; meaning, he would bring it to the **Tent of Assembly**.

Leviticus 3:1 If his qorban [= oblation] [is to be] a sacrificial peace offering [and] if he is bringing near from the herd—whether male or female—[it must be] perfect. He will bring it near before Y^ehowah. (Kukis mostly literal translation)

We have a new word for offerings here: shelem (שָׁלֵם) [pronounced SHEH-lem]; and, if you know no other word of Hebrew, you likely know shâlôwm (שָׁלוֹם) [pronounced shaw-LOHM], a word for *peace and prosperity*. Other than the vowel points and wâw cholem (ו), which acts like a vowel, we have the same word, which often means that the meanings are closely related. Since we find this word used nowhere else except with regards to specific offerings, it is reasonable to translate shelem as peace-offering. Strong's #8002 BDB #1023.

However, this word is more encompassing than simple peace with God. It refers to prosperity, as in prosperity from God; to an alliance, as in an alliance with God; and **fellowship**, because through the **blood of our Lord**, we have fellowship with God. Peace is our **reconciliation** with God (Colossians 1:20). Future from this time, peace proclaimed by our Lord would include peace between **Israel** and the church, two entities used mightily by God during two different time periods; and this peace includes peace with God (Ephesians 2:11–18).

Because this particular sacrifice speaks of fellowship, Aaron's sons, the **priests**, would participate in the eating of a portion of the sacrifice (Leviticus 7:31–34), as eating and drinking is a portrayal of fellowship (Luke 22:30).

Gower's *The New Manners and Customs of the Bible* succinctly explains: *The Selamim, or peace offering, was a fellowship meal in which the worshiper and his friends sat down to a meal with God in peace. After confession and sacrifice, God's portion of the meal—the fat—was burned upon the*

altar. The remainder was eaten by the worshiper, his family, and friends (Leviticus 3; 7:11–21, 28, 34). This offering could be used to express thanks, to accompany a vow, or to be a freewill offering.¹³

Peace offering can imply all of that; unfortunately, it rarely does to the average reader. In fact, too often, all the carnal man thinks of is inner peace (or world peace) when the peace offering is mentioned. This is typical of man-centered thinking; what will this do for me in relationship to me? In some cases, an inner peace will result from salvation and the perpetuation of inner peace is only possible through **rebound** and doctrine.

We are, because of our **old sin nature**, at enmity with God; we are at war with God. Because of our old sin nature, our actual sins and **Adam's original sin**, God is at war with us. His perfect righteousness demands justice, which is a demand for our condemnation. We need peace between ourselves and God. This peace offering illustrates our Lord's death for our peace with God. **"And a child will be born to us, a son will be given to us...and His name will be called...Prince of Peace** (Isa. 9:6). **Therefore, having been justified by faith, let us have peace with God through our Lord Jesus Christ** (Rom. 5:1).

The peace offering is the offering where the offerer could eat a portion of the sacrifice. This eating is what implies fellowship with God (Leviticus 7:15?). During the three annual feast events, or festivals, thousands of animals were sacrificed in peace offerings and other offerings (Exodus 23:14–17). Solomon himself offered 20,000 cattle and 120,000 sheep during one 14-day period (1Kings 8:63–65). Further regulations concerning the peace-offerings can be found in Leviticus 7:11–21, 28–34.

Leviticus 3:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
çâmak ^e (חָמַק:) [pronounced saw-MAHK ^e]	<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 rd 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 rd person masculine singular suffix	Strong's #3027 BDB #388
‘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
rô'sh (רֹאשׁ or 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
qorbân/qurbân (קֹרְבָן/קִרְבָּן) [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 rd person masculine singular suffix	Strong's #7133 BDB #898–899

Translation: Then he will lay his hand upon the head of his qorban—...

¹³ p. 362.

The man then puts his hand on the head of his offering.

This means that the sins of the man are being transferred to the animal.

Leviticus 3:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 rd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #7819 and 7820 BDB #1006
pethach (פֶּתַח) [pronounced <i>PEH-thahkh</i>]	<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 <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<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 will slaughter it at the opening of the Tent of Assembly.

Then the man will slaughter the animal right in front of the entrance to the Tent of Assembly.

The idea is, the slain animal—which represents Jesus Christ—provides access to the Tabernacle. The Tabernacle suggests fellowship with God (based upon what can be found inside of the Tabernacle).

Leviticus 3:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
zâraq (זָרַק) [pronounced <i>zaw-RAHK</i>]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 rd person plural, Qal perfect	Strong's #2236 BDB #284
bânîym (בָּנִים) [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

Leviticus 3:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾAhărôn (אֲהֲרֹן) [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
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 ^e 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 (בְּכָסֶם) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: Afterwards [lit., *and*], the sons of Aaron, the priests, will splatter blood onto the altar [and] all around [it].

The sons of Aaron will take the blood of this animal and they will splatter it all over the altar.

The blood represents the **spiritual death** of Jesus Christ; and this spiritual death is what provides us salvation.

Leviticus 3:2 Then he will lay his hand upon the head of his qorban—and he will slaughter it at the opening of the Tent of Assembly. Afterwards [lit., *and*], the sons of Aaron, the priests, will splatter blood onto the altar [and] all around [it]. (Kukis mostly literal translation)

For one who does not understand the reasons why this is all done, this would appear to be a very gruesome religion, given the many animal sacrifices. But we know that the hand upon the head transfers the sin from the owner to the animal; that Jesus Christ was killed where God came to meet man, on earth, in Israel, at the door of the tent of meeting, if you will. The blood signifies the spiritual death of our Lord on the cross on our behalf.

It is hard to relate to all of this in the Old Testament unless you see its fulfillment in the New Testament.

Leviticus 3:1–2 If his qorban [= *oblation*] [is to be] a sacrificial peace offering [and] if he is bringing near from the herd—whether male or female—[it must be] perfect. He will bring it near before Y^ehowah. Then he will lay his hand upon the head of his qorban—and he will slaughter it at the opening of the Tent of Assembly. Afterwards [lit., *and*], the sons of Aaron, the priests, will splatter the blood onto the altar [and] all around [it]. (Kukis mostly literal translation)

The blood of these animals is real blood (quite obviously); and they find their fulfilment in the **blood of Jesus Christ** (which is not literal). The blood of Jesus is representative of His spiritual death for us.

Leviticus 3:1–2 If his offering is a sacrificial animal brought near to Jehovah as a peace offering, it will be taken from the herd, either male or female; perfect. He will lay his hand on the head of the animal and slaughter it right at the opening of the Tent of Assembly. Afterwards, Aaron's sons, acting as priests, will splatter its blood all around the altar. (Kukis paraphrase)

And he has brought near from a slaughtered animal of the peace offerings—a fire offering to Y^ehowah. The fat covering the entrail and all the fat which [is] over the entrail, and two of the kidneys and the fat which [is] over them which [is] over the loins and the appendage over the liver over the kidneys, he will remove her. And has caused to burn him sons of Aaron upon the altar, over the burnt offering which [is] over the pieces of wood over the fire—a fire offering, a scent of soothing to Y^ehowah.

Leviticus
3:3–5

The offerer [lit., *he*] will bring near the slaughtered animal for the peace offerings [as] a fire offering to Y^ehowah. He will [first] remove the fat covering the entrails, all the fat which [is] over the entrails, the kidneys, the fat which [is] over them, which [is] over the loins, along with the appendage over the liver and over the kidneys. The sons of Aaron will cause the fat and entrails [lit., *it*] to be burned on the altar, along side the burnt offering which [is] over the burning wood—a fire-offering, a soothing odor to Y^ehowah.

The offerer will bring the peace offering—the slaughtered animal—to the Tent as a fire offering to Jehovah. He will first remove the fat all around the entrails, along with the kidneys, loins, and liver. The sons of Aaron will burn these things along side the burnt offering, which is laid over the burning wood. This is a fire-offering which will be a pleasant smell to Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And he has brought near from a slaughtered animal of the peace offerings—a fire offering to Y^ehowah. The fat covering the entrail and all the fat which [is] over the entrail, and two of the kidneys and the fat which [is] over them which [is] over the loins and the appendage over the liver over the kidneys, he will remove her. And has caused to burn him sons of Aaron upon the altar, over the burnt offering which [is] over the pieces of wood over the fire—a fire offering, a scent of soothing to Y^ehowah.

Dead Sea Scrolls
Targum (Onkelos)

.
He shall bring from the peace[sacred]-offering, as a fire-offering to [an offering before] Adonoy, the fat covering the innards, and all the fat on the innards. The two kidneys and the fat on them that are on the flanks. The lobe on the liver, he shall remove together with the kidneys. The sons of Aharon shall burn it on the altar along with the burnt-offering that is on the logs which are on the fire; a fire-offering of pleasing fragrance to [an offering which is accepted with favor before] Adonoy.

Targum (Pseudo-Jonathan)

And of the sanctified victim, his oblation before the Lord, he shall offer the covering of fat which covereth the inwards, even all the fat which is upon the inwards. And the two kidneys, and the fat which is upon them, that is, upon the folding and the caul that is upon the liver with the kidneys, he shall remove. And the sons of Aharon shall offer it on the altar with the sacrifice that is on the wood which is upon the fire, an oblation to be received with favour before the Lord.

Douay-Rheims 1899 (Amer.)	And they shall offer of the sacrifice of peace offerings, for an oblation to the Lord: the fat that covereth the entrails, and all the fat that is within, The two kidneys with the fat wherewith the flanks are covered, and the caul of the liver with the two little kidneys. And they shall burn them upon the altar, for a holocaust, putting fire under the wood: for an oblation of most sweet savour to the Lord.
Aramaic ESV of Peshitta	He shall offer of the sacrifice of peace offerings an offering made by fire to Mar-Yah; the fat that covers the innards, and all the fat that is on the innards, and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. Aaron's sons shall burn it on the altar on the burnt offering, which is on the wood that is on the fire: it is an offering made by fire, of a pleasant aroma to Mar-Yah.
Lamsa's Peshitta (Syriac)	And he shall bring from the fat membrane that covers the entrails and all the fat that is on the innards as a peace sacrifice offering to LORD JEHOVAH. And the two kidneys and the fat that is on them on the sides and the liver caul with the kidneys. The sons of Ahron shall make on the altar on the burnt offering and upon the wood on the fire a sweet savor gift to LORD JEHOVAH.
Samaritan Pentateuch	And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that [is] upon the inwards And the two kidneys, and the fat that [is] on them, which [is] by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which [is] upon the wood that [is] on the fire that is over the altar: [it is] an offering made by fire, of a sweet savour unto the LORD.
Updated Brenton (Greek)	And they shall bring of the peace-offering a burned sacrifice to the Lord, the fat covering the belly, and all the fat on the belly. And the two kidneys and the fat that is upon them; he shall take away that which is on the thighs, and the fatty lobe above the liver together with the kidneys. And the priests the sons of Aaron shall offer them on the altar on the burnt offering, on the wood which is on the fire upon the altar: it is a burnt offering, an aroma of sweet savor to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he is to give of the peace-offering, as an offering made by fire to the Lord; the fat covering the inside parts and all the fat on the inside parts, And the two kidneys, and the fat on them, which is by the top part of the legs, and the fat joining the liver and the kidneys, he is to take away; That it may be burned by Aaron's sons on the altar, on the burned offering which is on the wood on the fire: it is an offering made by fire of a sweet smell to the Lord.
Easy English	The person must burn some pieces of the animal as a gift to the Lord. It is a friendship offering. He must bring all the fat from inside the animal. And he must bring the kidneys with their fat and the best piece of the liver. The priests, Aaron's sons, will take the pieces. They must put them on top of the gift on the altar. The smell of them while they are burning will give the Lord pleasure. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;">This is another 'nice smell' offering. It is not about sin. It is about a person who wants to please God.</div>
Easy-to-Read Version–2008	The priest will take a part of that fellowship offering as a gift to the LORD. He will take the fat that is over and around the inner parts. He will take the two kidneys and the fat covering them near the lower back muscle. He will also remove the fat part of the liver that is near the kidneys. Then Aaron's sons will bring the fat to the altar and put it on the burnt offering that is on the wood on the fire. It is a sweet-smelling gift to the LORD.

God's Word™

From your offering remove the fat that covers the internal organs and the two kidneys with the fat on them and offer them by fire to the LORD. Also cut off the lobe of the liver along with the kidneys. Then Aaron's sons will lay them on top of the burnt offering on the burning wood. It is an offering by fire, a soothing aroma to the LORD.

Good News Bible (TEV)

...and present the following parts of the animal as a food offering to the LORD: all the fat on the internal organs, the kidneys and the fat on them, and the best part of the liver. The priests shall burn all this on the altar along with the burnt offerings. The odor of this food offering is pleasing to the LORD.

The Message

As a Fire-Gift to GOD from the Peace-Offering, present all the fat that covers or is connected to the entrails, the two kidneys and the fat around them at the loins, and the lobe of the liver that is removed along with the kidneys. Aaron and his sons will burn it on the Altar along with the Whole-Burnt-Offering that is on the wood prepared for the fire: a Fire-Gift, a pleasing fragrance to GOD.

NIRV

Part of the friendship offering must be given to the LORD as a food offering. It must include all the fat that is connected to them. It must include both kidneys with the fat on them next to the lower back muscles. It must also include the long part of the liver. All of it must be removed together with the kidneys. Then the priests in Aaron's family line must burn it on the altar. They must burn it on top of the burnt offering that is lying on the burning wood. It is a food offering. Its smell pleases the LORD.

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

Casual English Bible

You'll have to present part of the animal for the priest to burn on the altar when you bring this offering to the LORD. You'll give the fat [3] on the intestines and internal organs. You'll give the kidneys [4] and the fat on them, along with the long lobe of the liver. [5] Aaron's sons will burn all of this in a wood fire on the altar. It will produce a sweet aroma for the LORD.

³3:3 Fat was considered the tastiest part of an animal—juicy and sweet.

⁴3:4 People in Bible times considered kidneys and liver favorite meat, delicious. They also associated these organs with emotions such as joy and grief. Today, people often associate the heart with those emotions. Priests in some ancient religions read signs on livers. A king might order an animal sacrificed before going into battle. Then he would have his priests look at the animal's liver to see if there was any sign he would win the fight. Ancient clay models of livers were marked with peg holes to show where to look for signs and how to interpret them.

⁵3:4 Literally, "finger of the liver." It's usually identified as the caudate lobe. There are three other lobes: right, left, and quadrate

Contemporary English V.

Offer all of the fat on the animal's insides, as well as the lower part of the liver and the two kidneys with their fat. Some of the priests will lay these pieces on the altar and send them up in smoke with a smell that pleases me, together with the sacrifice that is offered to please me. Instead of a bull or a cow, you may offer any sheep or goat that has nothing wrong with it. V. 3 is included for context.

The Living Bible

Then Aaron's sons shall throw the blood against the sides of the altar and shall burn before the Lord the fat that covers the inward parts, the two kidneys and the loin fat on them, and the gall bladder. And it will give the Lord much pleasure. A portion of v. 2 is included for context.

New Berkeley Version
New Life Version

.
And from the peace gift, a gift by fire to the LORD, he will give all the fat that covers and is upon the inside parts, and the two kidneys with the fat that is on them, and the part that is on the liver, which he will take away with the kidneys. Then Aaron's sons will burn it on the altar, on the burnt gift that is on the wood of the fire. It is a gift by fire, a pleasing smell to the LORD.

New Living Translation	The priest must present part of this peace offering as a special gift to the LORD. This includes all the fat around the internal organs, the two kidneys and the fat around them near the loins, and the long lobe of the liver. These must be removed with the kidneys, and Aaron's sons will burn them on top of the burnt offering on the wood burning on the altar. It is a special gift, a pleasing aroma to the LORD.
Unfolding Bible Simplified	From that offering you must bring to Yahweh a sacrifice that a priest will burn in the fire. That will consist of all the fat that covers the inner parts of the animal, or which is attached to them—the kidneys and the fat that is attached to them near the lower back muscle, and the fat that covers the liver. Then one of the priests will burn those things on the altar, along with the other parts of the animal that he will completely burn as an offering to Yahweh. And the good odor will be pleasing to Yahweh.

Partially literal and partially paraphrased translations:

American English Bible	For peace offerings; [these portions] should be offered as burnt-sacrifices to Jehovah: The belly and all the fat in and around it, the kidneys and the fat on them, as well as [the fat] on the thighs and the membrane around the liver and kidneys. The Priests (the sons of Aaron) must offer them on the Altar of burnt offerings over the burning wood on the Altar as a sweet-smelling odor to Jehovah.
Beck's American Translation	.
Common English Bible	Then you can offer a food gift to the LORD from the communal sacrifice of well-being: the fat that covers and surrounds the insides; the two kidneys and the fat around them at the loins; and the lobe on the liver, which should be removed with the kidneys. Aaron's sons will completely burn all of this on the altar—along with the entirely burned offering on the wood that is on the altar fire—as a food gift of soothing smell to the LORD.
New Advent (Knox) Bible	The parts of the victim that must be given to the Lord in a welcome-offering are the fat enclosing the entrails and the fat on the entrails, the two kidneys and the fat round the flanks, and with the kidneys the caul of the liver. All these, once the wood is kindled, they shall offer on the altar as a burnt-sacrifice, and the Lord will accept the smell of their burning.
Translation for Translators	From that offering, you must offer to Yahweh, as a sacrifice that will be burned in the fire, all the fat that covers the inner parts of the animal, or which is attached to them—the kidneys and the fat that is attached to them near the lower back muscle, and the fat that covers the liver. Then one of the priests will burn those things on the altar, along with the other parts of the animal that will be completely burned to be an offering to Yahweh. And the aroma while it burns will be pleasing to Yahweh.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	From the peace offering he is to bring an offering made by fire to the LORD: the fat surrounding the entrails, all the fat that is on the entrails, both kidneys with the fat on them near the loins, and the lobe of the liver, which he shall also remove with the kidneys. Then Aaron's sons are to burn it on the altar atop the burnt offering that is on the burning wood, as an offering made by fire, a pleasing aroma to the LORD.
Revised Ferrar-Fenton Bible	He shall offer on the altar the thank-offering as a delight to the EVER-LIVING;—the fat of the caul, the chest, and the whole of the fat that is upon the chest; with the two kidneys, and the fat that is upon them; and on the viscera; but the rest on the liver, and upon the kidneys he shall put aside; for the sons of Aaron shall offer them upon the altar of burnt-offering, with wood and fire, as a sweet breath to the EVER-LIVING.

International Standard V	“The presenter is then to bring a gift from the peace offering, an offering made by fire to the Lord. He is to remove the fat that covers the internal organs, [Or inward parts] all of the fat that is inside the internal organs, the two kidneys with the fat on them by the loins, and the fatty mass [Or appendage] that surrounds the liver and kidneys. Then Aaron’s sons are to burn them on the altar, over the burnt offering that has been placed on the wood, over the fire, as an offering made by fire, an aroma pleasing to the Lord.
Unfolding Bible Literal Text	The man will offer the sacrifice of a fellowship offering by fire to Yahweh. The fat that covers or is connected to the inner parts, and the two kidneys and the fat that is on them by the loins, and the lobe of the liver, with the kidneys—he will remove all of this. Aaron’s sons will burn that on the altar with the burnt offering, which is on the wood that is on the fire. This will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.
Urim-Thummim Version	Then he will present from the sacrifice of the Peace-Offering an offering made by fire to YHWH, the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys, with the fat that is on them by the flanks, and the appendage above the liver with the kidneys, and he will remove these. Aaron’s sons will burn it on the Altar (upon the whole Burnt-Offering) that is on the wood of the fire. Its an offering made by fire for a tranquilizing aroma unto YHWH.
Wikipedia Bible Project	And he sacrificed his payment rendering firy to Yaheh, of the fat that covers the offal, and of all the fat which is on the offal. And the two kidneys and the fat which is upon them, which is on the loins, and the remainer, on the liver, on the kidneys, he will remove. And they will grill it, the sons of Aaron, on the altar, on the raised offer which is on the wood which is on the fire, a firy comfort scent for Yahweh.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And he shall bring near from the sacrifice of the peace offering a burnt offering to Jehovah, the fat that covers the insides, and all the fat that is upon the insides,</p> <p>And the two kidneys and the fat that is on them, which is on the flanks, and the lobe above the liver, besides the kidneys which he shall take away.</p> <p>And Aaron’s sons shall burn it as perfumed incense on the altar, on the burnt offering, which is upon the wood that is on the fire; it is a burnt offering of a restful fragrance to Jehovah.</p>
New American Bible (2011)	<p>^dFrom the communion sacrifice the individual shall offer as an oblation to the LORD the fat* that covers the inner organs, and all the fat that adheres to them, as well as the two kidneys, with the fat on them near the loins, and the lobe of the liver, which is removed with the kidneys. Aaron’s sons shall burn this on the altar with the burnt offering that is on the wood and the embers, as a sweet-smelling oblation to the LORD.^e</p> <p>* [3:3–5] Fat: only part of the offering is devoted to God, as opposed to the burnt offering (chap. 1), which is wholly burnt (except for the skin). The meat is distributed among the offerer (and the offerer’s party) and the priests (cf. 7:11–36).</p> <p>d. [3:3–5] Lv 3:9–10, 14–16; 4:8–9, 31, 35; 6:5; 7:3–4, 30–31; 8:16, 25; 16:25; 17:6; Ex 29:13, 22; cf. Ez 44:15.</p> <p>e. [3:5] Lv 1:9.</p>
The Catholic Bible	From the peace offering he shall offer up the following as a burnt offering to the Lord: the fat above and surrounding the entrails, the two kidneys and their fat, the fat around the loins, and the lobe of the liver that he will detach along with the kidneys. The sons of Aaron shall burn it on the altar, on the burnt offering ^[b] that is on the burning wood. It is a burnt offering, a pleasing fragrance to the Lord.

[b] *On the burnt offering*: the daily presentation of peace offerings was ritually prescribed to be placed on top of the burnt offerings signifying fellowship with God and the priest.

New Jerusalem Bible	He will offer part of the communion sacrifice as food burnt for Yahweh: the fat covering the entrails, all the fat on the entrails, both kidneys, the fat on them and on the loins, the mass of fat which he will remove from the liver and kidneys. The priests descended from Aaron will then burn this on the altar, in addition to the burnt offering, on the wood of the fire, food burnt as a smell pleasing to Yahweh.
NRSV (Anglicized Cath. Ed.)	You shall offer from the sacrifice of well-being, as an offering by fire to the Lord, the fat that covers the entrails and all the fat that is around the entrails; the two kidneys with the fat that is on them at the loins, and the appendage of the liver, which he shall remove with the kidneys. Then Aaron's sons shall turn these into smoke on the altar, with the burnt-offering that is on the wood on the fire, as an offering by fire of pleasing odour to the Lord.
Revised English Bible—1989	One of them is to present part of the shared-offering as a food-offering to the LORD: he must remove the fat covering the entrails and all the fat upon the entrails, both kidneys with the fat on them near the loins, and the long lobe of the liver with the kidneys. The Aaronites are to burn it on the altar on top of the whole-offering which is upon the wood on the fire, a food-offering of soothing odour to the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He is to present the sacrifice of the peace offerings as an offering made by fire to <i>ADONAI</i> ; it is to consist of the fat covering the inner organs, all the fat above the inner organs, the two kidneys, the fat on them near the flanks, and the covering of the liver, which he will remove with the kidneys. Aharon's sons will make it go up in smoke on the altar on top of the burnt offering which is on the wood on the fire; it is an offering made by fire, a fragrant aroma for <i>ADONAI</i> .
Hebraic Roots Bible	And he shall bring near from the sacrifice of the peace offering a fire offering to YAHWEH, the fat which covers the inward parts, and all the fat on the inward parts, and the two kidneys, and the fat on them, on the loins, and the fatty lobe by the liver beside the kidneys, he shall remove. And the sons of Aaron shall burn it as incense on the altar, on the burnt offering on the wood on the fire, a fire offering of a soothing fragrance to YAHWEH.
Israeli Authorized Version	And he shall offer of the sacrifice of the peace offering an offering made by fire unto YY ; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aharon's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto YY.
Kaplan Translation	The portion of the peace offerings that must be presented as a fire offering to God must include the layer of fat covering the stomachs* and all the other fat attached to the stomachs.* The two kidneys along with the fat on them* along the flanks,* and the lobe* over the liver near the kidneys* must [also] be removed. Aaron's descendants shall burn this on the altar, along with* the burnt offering which is on the wood on the fire. It is a fire offering, an appeasing fragrance to God. 3:3 layer of fat . . . This is particularly the layer of fat that covers the animal's two stomachs, the omasum {hemses) and the reticulum {beth ha-kosoth) (Chullin 93a; Yad, Maakhaloth Assuroth 7:6; Yoreh Deah 64:8). Some also include the fat on the paunch or rumen {keres) (Tosefta, Chullin 9:3; Hagahoth Maimonith, Maachaloth Assuroth 7:6; Yoreh Deah 64:9). This is often identified as the visceral peritoneum.

Specifically not included, however, is the fat attached to the abdominal cavity {Sifra}. Also not included is the fat on the intestines {Yad, Maachaloth Assuroth 7:9; see next note). See note on 3:17.

— **all the other fat.** . . This, specifically, is the fat on the maw ikeva) (Chullin 49b; Yad, Maachaloth Assuroth 7:6; Yoreh Deah 64:14). This is usually identified with the grain-like protrusions of peritoneal fat now designated as appendices epiploicae (chitte de-karkashta; Chullin 49b). Some authorities also include the fat on the intestines (Rabbi Akiba, Chullin 49b). The fat on the spleen is also included (Chullin 93a; Yoreh Deah 64:10). This includes fat that is actually attached to these organs (Ralbag).

3:4 **the fat on them** . . This is primarily the fatty capsule covering the kidneys {Chullin 93a; Yoreh Deah 64:12}.

— along the flanks (Rashi; Radak, Sherashim). Kesahm in Hebrew. This is the fat in the body cavity over the hind legs {Chullin 93a; Yad, Maachaloth Assuroth 7:6,7}. Some translate kesalim as inner organs (Saadia; cf. Ibn Janach).

— **lobe** (Rambam, Introduction to Zevachim; Abarbanel; Sefer Halittur 2, Assereth HaDibroth 44, p. 3b; Septuagint; cf. Ralbag; Tarmd 4:2). Yothereth in Hebrew. See Exodus 29:13. This is usually identified as the caudate lobe of the liver, which in ruminants, rests on the right kidney (see next note).

Others, however, translate yothereth as the diaphragm (Rashi; Radak, Sherashim; HaKethav VeHaKabbalah on Exodus 29:19). This is derived from the Targum, which renders yothereth as chatira. However, there are others who identify the chatzra with the lobe of the liver (Hai Gaon, quoted in Arukh HaShalem; cf. Beth Yosef, Yoreh Deah, 41, s.v. Kathav Behag).

— **near the kidneys** Or “on the kidneys”. However, according to those who translate yothereth as diaphragm, they render the verse, “the diaphragm over the liver, along with the kidneys” (Rashi; Ibn Ezra).

3:5 **along with** (Rashi). Literally “on”. See Exodus 29:25.

The Scriptures—2009

'And from the slaughtering of peace offerings he shall bring a fire offering to יהוה, the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys, and the fat that is on them by the loins, and the appendage on the liver which he removes with the kidneys.

'And the sons of Aharon shall burn it on the slaughter-place upon the ascending offering, which is on the wood, which is on the fire, as an offering made by fire, a sweet fragrance to יהוה.

Tree of Life Version

He is to bring from the sacrifice of fellowship offerings an offering made by fire to Adonai, the fat that covers the innards, all the fat that is on the entrails, as well as the two kidneys and the fat that is on them which is by the loins, plus the cover on the liver that he must remove with the kidneys. Aaron's sons are to burn it up as smoke on the altar on top of the burnt offering, which is over the wood that is on the fire. It is an offering made by fire—a soothing aroma to Adonai.

Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND THEY SHALL BRING OF THE PEACE-OFFERING A BURNT-SACRIFICE TO JESUS, THE FAT COVERING THE BELLY, AND ALL THE FAT ON THE BELLY. AND THE TWO KIDNEYS AND THE FAT THAT IS UPON THEM; HE SHALL TAKE AWAY THAT WHICH IS ON THE THIGHS, AND THE FAT ABOVE THE LIVER TOGETHER WITH THE KIDNEYS.

AND THE PRIESTS THE SONS OF AARON SHALL OFFER THEM ON THE ALTAR ON THE BURNT-OFFERING, ON THE WOOD WHICH IS ON THE FIRE UPON THE ALTAR: IT IS A BURNT-OFFERING, A SMELL OF SWEET SCENT TO JESUS.

Awful Scroll Bible	<p>He is to have brought near the sacrifice of the peace offering, of fire, to Sustain To Become with the fat covering the inward parts, and the fat on the inward parts, both kidneys, and the fat on the loins, and the appendage of the liver by the kidneys, was he to take out.</p> <p>The son of Aaron is to have made, a smoky burning of it on the altar, a whole burnt offering on the wood on the fire, even an offering by fire, a soothing aroma to Sustain To Become.</p>
Concordant Literal Version	<p>Then he will bring near from the sacrifice of peace offerings a fire offering to Yahweh: the fat covering the inwards and all the fat which is on the inwards, the two kidneys and the fat which is around them at the hips, and the protuberance on the liver; along with the kidneys shall he take it away.</p> <p>Then the sons of Aaron will cause it to fume on the altar, on top of the ascent offering over the wood which is on the fire; it is a fire offering of fragrant odor to Yahweh.</p>
exeGeses companion Bible	<p>...and he oblates of the sacrifice of the shelamim</p> <p>- a firing to Yah Veh:</p> <p>and the fat covering the inwards</p> <p>and all the fat on the inwards</p> <p>and the two reins and the fat by the flanks</p> <p>and the caul above the liver with the reins</p> <p>he twists off:</p> <p>and the sons of Aharon incense it</p> <p>on the sacrifice altar on the holocaust,</p> <p>on the timber on the fire:</p> <p>- a firing of a scent of rest to Yah Veh.</p>
Orthodox Jewish Bible	<p>And he shall offer of the zevach of the shelamim an offering made by eish unto Hashem; the chelev (fat) that covereth the innards, and all the chelev (fat) that is upon the innards,</p> <p>And the two kidneys, and the chelev (fat) that is around them, which is by the loins, and the diaphragm with the liver, with the kidneys, it shall he remove.</p> <p>And Aharon's Banim shall burn it on the Mizbe'ach upon the olah which is upon the wood that is on the eish; it is an offering made by eish, of a re'ach nicho'ach unto Hashem.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>From the ·fellowship [or peace; well-being] offering he must make a sacrifice by fire to the Lord. He must offer the fat of the animal's inner organs (both the fat that is in them and that covers them), both kidneys with the fat that is on them near the ·lower back muscle [loins], and the ·best part [appendage] of the liver, which he will remove with the kidneys. Then the priests will ·burn these parts [^L turn these into smoke] on the altar, on the whole burnt offering that is on the wood of the fire. It is an offering made by fire, and its smell is pleasing to the Lord.</p>
Kretzmann's Commentary	<p>And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the Lord, certain parts of the animal offered for the purpose of establishing a closer fellowship with God were to be burned on the altar of burnt offering; the fat that covereth the inwards, the large net of adipose membrane in the abdominal cavity, and all the fat that is upon the inwards, that which is only loosely attached to the intestines and may be peeled off without difficulty, and the two kidneys, and the fat that is on them, which is by the flanks, attached to the muscles in the upper pelvic cavity, and the caul above the liver, the small net of adipose membrane extending from the liver to the kidneys, with the kidneys, that is, together with, or upon, the kidneys, as they lay in position, it shall he take away from the rest of the animal.</p>

Lexham English Bible

And Aaron's sons shall burn it, these fatty parts with the kidneys, on the altar upon the burnt sacrifice, which is upon the wood that is on the fire; it is an offering made by fire, of a sweet savor unto the Lord, well-pleasing to Him if made in the right manner, if brought in true faith. These offerings were brought upon, that is, after the burnt offerings of the day.

He shall present [Or "And he shall present"] from the sacrifice of the fellowship offering an offering made by fire for Yahweh consisting of [The Hebrew accusative implies this transition] the fat covering the inner parts [Or "entrails"] and all the fat that is on the inner parts, [Or "entrails"] the two kidneys, [Or "and the two kidneys"] and the fat that is on them, which is on the loins, and he must remove the lobe on the liver in addition to the kidneys. Aaron's sons shall turn it to smoke on the altar in addition to the burnt offering that is on the wood, which is on the fire; it is an offering made by fire as an appeasing fragrance for Yahweh.

Syndein/Thieme

And he shall offer of the sacrifice of the peace offering an offering made by fire {fire represents judgment} unto Jehovah/God; the fat that covers the inwards, and all the fat that is upon the inwards {the fat represents the best part of the animal - Christ gave the BEST possible offering Himself - Absolute Perfection}.

And the two kidneys/reins {kilyah - emotional volition of Adam - negative then Christ, the last Adam, positive volition}, and the fat that is on them {the best part - Christ gave His best}, which is by the flanks {confidence of Jesus Christ going to the cross}, and the membrane over the liver {yothereth - anything transparent refers to Glory - light is glory - the revealed Glory of God 'made manifest'/revealed in Jesus Christ}, with the kidneys, it {the parts of the animal to be burned} shall he {the priest} take away."

"And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire. It is an offering made by fire, of a sweet savor {represents 'acceptance' - correlation between propitiation (cross from God's viewpoint and reconciliation (cross from man's viewpoint))} unto Jehovah/God."

The Voice

Eternal One: From the sacrifice of the peace offerings, you must bring to Me as a fire-offering the fat covering and surrounding the animal's organs, the two kidneys and also the fat on them from the loins, and the lobe of the liver (which will be removed along with the kidneys). Aaron's sons will offer this peace offering on top of the 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 from the peace offering, he shall bring a fire offering to the Lord [comprised of]: the fat covering the innards and all the fat that is on the innards,...

and all the fat: [This expression] comes to include the fat that is on the maw [the lowest stomach and all the more so, the fat upon the intestines]: These are the words of Rabbi Ishmael. Rabbi Akiva, however, says: [It comes to include only] the fat upon the intestines. — [Torath Kohanim 3:168, Chul. 49]

...and the two kidneys [along] with the fat that is upon them which is over the flanks. And he shall remove the diaphragm with the liver, along with the kidneys.

the flanks: Heb. מִלְּסָכָה, flanks in Old French. For, in the case of a live animal, the fat that is on the kidneys, is situated at the height of the flanks, and they [the flanks] are situated below. This is the fat beneath the loins, which is called lonbels in Old French, the white fat visible above, upon the height of the flanks, while on the lower part of the flanks, [this fat is not visible, because] the flesh covers it. — [Chul. 93a, and Rashi there]

the diaphragm: This is the dividing wall [separating the thoracic cavity (breathing organs) from the abdominal cavity (organs of digestion)], which is called ebres in Old French. In the Aramaic language it is called אֲרִצָּח אֲדָבְקָד, the yard of the liver.

with the liver: Along with the diaphragm [which covers the liver], he must take a small amount of the liver. [The fact that some of the liver must be taken is illustrated] in another verse, where [regarding the same matter], Scripture says (Lev. 9:10), תָּהִיָּה תָּאֵו, דִּבְכָּה וּמ, “and the diaphragm from the liver”. — [Torath Kohanim 3:172]

the liver along with the kidneys: תְּוִלֶּכָה לֵעַ דִּבְכָּה לֵעַ. In addition to the liver and in addition to the kidneys, he shall remove this.

And Aaron's descendants shall cause it to [go up in] smoke on the altar, apart from the burnt offering, which is on top of the wood that is on the fire; [it is] a fire offering [with] a pleasing fragrance to the Lord.

In addition to the burnt offering: Heb. הֵלֵעָה לֵעַ, in addition to the burnt-offering. [From here,] we learn that the daily burnt-offering precedes any other sacrifice upon the woodpile [of the altar].

NET Bible®

Then the one presenting the offering⁴ must present a gift to the Lord from the peace offering sacrifice: He must remove the fat that covers the entrails and all the fat that surrounds the entrails,⁵ the two kidneys with the fat on their sinews, and the protruding lobe on the liver (which he is to remove along with the kidneys).⁶ Then the sons of Aaron must offer it up in smoke on the altar atop the burnt offering that is on the wood in the fire as a gift of a soothing aroma to the Lord.⁷

^{4th} Heb “Then he”; the referent (the person presenting the offering) has been specified in the translation for clarity (cf. the note on Lev 1:5).

^{5th} Heb “and all the fat on the entrails.” The fat layer that covers the entrails as a whole (i.e., “that covers the entrails”) is different from the fat that surrounds and adheres to the various organs (“on the entrails,” i.e., surrounding them; J. Milgrom, Leviticus [AB], 1:205-7).

^{6th} Heb “and the protruding lobe on the liver on the kidneys he shall remove it.” Cf. NRSV “the appendage of the liver”; NIV “the covering of the liver” (KJV “the caul above the liver”).

^{7th} Or “on the fire – [it is] a gift of a soothing aroma to the Lord” (see Lev 1:13b, 17b, and the note on 1:9b).

Rotherham's *Emphasized B.* Then shall he bring near out of the peace-offering, an altar-flame unto Yahweh,—the fat that covereth the inwards, and all the fat that is upon the inwards; and the two kidneys, and the fat which is upon them which is upon the loins,—and the caul upon^b the liver, <upon the kidneys> shall he remove it. Then shall the sons of Aaron make thereof a perfume at the altar, upon the ascending-sacrifice which is on the wood which is on the fire,—[an altar-flame of a satisfying^c odour unto Yahweh].

^b “And the fatty mass next to”—P.B. Cp. O.G. 452 (“appendage”); chap. iv. 9, n.

^c “Soothing, tranquillising.”

Literal, almost word-for-word, renderings:

Literal Standard Version

And he has brought near from the sacrifice of the peace-offerings a fire-offering to YHWH, the fat which is covering the innards, and all the fat which [is] on the innards, and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance on the liver above the kidneys—he turns it aside, and sons of Aaron have made it an incense on the altar, on the burnt-offering which [is] on the wood, which [is] on the fire, [as] a fire-offering of refreshing fragrance to YHWH.

New American Standard B.

From the sacrifice of the peace offerings he shall then present an offering by fire to the Lord, the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys with the fat that is on them, which is on the loins, and the lobe [Or *appendage on*] of the liver, which he shall remove with the kidneys. Then Aaron's sons shall offer it up in smoke on the altar on the burnt offering, which is on the wood that is on the fire; it is an offering by fire of a soothing aroma to the Lord.

Revised Mechanical Trans.	...and he will bring near, from the sacrifice of the offerings of restitution, a fire offering for YHWH, the fat covering, the inside and all the fat which is upon the inside, and the two kidneys and the fat, which is upon them, which is upon the hips, and the lobe upon the heavy one ⁷¹⁰ with the kidneys he will remove, and the sons of Aharon will burn him as incense upon the altar upon the ascension offering, which is upon the wood, which is upon the fire, a fire offering, a sweet aroma to YHWH,...
A Voice in the Wilderness	⁷¹⁰ . "The heavy one" is the "liver," the heaviest organ of the body. And he shall offer from the sacrifice of the peace offering an offering by fire unto Jehovah. The fat that covers the entrails and all the fat that is on the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; and Aaron's sons shall burn it with smoke on the altar upon the burnt offering, which is on the wood that is on the fire, as an offering by fire, a soothing aroma unto Jehovah.
Webster's Bible Translation	And he shall offer of the sacrifice of the peace-offering, an offering made by fire to the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aaron's sons shall burn it on the altar, upon the burnt-sacrifice which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savor to the LORD.
Young's Updated LT	"And he has brought near from the sacrifice of the peace-offerings a fire-offering to Jehovah, the fat which is covering the inwards, and all the fat which is on the inwards, and the two kidneys, and the fat which is on them, which is on the flanks, and the redundance above the liver, (beside the kidneys he does turn it aside), and sons of Aaron have made it a perfume on the altar, on the burnt-offering which is on the wood, which is on the fire—a fire-offering of sweet fragrance to Jehovah.

The gist of this passage: The peace offering from a herd: its fat and internal organs.
3-5

Leviticus 3:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 (בָּרַב) [pronounced <i>kaw-RA^BV</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 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897
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
zebach (זָבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שָׁלֵם) [pronounced <i>SHEH-lem</i>]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

Translation: The offerer [lit., *he*] will bring near the slaughtered animal for the peace offerings...

This first category of peace offering is taken from the livestock.

The offerer will bring the slaughtered animal near to the Tent of Meeting as a peace offering to God.

True peace in this life is between man and God.

Leviticus 3:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...[as] a fire offering to Y^ehowah.

The animal would be a fire offering to God.

Fire speaks of judgment; and the animal being burned is a picture of Jesus Christ being judged for our sins.

Leviticus 3:3a-b **The offerer** [lit., *he*] **will bring near the slaughtered animal for the peace offerings [as] a fire offering to Y^ehowah.** (Kukis mostly literal translation)

It is this animal sacrifice which is the approach of the offerer to God in search of peace.

Leviticus 3:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾêth (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
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
kâçâh (כֹּסֶה) [pronounced kaw-SAWH]	<i>covering, clothing, concealing; spreading over, engulfing; overwhelming</i>	masculine singular, Piel participle; with the definite article	Strong's #3680 BDB #491
ʾêth (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

Leviticus 3:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qereb (קֶרֶב) [pronounced KEH-re ^b v]	<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 ^e (or v ^e) (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
’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
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
’ăsher (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
qereb (קֶרֶב) [pronounced KEH-re ^b v]	<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

Translation: He will [first] remove the fat covering the entrails, all the fat which [is] over the entrails,...

There is a verb at the end of v. 4, and I have brought that to begin this portion of v. 3. This latter portion of v. 3 should have been the beginning for v. 4. That is, 3c-4 should be one verse; and many translators translated it as a single sentence.

We are dealing here with the entrails and organs of the animals, and whatever fat is around them.

The fat of an animal cushions these vital internal organs.

Leviticus 3:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'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
sh ^e nêy (שְׁנֵי) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
k ^e lâyôwth (כִּלְיֹת) [pronounced <i>keh-law-YOUTH</i>]	<i>kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest</i>	feminine plural noun with the definite article	Strong's #3629 BDB #480

Translation: ...the kidneys,...

There are two kidneys and the offerer would remove them.

Leviticus 3:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'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
chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
'ăsher (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 <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced <i>gah^l</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person feminine plural suffix	Strong's #5921 BDB #752
'ăsher (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 <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced <i>gah^l</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
keçel (כֶּעָל) [pronounced <i>KEH-se^l</i>]	<i>loins, bull-headedness, dogmatism; stupidity; confidence; hope</i>	masculine plural noun with the definite article	Strong's #3689 BDB #492

Translation: ...the fat which [is] over them, which [is] over the loins,...

All of these internal organs are removed. The fat protecting them is removed first, and then the organs themselves.

Leviticus 3:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'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
yôthereth (תֶּרֶתִּי) [pronounced <i>yoh-THEH-rehth</i>]	<i>appendage; overhang, protrusion, the caudate lobe of the liver of a sacrificial animal; the lobe or flap of the liver</i>	feminine singular noun with the definite article	Strong's #3508 BDB #452
'al (לְעַ) [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
kâbêd (כֶּבֶד) [pronounced <i>kaw-BADE</i>]	<i>liver</i>	masculine singular noun with the definite article	Strong's #3516 BDB #458
'al (לְעַ) [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
k ^e lâyôwth (תּוֹלֵךְ) [pronounced <i>keh-law-YOUTH</i>]	<i>kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest</i>	feminine plural noun with the definite article	Strong's #3629 BDB #480
çûwr (רוּס) [pronounced <i>soor</i>]	<i>to cause to depart, to remove, to cause to go away; to take away; to turn away from; cause to deviate [from]</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person feminine singular suffix	Strong's #5493 (and #5494) BDB #693

Translation: ...along with the appendage over the liver and over the kidneys.

Most of us have not seen an animal being prepared to be eaten from the very beginning. I have. What is being spoken of here is true of fish, of deer (the two animals I have seen gutted); and of every other animal prepared to be eaten—the digestive system has to be completely removed, including any of the fat cushioning these organs. Otherwise, the foul odor and contamination of these organs will seep out into the meat, giving everything a foul taste.

When preparing a freshly-shot animal for eating, the blood must be drained and the internal organs removed, all taking place as soon as possible.

Let me tell you something else which I did not like eating as a kid—liver or kidneys. Being a boy, I rarely looked too far into the future to determine what I wanted to do or be; but one thing I knew for certain—when I became an adult, the would never cook or eat liver or kidneys ever again. This is a promise to myself which I kept over these years.

I believe what is being described is analogous to the **sin nature** of man. In our eternal bodies, we will have no sin nature. Now, today, I have a sin nature. I believed in Jesus Christ in 1972 (in fact, on several occasions, to make certain that it stuck); but after doing so, I retained my sin nature (but minus the **scar tissue** that I had built up over the years). However, in my eternal body, there will be no sin nature.

The removal and burning of these organs represents the ultimate removal of the sin nature from mankind (those who have believed in the **Revealed God**).

Leviticus 3:3c-4 He will [first] remove the fat covering the entrails, all the fat which [is] over the entrails, the kidneys, the fat which [is] over them, which [is] over the loins, along with the appendage over the liver and over the kidneys. (Kukis mostly literal translation)

The kidneys are often related to human emotion (Job 19:27 Psalm 7:9 73:21 Prov. 23:16); fat to prosperity (Gen. 45:18 Numbers 18:12); I am going to pass over this word for *loins* (also translated *flanks*) temporarily, as it can vary a great deal as to its meaning and usage (compare this passage to Job 31:24 Psalm 49:13 78:7 Prov. 3:26 Eccles. 7:25; furthermore, it is unlikely that you can figure out which words in the English represent this word in this passage).

The word translated *appendage*, *midriff*, *caul* is found only in relationship to these offerings. Liver is also associated with emotions (Lam. 2:11), although not as closely as kidneys are. The word for *liver* is the same as the adjective for *heavy*, *difficult*, *oppressive*. The emotions of the animal are laid bare before all when they are offered to God. We are told that our Lord continually, in the thick darkness, screamed "**My God, My God, why have you forsaken Me?**" (Psalm 22:1 Matt. 27:46)

Leviticus 3:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 rd person plural, Hiphil perfect	Strong's #6999 BDB #882
'êth (אֵת) [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 rd person masculine singular suffix	Strong's #853 BDB #84
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
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'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
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258

Leviticus 3:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
With the locative hê, this means <i>towards the altar, near the altar, upon the altar</i> .			

Translation: The sons of Aaron will cause the fat and entrails [lit., *it*] to be burned on the altar,...

There are several items removed from inside of the animal sacrifice (the list took up 1.3 verses). But in the Hebrew, all of this is summed up with the 3rd person masculine singular suffix. That is because all of this represents the sin nature.

The entrails of the animal would be burned at the altar, separately from the sacrifice itself. It appears that they would be completely burned up.

Leviticus 3:5b

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
‘ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
’ăsher (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 <i>to be</i> is implied	Strong's #834 BDB #81
‘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
‘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 with the definite article	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^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: ...along side the burnt offering which [is] over the burning wood...

The animal's entrails were to be burned next to the burnt offering. The burnt offering was a sacrifice made to God; but its meat would be preserved and eaten; I believe that the innards of the animal would be completely burned.

Leviticus 3:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
rêyach (רֵיחַ) [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 ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...—a fire-offering, a soothing odor to Y^ehowah.

This entire offering is a sweet savor to God. It represents the payment for our sins, allowing us to have fellowship with God; and the destruction of our sin nature. Obviously, we cannot have fellowship with God in eternity if we retain our sin nature.

Leviticus 3:5 The sons of Aaron will cause the fat and entrails [lit., *it*] to be burned on the altar, along side the burnt offering which [is] over the burning wood—a fire-offering, a soothing odor to Y^ehowah. (Kukis mostly literal translation)

The fire is judgement, and the tranquilizing scent is God being appeased. I realize that this is repetitious, but that was the intention of the continual sacrifices—they were repetitious in order to teach the gospel. Recall that these ascending offerings were offered every morning and evening by the sons of Aaron (Exodus 29:38–42); the fellowship offerings were offered with them on the copper (or, *brazen*) altar (Exodus 24:5).

Leviticus 3:3–5 The offerer [lit., *he*] will bring near the slaughtered animal for the peace offerings [as] a fire offering to Y^ehowah. He will [first] remove the fat covering the entrails, all the fat which [is] over the entrails, the kidneys, the fat which [is] over them, which [is] over the loins, along with the appendage over the liver and over the kidneys. The sons of Aaron will cause the fat and entrails [lit., *it*] to be burned on the altar, along side the burnt offering which [is] over the burning wood—a fire-offering, a soothing odor to Y^ehowah. (Kukis mostly literal translation)

Leviticus 3:3–5 The offerer will bring the peace offering—the slaughtered animal—to the Tent as a fire offering to Jehovah. He will first remove the fat all around the entrails, along with the kidneys, loins, and liver. The sons of Aaron will burn these things along side the burnt offering, which is laid over the burning wood. This is a fire-offering which will be a pleasant smell to Jehovah. (Kukis paraphrase)

And if from the flock his qorban for a slaughter of peace-offerings to Y^ehowah—a male or a female without blemish—he will bring him near. If a lamb, he causes to approach his qorban; and he caused to bring near him to faces of Y^ehowah. And he has laid his hand upon a head of his offering and he has slaughtered him to faces of a Tent of Assembly. And have sprinkled, sons of Aaron, his blood upon the altar all around.

Leviticus
3:6–8

If [he takes] his qorban [= *an oblation*] from the flock to slaughter for a peace-offering to Y^ehowah—[either] a male or a female, [but] without blemish—he will bring it near. If [it is] a lamb [that] he brings forward [as] his qorban, [then] he will bring it before Y^ehowah. [First] he will lay his hand on the head of his qorban; then he will slaughter is in front of the Tent of Assembly. Afterwards [lit., *and*], the sons of Aaron will splatter its blood onto the altar [and] all around [it].

If he chooses to take his oblation from the flock to slaughter as a peace-offering to Jehovah; he will bring it near to the priests. The animal may be male or female, but it must be without any defects. If it is a lamb that he brings forward as his oblation, then he will place the animal before Jehovah. He will lay his hand on the head of his offering and then slaughter it in front of the Tent of Assembly. Afterwards, Aaron's sons will splatter its blood all around the altar.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And if from the flock his qorban for a slaughter of peace-offerings to Y^ehowah—a male or a female without blemish—he will bring him near. If a lamb, he causes to approach his qorban; and he caused to bring near him to faces of Y^ehowah. And he has laid his hand upon a head of his offering and he has slaughtered him to faces of a Tent of Assembly. And have sprinkled, sons of Aaron, his blood upon the altar all around.

Dead Sea Scrolls
Targum (Onkelos)

.
If his offering is of sheep as a peace[sacred]-offering to [before] Adonoy, he shall bring an unblemished male or female.
If he is bringing a lamb as his offering, he shall bring it before Adonoy.
He shall lay his hand on the head of his offering and slaughter it at the entrance of the Tent of Meeting. The sons of Aharon, the kohanim will sprinkle its blood all around the altar.

Targum (Pseudo-Jonathan)

And if his oblation of a consecrated offering before the Lord be from the flock, whether male or female, his oblation shall be perfect. If he present a lamb for his oblation, he shall bring it before the Lord; and lay his right hand firmly on the head of his oblation, and the slayer shall kill it before the tabernacle of ordinance, and the sons of Aharon shall sprinkle its blood upon the altar round about.

Douay-Rheims 1899 (Amer.)

But if his oblation and the sacrifice of peace offering be of the flock, whether he offer male or female, they shall be without blemish. If he offer a lamb before the Lord: He shall put his hand upon the head of the victim. And it shall be slain in the entry of the tabernacle of the testimony: and the sons of Aaron shall pour the blood thereof round about upon the altar.

Aramaic ESV of Peshitta

""If his offering for a sacrifice of peace offerings to Mar-Yah is from the flock; male or female, he shall offer it without blemish. If he offers a lamb for his offering, then he shall offer it before Mar-Yah; and he shall lay his hand on the head of his offering, and kill it before the Tabernacle: and Aaron's sons shall sprinkle its blood around on the altar.

Lamsa's Peshitta (Syriac)

And if his offering is from sheep on the altar, he shall offer it a burnt offering to LORD JEHOVAH, male or female without blemish. And if he is bringing his offering from sheep, he shall bring it before LORD JEHOVAH. And he shall lay his hand on

the head of his offering and shall kill it before LORD JEHOVAH at the door of the Tent Tabernacle, and the sons of Ahron shall sprinkle the blood on the altar as a circle.

Samaritan Pentateuch

And if his offering for a sacrifice of peace offering unto the LORD [be] of the flock; male or female, he shall offer it without blemish. If he offer a lamb for his offering, then shall he offer it before the LORD. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

Updated Brenton (Greek)

And if his gift be of the sheep, a peace-offering to the Lord, male or female, he shall bring it unblemished. If he bring a lamb for his gift, he shall bring it before the Lord. And he shall lay his hands on the head of his offering, and shall slay it by the doors of the tabernacle of witness; and the priests, the sons of Aaron, shall pour out the blood on the altar round about.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And if what he gives for a peace-offering to the Lord is of the flock, let him give a male or female, without any mark on it. If his offering is a lamb, then let it be placed before the Lord: And he is to put his hand on the head of his offering and put it to death before the Tent of meeting; and Aaron's sons are to put some of its blood on and round the altar.

Easy English

If a person wants to give a sheep to the Lord as a friendship offering, it must be perfect. The person can give a male animal or a female animal to the Lord. If it is a young sheep he must offer it to the Lord. He must put his hand on its head. Then he must kill it at the front of the Tent of Meeting. Aaron's sons will throw the blood onto the sides of the altar.

Easy-to-Read Version–2008

"If you offer a sheep or a goat as a fellowship offering to the LORD, whether it is a male or a female, it must have nothing wrong with it. If you bring a lamb as an offering to the LORD, you must put your hand on the animal's head and kill it in front of the Meeting Tent. Then Aaron's sons will splash the animal's blood on all four sides of the altar.

God's Word™

"If your sacrifice is a fellowship offering of sheep to the LORD, you must bring a male or female animal that has no defects. If your offering is a lamb, you must bring it to the LORD. Place your hand on the animal's head. Slaughter it in front of the tent of meeting. Then Aaron's sons will throw the blood against the altar on all sides.

Good News Bible (TEV)

If a sheep or goat is used as a fellowship offering, it may be male or female, but it must be without any defects. If you offer a sheep, you shall put your hand on its head and kill it in front of the Tent. The priests shall throw its blood against all four sides of the altar.

The Message

"If your Peace-Offering to God comes from the flock, bring a male or female without defect. If you offer a lamb, offer it to God. Lay your hand on the head of your offering and slaughter it at the Tent of Meeting. The sons of Aaron will throw its blood on all sides of the Altar.

NIRV

" 'Suppose someone brings an animal from the flock as a friendship offering to the Lord. It can be either male or female. It must not have any flaws. If they bring a lamb, they must offer it in the sight of the Lord. They must place their hand on the lamb's head. It must be killed there in front of the tent of meeting. Then the priests in Aaron's family line must splash its blood against the sides of the altar.

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

Casual English Bible	<p>If you decide to sacrifice a sheep or a goat as a peace offering to the LORD, whether it's male or female, make sure there's nothing wrong with the animal.</p> <p>When it's a sheep</p> <p>When you choose a lamb as your offering, bring it to the LORD. Rest your hand on the animal's head. Then kill it near the entrance into the Meeting Tent. Aaron's sons will take some of its blood and splash it on all four sides of the altar.</p>
Contemporary English V.	<p>Instead of a bull or a cow, you may offer any sheep or goat that has nothing wrong with it. If you offer a sheep, you must present it to me at the entrance to the sacred tent. Lay your hand on its head and have it killed there. A priest will then splatter its blood against the four sides of the altar.</p>
The Living Bible	<p>"If a goat or sheep is used as a thank offering to the Lord, it must have no defect and may be either a male or female. Vv. 7–8 will be placed with the next passage for context.</p>
New Berkeley Version	.
New Life Version	<p>If his peace gift to the Lord is from the flock, male or female, he will give one that is perfect. If he gives a lamb, then he will give it to the Lord. He will lay his hand on the head of his gift, and kill it in front of the meeting tent. Aaron's sons will put its blood around on the altar.</p>
New Living Translation	<p>"If you present an animal from the flock as a peace offering to the Lord, it may be a male or a female, but it must have no defects. If you present a sheep as your offering, bring it to the Lord, lay your hand on its head, and slaughter it in front of the Tabernacle. Aaron's sons will then splatter the sheep's blood against all sides of the altar.</p>
Unfolding Bible Simplified	<p>If that offering to promise friendship with Yahweh is a sheep or a goat, it must also be an animal that has no defects.</p> <p>If you offer a lamb, you must present it to Yahweh at the entrance to the sacred tent. You must lay your hands on the lamb's head and then slaughter it. You must catch some of its blood in a bowl. Then one of the priests will sprinkle that blood against all sides of the altar.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'And if the peace-offering gift to Jehovah is a sheep, it may be either a male or a female, but it must be perfect.</p> <p>If the gift is a lamb; he must bring it before Jehovah, put his hands on the head of his offering, and they must slaughter it by the entrance to the Tent of Proofs. Then the Priests (the sons of Aaron) must pour its blood on and around the Altar.</p>
Beck's American Translation	.
Common English Bible	<p>If the offering for a communal sacrifice of well-being for the Lord is from the flock—whether it is male or female—you must present a flawless specimen. If you present a sheep as the offering, you must present it before the Lord. You must press your hand on the head of the offering and slaughter it before the meeting tent. Aaron's sons will toss the blood against every side of the altar.</p>
New Advent (Knox) Bible	<p>As with the herd, so with the flock; the victim can be male or female, as long as it is without blemish. If it is a lamb that he offers to the Lord, he will lay his hand upon the head of the victim, and it will be immolated in front of the tabernacle that bears record, the sons of Aaron pouring its blood about the altar.</p>
Translation for Translators	<p>If that offering to maintain good fellowship with Yahweh is a sheep or a goat, it must also be an animal that has no defects. If you offer a lamb, you must present it to Yahweh <i>at the entrance to the Sacred Tent</i>. You must lay your hands on the lamb's head and then slaughter it. '<i>You must drain some of its blood in a bowl</i>. Then one of the priests will sprinkle that blood against all sides of the altar.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	"If his offering as a fellowship sacrifice to the Lord is from the flock, he is to present a male or female without blemish. If he is presenting a lamb for his offering, he is to present it before the Lord. He must lay his hand on the head of his offering, then slaughter it before the tent of meeting. Aaron's sons will splatter its blood on all sides of the altar.
International Standard V	"If his offering to the Lord is a peace offering from the flock, whether male or female, he is to bring them without defect. If the offering that he is bringing is a lamb, then he is to bring it to the Lord. He is to lay his hand on the head of his offering and slaughter it at the entrance of the Tent of Meeting. Then Aaron's sons are to sprinkle the blood on and around the altar.
Urim-Thummim Version	If his offering for a sacrifice of Peace- Offering to YHWH is from the flock, male or female, he will present it without blemish. If he brings a lamb for his offering, then he will present it before YHWH. And he will lay his hand on the head of his offering and slaughter it before the Tabernacle at the Appointed Place, and Aaron's sons will sprinkle its blood all around the Altar.
Wikipedia Bible Project	And if from the flocks is his sacrifice for a payment rendering for Yahweh, male or female, plain will he offer. If he is offering a sheep as his sacrifice, and he will sacrifice it before Yahweh. And he rested his hand on the head of his sacrifice, and he slaughtered it before the tent of events, and the sons of Aaron threw its blood on the altar, around.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And if his offering for a sacrifice of peace offering to Jehovah is of the flock, male or female, he shall offer it without blemish.</p> <p>If he brings a lamb for his offering, then he shall bring it near before the face of Jehovah.</p> <p>And he shall take hold with his hand on the head of his offering, and kill it before the face of the tent of appointed meeting; and Aaron's sons shall sprinkle its blood upon the altar all around.</p>
New Jerusalem Bible	<p>"If it is an animal from the flock which he offers as a communion sacrifice to Yahweh, be the animal that he offers male or female, it must be unblemished.</p> <p>"If he offers a sheep, he will offer it before Yahweh, he will lay his hand on the victim's head and slaughter it in front of the Tent of Meeting; the priests descended from Aaron will then pour its blood all around the altar.</p>
Revised English Bible—1989	If someone's offering as a shared-offering to the LORD is from the flock, whether a male or a female, what he presents must be without blemish. If he is presenting a ram as his offering, he must present it before the LORD, lay his hand on the head of the victim, and slaughter it in front of the Tent of Meeting. The Aaronites must then fling its blood against the sides of the altar.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>"If his offering for a sacrifice of peace offerings to ADONAI is from the flock, then, when he offers it, no matter whether it is male or female, it must be without defect. If he brings a lamb for his offering, then he is to present it before ADONAI. He is to lay his hand on the head of his offering and slaughter it at the entrance to the tent of meeting, and the sons of Aharon are to splash its blood against all sides of the altar.</p>
Hebraic Roots Bible	<p>And if his offering for a sacrifice of peace offerings is from the flock, male or female, without blemish, he shall bring it near. If he is bringing near a sheep for his offering, then he shall bring it near before the face of YAHWEH. And he shall lay his hand on the head of his offering and shall slaughter it in front of the tabernacle of the congregation. And the sons of Aaron shall sprinkle its blood on the altar all around.</p>

Kaplan Translation	<p>[10. Peace Offerings of Sheep]</p> <p>If one's sacrifice for a peace offering to God is taken from the smaller animals, he may [also] present an unblemished male or female animal.</p> <p>If he brings a sheep as his sacrifice, he shall present it before God. He shall press his hands on the head of the sacrifice and have it slaughtered in front of the Communion Tent. Aaron's descendants shall then dash its blood on all sides of the altar.</p>
The Scriptures—2009	<p>'And if that which he presents is from the flock, for a slaughtering of peace offerings to יהוה, male or female, he brings a perfect one.</p> <p>'If he is bringing a lamb as his offering, then he shall bring it before יהוה, and shall lay his hand on the head of his offering, and slay it in front of the Tent of Appointment, and the sons of Aharon shall sprinkle its blood on the slaughter-place round about.</p>

Weird English, 𐤀𐤃𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND IF HIS GIFT BE OF THE SHEEP, A PEACE-OFFERING TO JESUS, MALE OR FEMALE, HE SHALL BRING IT UNBLEMISHED. IF HE BRING A LAMB FOR HIS GIFT, HE SHALL BRING IT BEFORE JESUS. AND HE SHALL LAY HIS HANDS ON THE HEAD OF HIS OFFERING, AND SHALL SLAY IT BY THE DOORS OF THE TABERNACLE OF WITNESS; AND THE PRIESTS THE SONS OF AARON SHALL POUR OUT THE BLOOD ON THE ALTAR ROUND ABOUT..</p>
Awful Scroll Bible	<p>An offering that is a sacrifice of peace offering, to Sustains To Become of the small cattle, a male or female was to be brought near, consummate.</p> <p>He bringing near a lamb for his offering, is to have brought it near turned before Sustains To Become</p> <p>He is to have rested his hands upon the head of his offering, and is to have slaughtered it, turned towards the tent of the appointed place, and the son Aaron is to have sprinkled of its blood on the altar on around.</p>
Concordant Literal Version	<p>If his approach present for a sacrifice of peace offerings to Yahweh is from the flock, male or female, a flawless one is it which he shall bring near. If it is a sheep he is bringing near as his approach present then he shall bring it near before Yahweh and support his hand on the head of his approach present and slay it before the opening of the tent of appointment; and the sons of Aaron will sprinkle its blood against the altar round about.</p>
exeGesés companion Bible	<p>And if his qorban for a sacrifice of shelamim to Yah Veh is from the flock - male or female, he oblates it integrious. if he oblates a lamb for his qorban, then he oblates it at the face of Yah Veh. And he props his hand on the head of his qorban and slaughters it at the face of the tent of the congregation: and the sons of Aharon sprinkle the blood thereof all around on the sacrifice altar.</p>
Orthodox Jewish Bible	<p>And if his korban for a zevach shelamim unto Hashem be of the flock; zachar or nekevah, he shall offer it tamim (without blemish). If he offer a kesev (lamb) for his korban, then shall he offer it before Hashem. And he shall lay his hand upon the head of his korban, and slaughter (shachat) it before the Ohel Mo'ed; and Aharon's Banim shall sprinkle the dahm thereof around upon the Mizbe'ach.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>“If a person’s fellowship [or peace; well-being] offering to the Lord is a lamb or a goat [from the flock], it may be a male or female, but it must have nothing wrong with it [be unblemished]. If he offers a lamb, he must bring it before the Lord and put [lay] his hand on its head [1:4]. Then he must kill [slaughter] the animal in front of the Meeting Tent, and the priests [sons of Aaron] must sprinkle [dash] its blood on all sides of the altar..</p>
Kretzmann’s Commentary	<p>Verses 6-11 Of the Flock And if his offering for a sacrifice of peace-offering unto the Lord be of the flock, male or female, he shall offer it without blemish. The sex was immaterial, but the animal had to be perfect, as before. If he offer a lamb for his offering, then shall he offer it before the Lord, for the purpose of securing the good pleasure of the Lord. And he (the worshiper) shall lay his hand upon the head of his offering, and kill it before the Tabernacle of the Congregation, out in the open court; and Aaron's sons shall sprinkle the blood thereof round about upon the altar, the act having the same significance as before.</p>
Lexham English Bible	<p>“ ‘But if his offering for a sacrifice of fellowship offering for Yahweh is from the flock, [The Hebrew term refers collectively to both sheep and goats (small livestock animals)] he must bring a male or a female without defect. If he brings a sheep as his offering, then [Or “and”] he shall present it before Yahweh, and he shall lay his hand on the head of his offering, and he shall slaughter it before the tent of assembly, and Aaron’s sons shall sprinkle its blood on the altar all around.</p>
Syndein/Thieme	<p>{Verses 6-11: The Lamb Peace offering} "And if his offering/'drawing near' {qorban} for a sacrifice of peace offering to Jehovah/God {shelem - represents reconciliation of man to God} be of the flock; male or female, he shall offer it without blemish. " "If he offer a lamb for his offering/'drawing near' {qorban}, then shall he offer it before Jehovah/God {means in front of the tabernacle}." "And he shall lay his hand upon the head of his offering/'drawing near' {qorban} {again identifying the sins of the one offering with the animal}, and kill it before the tabernacle of the congregation. And Aaron's sons shall sprinkle the blood thereof round about upon the altar {again blood represents spiritual death of Christ on cross}."</p>
The Voice	<p>Eternal One: If the <i>animal</i> sacrifice for the peace offering to Me is of the flock, then you must offer an unblemished male or female. If you bring a lamb as your offering before Me, you must place your hand on the head of the offering and slaughter it at the entrance of the congregation tent. Aaron’s sons will then splatter the blood of the lamb against the sides of the altar.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And if his sacrifice for a peace offering to the Lord is from the flock, whether male or female, unblemished he shall bring it. If he brings a sheep as his sacrifice, then he shall bring it before the Lord.</p> <p>If [he brings] a sheep: Since among the sacrificial portions of the sheep there is something that is not among the sacrificial portions of the goat, namely that the tail of a sheep is offered up [on the altar], these two [namely sheep and goats] were divided into two sections. — [Torath Kohanim 3:185]</p> <p>And he shall lean his hand [forcefully] upon the head of his sacrifice, and slaughter it before the Tent of Meeting. And Aaron's descendants shall dash its blood upon the altar, around.</p> <p>And [Aaron’s descendants] shall dash [its blood]: Two applications [of blood were required], which were [counted as] four (see Rashi above, Lev. 1:5). The Kohen must</p>
---------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

dash [the blood] by means of a vessel. He does not apply [the blood] with his finger except [in the case of] a sin-offering. — [Zev. 53b]

NET Bible®

Animal from the Flock

“If his offering for a peace offering sacrifice to the Lord is from the flock, he must present a flawless male or female.⁸ If he presents a sheep as his offering, he must present it before the Lord. He must lay his hand on the head of his offering and slaughter it before the Meeting Tent, and the sons of Aaron must splash⁹ its blood against the altar’s sides.

^{8th} Heb “a male or female without defect he shall present it”; cf. NLT “must have no physical defects.”

^{9th} See the note on this term at 1:5.

Rotherham’s *Emphasized B.*

b. Of the Flock.

But ≤if <out of the flock> be his oblation, for a peace'-offering unto Yahweh ≥ <whether male or female—without defect> shall he bring it near. ≤If <a young sheep> ||he himself|| be bringing near as his oblation ≥ then shall he bring it near, before Yahweh. And he shall lean his hand upon the head of his oblation, and shall slay it, before the tent of meeting,—and the sons of Aaron shall dash^d the blood thereof against the altar, round about.

^d Cp. chap. i. 5.

Literal, almost word-for-word, renderings:

Charles Thomson OT

And if his gift be a sacrifice of thanksgiving to the Lord from the flock, whether it be a male or a female, he shall offer it without blemish. If he bring a lamb as his gift he shall bring it before the Lord and lay his hands on the head of his gift and kill it at the doors of the tabernacle of the testimony, and the sons of Aaron the priest shall pour the blood on the altar round about.

Context Group Version

And if his offering for a sacrifice of peace-offerings to YHWH is of the flock; male or female, he shall offer it without blemish. If he offers a lamb for his offering, then he shall offer it before YHWH; and he shall lay his hand on the head of his offering, and kill it before the tent of meeting: and Aaron's sons shall sprinkle the blood on the altar round about.

Literal Standard Version

And if his offering [is] out of the flock for a sacrifice of peace-offerings to YHWH, male or female, he brings a perfect one near; if he is bringing a sheep near [for] his offering, then he has brought it near before YHWH, and has laid his hand on the head of his offering, and has slaughtered it before the Tent of Meeting, and sons of Aaron have sprinkled its blood around the altar.

Revised Mechanical Trans.

...and if his donation is from the flocks for a sacrifice of offerings of restitution to YHWH, it will be a whole male or female, he will bring him near. If he is bringing near a sheep for his donation, he will bring him near to the face of YHWH, and he will support his hand upon the head of his donation, and he will slay him to the face of the appointed tent, and the sons of Aharon will sprinkle his blood upon the altar all around,...

Young’s Updated LT

“And if his offering is out of the flock for a sacrifice of peace-offerings to Jehovah, male or female, a perfect one he does bring near; if a sheep he is bringing near for his offering, then he has brought it near before Jehovah, and has laid his hand on the head of his offering, and has slaughtered it before the tent of meeting, and sons of Aaron have sprinkled its blood on the altar round about.

The gist of this passage:
6-8

Vv. 6–11 discuss the peace offering of a lamb.

Leviticus 3:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
ʾim (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 (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
qorbân/qurbân (קֹרְבָן/קֻרְבָּן) [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 rd person masculine singular suffix	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zebach (זֶבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שָׁלֵם) [pronounced <i>SHEH-lem</i>]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023
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^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: If [he takes] his qorban [= an oblation] from the flock to slaughter for a peace-offering to Y^ehowah...

There will be some parallels to vv. 1–2. The first peace offering was from the livestock; this next peace offering will be from the flock.

Let's say that this person takes his offering from the flock—meaning that he will bring smaller livestock to offer up as a peace-offering to God.

The peace-offering always speaks of peace between man and God. We are born at enmity with God.

Leviticus 3:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
’ôw (וְ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
n ^e qêbâh (נִקְבָּה) [pronounced n ^e -kay ^b -AW]	<i>female in contrast to male; woman, female [woman, child animal]</i>	feminine singular noun:	Strong's #5347 BDB #666
tâmîym (תָּמִיִּם) [pronounced taw-MEEM]	<i>complete, whole, entire, sufficient, without blemish</i>	masculine singular adjective	Strong's #8549 BDB #1071
The full set of BDB meanings are: 1) complete, whole, entire, sound; 1a) complete, whole, entire; 1b) whole, sound, healthful; 1c) complete, entire (of time); 1d) sound, wholesome, unimpaired, innocent, having integrity; 1e) what is complete or entirely in accord with truth and fact (neuter adjective/substantive). We may include blameless among these definitions.			
qârab (קָרַב) [pronounced kaw-RA ^B V]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong #7126 BDB #897

Translation: ...—[either] a male or a female, [but] without blemish—he will bring it near.

There is no requirement here that the animal be male or female, but it must be without blemish. This is because every animal sacrifice is a type of Christ. Therefore, the lack of scarring or having no blemish or imperfection is emphasized.

Bringing the animal near means, ultimately, to bring it near to God. However, this is done by bringing the animal to Tent of Meeting and to the priests.

Leviticus 3:6 If [he takes] his qorban [= an oblation] from the flock to slaughter for a peace-offering to Y^ehowah—[either] a male or a female, [but] without blemish—he will bring it near. (Kukis mostly literal translation)

We have the continual theme of the animal being without blemish, or defect; as our Lord was perfect. As Pilate said, "I have no found no guilt in him [requiring] death." (Luke 23:22b)

Leviticus 3:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’îm (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

Leviticus 3:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
keseb (כֶּסֶב) [pronounced KEH-sehb]	<i>a lamb, a young ram, a sheep</i>	masculine singular noun	Strong's #3775 DB #461
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
qârab (בָּרַק) [pronounced kaw-RA ^B V]	<i>causing to approach, bringing [drawing] near, bringing, offering; bringing together; causing to withdraw, removing</i>	Hiphil participle	Strong #7126 BDB #897
'êth (תָּא) [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
qorbân/qurbân (זֶבַח/קֹרְבָּן) [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 rd person masculine singular suffix	Strong's #7133 BDB #898–899

Translation: If [it is] a lamb [that] he brings forward [as] his qorban,...

Let's say that the animal chosen is a lamb.

Jesus is called the Lamb of God on several occasions.

This goes with vv. 6–11 where a lamb is offered up as a peace offering.

What does it mean that Jesus is the Lamb of God? (From Got Questions)

When Jesus is called the Lamb of God in John 1:29 and John 1:36, it is referring to Him as the perfect and ultimate sacrifice for sin. In order to understand who Christ was and what He did, we must begin with the Old Testament, which contains prophecies concerning the coming of Christ as a “guilt offering” (Isaiah 53:10). In fact, the whole sacrificial system established by God in the Old Testament set the stage for the coming of Jesus Christ, who is the perfect sacrifice God would provide as atonement for the sins of His people (Romans 8:3; Hebrews 10).

The sacrifice of lambs played a very important role in the Jewish religious life and sacrificial system. When John the Baptist referred to Jesus as the “Lamb of God who takes away the sin of the world” (John 1:29), the Jews who heard him might have immediately thought of any one of several important sacrifices. With the time of the Passover feast being very near, the first thought might be the sacrifice of the Passover lamb. The Passover feast was one of the main Jewish holidays and a celebration in remembrance of God's deliverance of the Israelites from bondage in Egypt. In fact, the slaying of the Passover lamb and the applying of the blood to doorposts of the houses (Exodus 12:11-13) is a beautiful picture of Christ's atoning work on the cross. Those for whom He died are covered by His blood, protecting us from the angel of (spiritual) death.

Another important sacrifice involving lambs was the daily sacrifice at the temple in Jerusalem. Every morning and evening, a lamb was sacrificed in the temple for the sins of the people (Exodus 29:38-42). These daily sacrifices, like all others, were simply to point people towards the perfect sacrifice of Christ on the cross. In fact,

What does it mean that Jesus is the Lamb of God? (From Got Questions)

the time of Jesus' death on the cross corresponds to the time the evening sacrifice was being made in the temple. The Jews at that time would have also been familiar with the Old Testament prophets Jeremiah and Isaiah, who foretold the coming of One who would be brought "like a lamb led to the slaughter" (Jeremiah 11:19; Isaiah 53:7) and whose sufferings and sacrifice would provide redemption for Israel. Of course, that person was none other than Jesus Christ, "the Lamb of God."

While the idea of a sacrificial system might seem strange to us today, the concept of payment or restitution is still one we can easily understand. We know that the wages of sin is death (Romans 6:23) and that our sin separates us from God. We also know the Bible teaches we are all sinners and none of us is righteous before God (Romans 3:23). Because of our sin, we are separated from God, and we stand guilty before Him. Therefore, the only hope we can have is if He provides a way for us to be **reconciled** to Himself, and that is what He did in sending His Son Jesus Christ to die on the cross. Christ died to make atonement for sin and to pay the penalty of the sins of all who believe in Him.

It is through His death on the cross as God's perfect sacrifice for sin and His resurrection three days later that we can now have eternal life if we believe in Him. The fact that God Himself has provided the offering that atones for our sin is part of the glorious good news of the gospel that is so clearly declared in 1 Peter 1:18-21: "For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God."

From <https://www.gotquestions.org/Jesus-Lamb-of-God.html> accessed February 19, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Leviticus 3:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ו ^e (or ו ^e) (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
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil perfect	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 rd person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced le]	<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

Leviticus 3:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 ^e pânîym (לִּפְנֵי) 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 yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...[then] he will bring it before Y^ehowah.

The offerer will bring the animal before God. This means to bring it to the Tent of Meeting. All of these sacrifices take place outside the Tent.

Leviticus 3:7 If [it is] a lamb [that] he brings forward [as] his qorban, [then] he will bring it before Y^ehowah. (Kukis mostly literal translation)

We have almost a play on words in this verse. The Hebrew for *approach, come near* is used twice and the word for offering is the noun cognate of that verb.

Leviticus 3:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
çâmak ^e (סָמַךְ) [pronounced saw- MAHK ^e]	<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 rd person masculine singular, Qal perfect	Strong's #5564 BDB #701
'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
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
'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
rô'sh (רֹאשׁ or 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

Leviticus 3:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 rd person masculine singular suffix	Strong's #7133 BDB #898–899

This is v. 2a.

Translation: [First] he will lay his hand on the head of his qorban;...

The offerer will place his hand on the head of the qorban (his oblation).

The personal sins of the offerer are transferred to the animal. This represents Jesus taking on our sins as a substitute for us.

Leviticus 3:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 (שָׁחַט) [pronounced <i>shaw-KHAT</i>]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 rd person masculine singular, Qal perfect	Strong's #7819 and 7820 BDB #1006
'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 rd person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced <i>le</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 *upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לפָּנֶיךָ) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<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 slaughter is in front of the Tent of Assembly.

He slaughters the lamb in front of the Tent of Meeting.

This represents the spiritual death of Jesus for our sins.

Leviticus 3:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, 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
zâraq (זָרַק) [pronounced zaw-RAHK]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 rd 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 (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
'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
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1818 BDB #196
'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 ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
çâbîyb (בְּכָס) [pronounced saw ^b -VEE ^b V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
This is almost exact v. 2c.			

Translation: Afterwards [lit., and], the sons of Aaron will splatter its blood onto the altar [and] all around [it].

The sons of Aaron will take the blood of the animal and splatter it onto the altar and all around it.

The blood speaks of the spiritual death of Jesus Christ.

Leviticus 3:8 [First] he will lay his hand on the head of his qorban; then he will slaughter is in front of the Tent of Assembly. Afterwards [lit., and], the sons of Aaron will splatter its blood onto the altar [and] all around [it]. (Kukis mostly literal translation)

The hand on the head—transference of sin; the sprinkling of the blood—the cleansing of our sins through Christ's death for us on the cross.

There is nothing magic about blood. That is, *pleading the blood* when in some difficult circumstance does not mean anything. It is just like wearing a cross as a piece of jewelry and holding it when you pray. It does not give your prayers that extra oomph necessary in order to reach God. God does not observe two people praying and decide, "Well, this guy is holding a cross *and* he is pleading the blood. Definitely I am going to hear his prayer and do something about it! This other guy has got no props at all!" The **spiritual life** and our prayer life has absolutely nothing to do with props or special things that work miracles in our lives. Let's say you had a square inch piece of cloth from the real shroud of Turin. Would your life sparkle if you made sure to carry that in your back pocket all the time. Or, when you pray, you take it out and hold it up so God can see it? This is not how the **Christian way of life** works. If anything, God is going to ignore the person with some sort of a lucky charm of a dynamic incantation. For prayer, you need to be in fellowship and you need to have some understanding of God to the point that you have some understanding of what His will is. If you are looking for a prayer power boost, I just gave it to you.

Related to this topic is the concept of the **blood of Christ**. Christianity is not tied directly to the physical blood of Jesus in any way. He did not bleed to death on the cross. **Angels** did not catch a bowl of Jesus' physical blood and carry it on up into heaven. The blood of the animals in these sacrifices is real and it is symbolic. It represents the life and soul of Jesus. It represents the fact that He died in our stead. Blood of the animal sacrifices is obviously tied to their deaths; so the blood of Christ is tied to Jesus offering Himself up for our sins. However, it is not His physical suffering on the cross, the unjust manner in which He was placed there, or the physical shedding of blood which saves us. We are saved because God the Father poured out our sins on God the Son and judged these things and laid the equal penalty upon the Lord that we deserve. However, that aspect of the cross was never seen by anyone human, because God covered Golgotha with a thick darkness. Jesus being put on the cross due to the injustice of the Jews and Romans is a real thing; but it also represents what He did for us while He was on the cross.

Leviticus 3:6–8 If [he takes] his qorban [= *an oblation*] from the flock to slaughter for a peace-offering to Y^ehowah—[either] a male or a female, [but] without blemish—he will bring it near. If [it is] a lamb [that] he brings forward [as] his qorban, [then] he will bring it before Y^ehowah. [First] he will lay his hand on the head of his qorban; then he will slaughter is in front of the Tent of Assembly. Afterwards [lit., *and*], the sons of Aaron will splatter its blood onto the altar [and] all around [it]. (Kukis mostly literal translation)

Leviticus 3:6–8 If he chooses to take his oblation from the flock to slaughter as a peace-offering to Jehovah; he will bring it near to the priests. The animal may be male or female, but it must be without any defects. If it is a lamb that he brings forward as his oblation, then he will place the animal before Jehovah. He will lay his hand on the head of his offering and then slaughter it in front of the Tent of Assembly. Afterwards, Aaron's sons will splatter its blood all around the altar. (Kukis paraphrase)

And he has brought near a sacrifice of the peace offerings, a fire-offering to Y^ehowah. His fat, the fat tail complete along side the backbone, he will remove her. The fat covering the entrail and all the fat which [is] over the entrail, and two of the kidneys and the fat which [is] over them which [is] over the loins and the appendage over the liver over the kidneys, he will remove her. And has caused to burn the priest upon the altar bread, a fire-offering to Y^ehowah.

Leviticus
3:9–11

[Let's say the offerer] brings near a sacrifice of the peace offerings, an offering by fire for Y^ehowah. He will [first] remove its fat, all of the fat tail (the rump) [which is] along side the backbone. He will [also] remove the fat covering the entrails, all the fat which [is] over the entrails, the kidneys, the fat which [is] over them, which [is] over the loins, along with the appendage over the liver and over the kidneys. Then the priest will cause to burn bread upon the altar, a fire-offering to Y^ehowah.

Now if the offerer bring a peace offering sacrifice to Jehovah as a fire-offering, then will will first remove its fat and the entire rump which is next to the backbone. He will also remove the fat all around the entrails, along with the kidneys, loins, and liver. Then the priest will offer bread upon the altar as a fire-offering to Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And he has brought near a sacrifice of the peace offerings, a fire-offering to Y ^e howah. His fat, the fat tail complete along side the backbone, he will remove her. The fat covering the entrail and all the fat which [is] over the entrail, and two of the kidneys and the fat which [is] over them which [is] over the loins and the appendage over the liver over the kidneys, he will remove her. And has caused to burn the priest upon the altar bread, a fire-offering to Y ^e howah.
Dead Sea Scrolls Targum (Onkelos)	. He shall bring of the peace[sacred]-offering as a fire-offering to [an offering before] Adonoy, its fat; the entire tail; he shall remove it right near the back-bone. The fat covering the innards, and all the fat on the innards. The two kidneys and the fat on them that are on the flanks. The lobe on the liver he shall remove together with the kidneys. The kohein shall burn it on the altar; it is the food of the fire-offering of [offering before] Adonoy.
Targum (Pseudo-Jonathan)	And of the offering of his consecrated oblation he shall offer the best of its fat,, and remove the whole of the tail, close to the spine, the covering of fat which covereth the inwards, even all the fat that is upon the inwards. [JERUSALEM. And the fat and the entire breast to the chine he shall remove, and the fat which covereth the inwards.] And the two kidneys and the fat which is upon them, upon the foldings, and the caul that is over the liver, together with the kidneys, he shall take away. And the priest shall sacrifice it at the altar, the meat of an oblation before the Lord.
Douay-Rheims 1899 (Amer.)	And they shall offer of the victim of peace offerings, a sacrifice to the Lord: the fat and the whole rump, With the kidneys, and the fat that covereth the belly and all the vitals and both the little kidneys, with the fat that is about the flanks, and the caul of the liver with the little kidneys. And the priest shall burn them upon the altar, for the food of the fire, and of the oblation of the Lord.
Aramaic ESV of Peshitta	He shall offer from the sacrifice of peace offerings an offering made by fire to Mar-Yah; its fat, the entire tail fat, he shall take away close to the backbone; and the fat that covers the inwards, and all the fat that is on the inwards, and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. The priest shall burn it on the altar: it is the food of the offering made by fire to Mar-Yah.
Lamsa's Peshitta (Syriac)	And he shall bring from the burning sacrifice a gift to LORD JEHOVAH, its fat and the fat tail against its loins he will keep whole, and the fat membrane that covers the entrails and all the fat upon the entrails, And two kidneys and the fat that is upon them upon the side, and he shall offer the liver caul with the kidneys. And the Priest shall offer it up on the altar as a food offering to LORD JEHOVAH.
Samaritan Pentateuch	And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, [and] the whole rump, it shall he take off hard by the backbone; the fat that covereth the inwards, and all the fat that [is] upon the inwards And the two kidneys, and the fat that [is] upon them, which [is] by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn it upon the altar: [it is] the food of the offering made by fire unto the LORD.
Updated Brenton (Greek)	And he shall bring of the peace-offering a burnt sacrifice to the Lord: the fat and the hinder part unblemished he shall take away with the loins, and having taken away

all the fat that covers the belly, and all the fat that is on the belly, and both the kidneys and the fat that is upon them, and that which is on the thighs, and the fatty lobe which is on the liver with the kidneys, the priest shall offer these on the altar: it is a sacrifice of sweet savor, a burnt offering to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And of the peace-offering, let him give an offering made by fire to the Lord; the fat of it, all the fat tail, he is to take away near the backbone; and the fat covering the inside parts and all the fat on the inside parts, And the two kidneys, with the fat on them, which is by the top part of the legs, and the fat joining the liver and the kidneys, he is to take away; That it may be burned by the priest on the altar; it is the food of the offering made by fire to the Lord.
Easy English	The person must cut the tail off the animal. He must give the tail and all the fat from inside the body to the Lord. He must also give the kidneys and the best piece of the liver. The priest will burn them as food on the altar. They are a burnt offering to the Lord.
Easy-to-Read Version–2008	The priest will take part of the fellowship offering to the altar as a gift to the LORD. The priest must cut off the tail close to the backbone. Then he will offer the tail with all its fat and the fat that is over and around the animal's inner parts. He will also offer the two kidneys and the fat covering them near the lower back muscles. He will also offer the fat part of the liver. He must remove it with the kidneys. Then the priest will take that part to the altar to be burned up as food, a gift to the LORD.
God's Word™	Then take the fat from the fellowship offering and offer it by fire to the LORD. Remove all the fat from the tail and the fat that covers the internal organs. Also remove the two kidneys with the fat on them along with the lobe of the liver. Then the priest will burn the fellowship offering on the altar. It is food, an offering by fire to the LORD.
Good News Bible (TEV)	If you offer a sheep, you shall put your hand on its head and kill it in front of the Tent. The priests shall throw its blood against all four sides of the altar and present the following parts of the animal as a food offering to the LORD: the fat, the entire fat tail cut off near the backbone, all the fat covering the internal organs, the kidneys and the fat on them, and the best part of the liver. The officiating priest shall burn all this on the altar as a food offering to the LORD. Vv. 7–8 are included for context.
The Message	As a Fire-Gift to GOD from the Peace-Offering, present its fat, the entire fat tail cut off close to the backbone, all the fat on and connected to the entrails, the two kidneys and the fat around them on the loins, and the lobe of the liver which is removed along with the kidneys. The priest will burn it on the Altar: a meal, a Fire-Gift to GOD.
NIRV	Part of the offering must be brought as a sacrifice presented to the Lord. It must include the lamb's fat and the entire fat tail cut off close to the backbone. It must include all the fat that is connected to them. It must include both kidneys with the fat on them next to the lower back muscles. The offering must also include the long part of the liver. That must be removed together with the kidneys. Then the priest must burn the offering on the altar as food. It is a food offering presented to the Lord.

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

Casual English Bible	Here's what you need to give the priest to burn in this peace offering to the LORD. Give him the animal's fat. That includes all the fat on a thick tail, [6] which you need to cut off at the backbone. Bring both kidneys and the fat attached to them. Also
----------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

bring the long lobe of the liver. Remove all of this from the animal so the priest can burn them on the altar. The priest will burn it on the altar, turning it into smoke as an offering to the LORD.

^{63:9} Herders bred fat-tailed sheep in and around what is now Israel and Palestinian Territory. The tail of a mature ram could weigh 20 pounds (9 kg) or more. Fat on the tail was considered the tastiest meat a sheep had to offer.

Contemporary English V.

Offer the fat on the tail, the tailbone, and the insides, as well as the lower part of the liver and the two kidneys with their fat. One of the priests will lay these pieces on the altar and send them up in smoke as a food offering for me.

The Living Bible

"If it is a lamb, the man who brings it shall lay his hand upon its head and kill it at the entrance of the Tabernacle; the priests shall throw the blood against the sides of the altar, and shall offer upon the altar the fat, the tail removed close to the backbone, the fat covering the internal organs, the two kidneys with the loin fat on them, and the gall bladder, as a burnt offering to the Lord. Vv. 7–11 in TLB.

New Berkeley Version

New Life Version

.
And from the peace gifts he will bring as a gift by fire to the Lord, its fat, the whole fat tail, taking it off close to the backbone, and the fat that covers and is upon the inside parts, and the two kidneys with the fat that is on them, and the part that is on the liver, which he will take away with the kidneys. Then the religious leader will burn them on the altar, a food gift by fire to the Lord.

New Living Translation

The priest must present the fat of this peace offering as a special gift to the Lord. This includes the fat of the broad tail cut off near the backbone, all the fat around the internal organs, the two kidneys and the fat around them near the loins, and the long lobe of the liver. These must be removed with the kidneys, and the priest will burn them on the altar. It is a special gift of food presented to the Lord.

Unfolding Bible Simplified

From that offering you must separate these things to be a sacrifice to Yahweh that is burned: Its fat, the fat tail that you must cut off close to the backbone, and all the fat that covers the inner parts of the lamb or which is attached to them—the kidneys with the fat that is on them near the lower back muscle, and the fat that covers the liver. One of the priests will burn those things on the altar to be an offering to Yahweh. Those things will come from your food supplies.

Partially literal and partially paraphrased translations:

American English Bible

The peace offering is thereafter to be burned to Jehovah.

Though **the person may keep the healthy, fat hind parts** and loins, all the fat that is in and around the belly, as well as the kidneys and the fat around them, the fat around the thighs, and the membrane around the liver and kidneys must be offered on the Altar by the Priest as a sweet-smelling odor and burnt offering to Jehovah.

Beck's American Translation

Common English Bible

.
Then you may offer the fat from the communal sacrifice of well-being as a food gift for the Lord: the whole fat tail, which should be removed close to the tailbone; the fat that covers and surrounds the insides; the two kidneys and the fat around them at the loins; and the lobe on the liver, which should be removed with the kidneys. The priest will then completely burn all of this on the altar as food—as a food gift for the Lor.

New Advent (Knox) Bible

And the parts of the victim sacrificed to the Lord in this welcome-offering will be the tail with all the fat on it, the kidneys, all the fat which encloses belly and entrails. Both kidneys are to be offered with the fat round the flanks, and with the kidneys the caul of the liver. All these the priest will burn on the altar, to feed its fire and to give the Lord his offering.

Translation for Translators

You must dedicate these things to be a sacrifice to Yahweh that is burned: Its fat, the fat tail that you must cut off close to the backbone, and all the fat that covers the inner parts of the lamb or which is attached to them— the kidneys with the fat that

is on them near the lower back muscle, and the fat that covers the liver. One of the priests will burn those things on the altar to be an offering to Yahweh; *it will be as though* they will be a special food *given to Yahweh*.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	And from the peace offering he shall bring an offering made by fire to the LORD consisting of its fat: the entire fat tail cut off close to the backbone, the fat surrounding the entrails, all the fat on the entrails, both kidneys with the fat on them near the loins, and the lobe of the liver, which he shall remove with the kidneys. Then the priest is to burn them on the altar as food, an offering made by fire to the LORD.
Revised Ferrar-Fenton Bible	If he offers a lamb as his gift, then he shall bring it before the EVER-LIVING, and lay his hand upon the head of the gift, and slay it before the Hall of Assembly, and the sons of Aaron shall sprinkle some of its blood around the altar, and shall carry to the altar—from the thank-offering made by fire to the EVER-LIVING,—the entire fat of the rump cut near the backbone, and the fat of the caul, and of the chest, and all the fat that is upon the chest, and the two kidneys and the fat which is upon them, with that upon the bowels, and the remainder that covers the kidneys he shall put aside; and the priest shall offer them upon the altar as a sweet scent to the EVER-LIVING. Vv. 6–11 in the FF Bible.
International Standard V	“The presenter is then to bring a gift from the peace offering as an offering made by fire to the Lord. He is to remove the fat, the entire fat tail near the spine, the fat that covers the internal organs, all of the fat that is inside the internal organs, the two kidneys with the fat on them by the loins, and the fatty mass [Or appendage] that surrounds the liver and kidneys. Then the priest is to burn them on the altar as a food offering made by fire to the Lord.
Unfolding Bible Literal Text	The man will offer the sacrifice of fellowship offerings as an offering made by fire to Yahweh. The fat, the entire fat tail cut away close to the backbone, and the fat that covers the inner parts and all the fat that is near the inner parts, and the two kidneys and the fat that is with them, which is by the loins, and the lobe of the liver, with the kidneys—he will remove all of this. Then the priest will burn it all on the altar as a burnt offering of food to Yahweh.
Urim-Thummim Version	He will present the sacrifice of the Peace- Offering as a Burnt-Offering made by fire unto YHWH. The fat of it and the whole rump he will slice off hard by the backbone, with the fat that covers the entrails, and all the fat that is on the entrails. And the two kidneys and the fat that is on them that is by the loins, and the appendage above the liver with the kidneys, these he will remove. The priest will burn it on the Altar for its the food of the Burnt-Offering made by fire unto YHWH.
Wikipedia Bible Project	And he sacrificed from the payment rendering, firy for Yahweh, its fatback to the tail, against the rump bone he shall remove it. And the fat which covers the offal, and all the fat which is on the offal. And the two kidneys, and the fat which is on them, which is on the loins, and the remainder, on the liver, on the kidneys, he will remove. And the priest will grill them on the alter, firy bread for Yahweh.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And he shall bring near from the sacrifice of the peace offering a burnt offering to Jehovah, its fat, and the whole fat tail;⁹ he shall take it off close by the backbone; and the fat that covers the insides, and all the fat that is on the insides,</p> <p>And the two kidneys, and the fat that is on them, which is on the flanks, and the lobe above the liver, he shall take away besides the kidneys.</p> <p>And the priest shall burn it as perfumed incense on the altar; it is the food of the offering made by fire to Jehovah.</p>
--------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

⁹ 3:9 fat tail. The reference is to the extremely fat tail that the oriental sheep have. It is an accumulation of fat on the tail, and can weigh as much as 10 to 12 pounds, nothing but fat covered with skin on a little tail bone.

New American Bible (2011)	From the communion sacrifice the individual shall present as an oblation to the LORD its fat: the whole fatty tail, which is removed close to the spine, the fat that covers the inner organs, and all the fat that adheres to them, as well as the two kidneys, with the fat on them near the loins, and the lobe of the liver, which is removed with the kidneys. The priest shall burn this on the altar as food, ^f an oblation to the LORD.
The Catholic Bible	f. [3:11] Lv 9:19. From the peace offering he shall offer up the following as a burnt offering to the LORD: the fat, the entire fat of the tail, cutting it away from the end of the backbone, the fat around the entrails and all that is above them, the two kidneys with their fat and the fat around the loins, and the lobe of the liver that he will detach along with the kidneys. Then the priest shall burn them on the altar as food offered up to the LORD by fire.
New Jerusalem Bible	Of the communion sacrifice he will offer the following as food burnt for Yahweh: the fat, all the tail taken off near the base of the spine, the fat covering the entrails, all the fat on the entrails, both kidneys, the fat on them and on the loins, the mass of fat which he will remove from the liver and kidneys. The priest will then burn this on the altar as food, as food burnt for Yahweh.
Revised English Bible—1989	He is to present part of the shared-offering as a food-offering to the LORD: he is to remove its fat, the entire fat-tail cut off close by the spine, the fat covering the entrails and all the fat upon the entrails, both kidneys with the fat on them beside the loins, and the long lobe of the liver with the kidneys. The priest is to burn it at the altar, as food offered to the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	From the sacrifices made as peace offerings, he is to present <i>ADONAI</i> with an offering made by fire; it is to consist of its fat, the entire fat tail, which he will remove close to the lower backbone, the fat covering the inner organs, all the fat above the inner organs, the two kidneys, the fat on them near the flanks, and the covering of the liver, which he will remove with the kidneys. The <i>cohen</i> will make it go up in smoke on the altar; it is food, an offering made by fire to <i>ADONAI</i> .
Hebraic Roots Bible	And he shall bring near from the sacrifice of the peace offerings a fire offering to YAHWEH, its fat; he shall remove the entire fat tail close by the backbone, and all the fat that covers the inward parts, and all the fat that is on the inward parts, and the two kidneys, and the fat on them, on the loins, and he shall remove the lobe by the liver, beside the kidneys; he shall remove it. And the priest shall burn it as incense on the altar, bread of the fire offering to YAHWEH.
Israeli Authorized Version	And he shall offer of the sacrifice of the peace offering an offering made by fire unto YY; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the kohen shall burn it upon the altar: it is the food of the offering made by fire unto YY.
Kaplan Translation	He shall present the choicest parts* of his peace offering as a fire offering to God, removing the broad tail up to the backbone,* along with the layer of fat covering the stomachs and all the other fat attached to the stomachs. The two kidneys along with the fat on them along the flanks, and the lobe over the liver near the kidneys, must [also] be removed. The priest shall burn them on the altar, to be consumed* as a fire offering to God.

The Scriptures—2009

‘And from the slaughtering of peace offerings he shall bring near – as a fire offering to יהוה – its fat, all the fat tail which he removes close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys. ‘And the priest shall burn them on the slaughter-place as food, an offering made by fire to יהוה.

Weird English, 𐤀𐤎𐤁𐤏 English, Anachronistic English Translations:

Alpha & Omega Bible

AND HE SHALL BRING OF THE PEACE-OFFERING A BURNT-SACRIFICE TO JESUS: THE FAT AND THE HINDER PART UNBLEMISHED HE SHALL TAKE AWAY WITH THE LOINS, AND HAVING TAKEN AWAY ALL THE FAT THAT COVERS THE BELLY, AND ALL THE FAT THAT IS ON THE BELLY, AND BOTH THE KIDNEYS AND THE FAT THAT IS UPON THEM, AND THAT WHICH IS ON THE THIGHS, AND THE FAT WHICH IS ON THE LIVER WITH THE KIDNEYS, THE PRIEST SHALL OFFER THESE ON THE ALTAR: IT IS A SACRIFICE OF SWEET SCENT, A BURNT-OFFERING TO JESUS.

Awful Scroll Bible

He is to have brought near the sacrifice of the peace offering, of fire, to Sustains To Become its fat and the whole tail, he was to take out, besides the back bone, and the fat covering the inward parts, and the fat on the inward parts, and both kidneys, and the fat on the loins, the appendage of the liver, and the kidneys was he to take out. The priest is to have made a smoky burning on the altar, with bread, even an offering by fire, to Sustains To Become.

Concordant Literal Version

Then he will bring near from the sacrifice of peace offerings a fire offering to Yahweh: its fat, the flawless fat tail, cut off close to the spine, shall he take it away; also the fat covering the inwards and all the fat which is on the inwards, the two kidneys and the fat which is around them at the hips, and the protuberance on the liver; along with the kidneys shall he take it away. Then the priest will cause it to fume on the altar. It is the bread of the fire offering to Yahweh.

exeGesés companion Bible

...and he oblates of the sacrifice of the shelamim
- a firing to Yah Veh:
the fat and the integrious rump along side the spine
he twists off:
and the fat covering the inwards
and all the fat on the inwards:
and the two reins and the fat by the flanks
and the caul above the liver with the reins
he twists off:
and the priest incenses it on the sacrifice altar:
- the bread of the firing to Yah Veh.

Orthodox Jewish Bible

And he shall offer of the zevach hashelamim an offering made by eish unto Hashem; the chelev thereof, and the whole fat tail, it shall he remove by the backbone; and the chelev that covereth the innards, and all the chelev that is upon the innards,
And the two kidneys, and the chelev (fat) that is upon them, which is by the loins, and the diaphragm with the liver, with the kidneys, it shall he remove.
And the kohen shall burn it upon the Mizbe'ach; it is the lechem of the offering made by eish unto Hashem.

Rotherham's *Emphasized B.*

Then shall he bring near, out of the peace'- offering, an altar-flame unto Yahweh, the fat thereof, the fat-tail thereof entire <close to the backbone> shall he remove it,—and the fat that covereth the inwards, and all the fat that is upon the inwards; and the two kidneys, with the fat that is on them, which is on the loins,—and the caul that is on the liver, <on the kidneys> shall he remove it. Then shall the priest make a perfume, at the altar,—[the food of an altar flame unto Yahweh]].

Expanded/Embellished Bibles:

The Expanded Bible	From the fellowship [or peace; well-being] offering the person must make a sacrifice by fire to the LORD. He must bring the fat, the whole fat tail cut off close to the backbone, the fat of the inner organs (both the fat that is in them and that covers them), both kidneys with the fat that is on them, near the lower back muscle [loins], and the best part [appendage] of the liver, which he will remove with the kidneys. Then the priest will burn these parts [^L turn them into smoke] on the altar as food; it will be an offering made by fire to the LORD.
Kretzmann's Commentary	And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the Lord, that portion of the sacrificial victim burned upon the altar being known as the food of Jehovah and signifying the communion between Him and the worshiper brought about by the sacrifice; the fat thereof and the whole rump, the heavy fat-tail which is characteristic of a certain variety of sheep in Arabia and Palestine, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, as in the case of the larger animal. v. 3, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, that is, upon the kidneys, it shall he take away. Cf v. 4. And the priest shall burn it upon the altar; it is the food of the offering made by fire unto the Lord, a food offered by the believing Israelite by fire and rising up to the Lord in an odor well-pleasing to Him. In this manner the Lord partook of the sacrifice and entered in to fellowship with His people.
Lexham English Bible	He shall present [Or "And he shall present"] from the sacrifice of the fellowship offering an offering made by fire for Yahweh: he must remove its fat, the entire fat tail near the tailbone, and the fat covering the inner parts [Or "entrails"] and all the fat that is on the inner parts, [Or "entrails"] the two kidneys, [Or "and the two kidneys"] and the fat that is on them, which is on the loins, and he must remove the lobe on the liver in addition to the kidneys. The priest [Or "And the priest"] shall turn it into smoke on the altar as a food offering made by fire for Yahweh.
Syndein/Thieme	"And he shall offer of the sacrifice of the peace offering an offering/'drawing near' {qorban} made by fire unto Jehovah/God, {fire speaks of Propitiation related to Reconciliation - God is satisfied with the work of His Son on the cross - HE is Propitiated/ Satisfied; WE are Reconciled (to say WE are satisfied is meaningless - and God is not reconciled to us - only the offending party is reconciled to the party offended)} the fat thereof, and the whole rump {again, fat represents 'the best part' - the best sacrifice possible - Jesus Christ Himself}, it shall he take off hard by the backbone. And the fat that covers the inwards, and all the fat that is upon the inwards, 10~~ and the two kidneys, and the fat that is upon them, which is by the flanks {flanks are the internal portions of the loins and the ancients used it to represent confidence}, and the membrane over the liver {yothereth} {transparent membrane - the Super Abundance of His Glory}, with the kidneys, it shall he take away." "And the priest shall burn it upon the altar. It is the food of the offering/'drawing near' {qorban} made by fire unto Jehovah/God."
The Voice	Eternal One: From the peace offering, you must bring to Me as a fire-offering its fat, the tail (which is to be cut off near the backbone), the fat covering and surrounding the organs, the two kidneys and the fat on them from the loins, and the lobe of the liver (which must be removed along with the kidneys). The priest will then offer all these on the altar as a fire-offering to Me.

Bible Translations with Many Footnotes:

The Complete Tanach

And from the peace offering, he shall bring a fire offering to the Lord [comprised of] its choicest part the complete tail, which he shall remove opposite the kidneys, and the fat covering the innards and all the fat which is on the innards...

the choicest part: Heb. וּבִלְחָה [Usually, its fat. Here it means] its choicest part. And what is this? The complete tail.

opposite the kidneys: Heb. תּוֹצֵעֵיהֶן, above the kidneys, which give counsel (תּוֹצֵעֵיהֶן).

...and the two kidneys [along] with the fat that is upon them, which is over the flanks. And he shall remove the diaphragm with the liver, along with the kidneys. And the kohen shall cause it to [go up in] smoke on the altar, as food for the fire, to the Lord.

as food for the fire, to the Lord: Food for the fire, in the Name of the most High [God].

food: Heb. לֶחֶם, an expression meaning food [in general, not only bread]. Similarly, we find in the verse, "Let us destroy his food (וּמַחֲלֵב) with wood" (Jer. 11:19); and, "made a great feast (סֵדָה)" (Dan. 5:1), and, "On joyous occasions, a feast (סֵדָה) is made" (Eccl. 10:19).

NET Bible®

Then he must present a gift to the Lord from the peace offering sacrifice: He must remove all the fatty tail up to the end of the spine, the fat covering the entrails, and all the fat on the entrails,¹⁰ the two kidneys with the fat on their sinews, and the protruding lobe on the liver (which he is to remove along with the kidneys).¹¹ Then the priest must offer it up in smoke on the altar as a food gift to the Lord.¹²

^{10sn} See the note on this phrase in 3:3.

^{11tn} Heb "and the protruding lobe on the liver on the kidneys he shall remove it."

^{12tn} Heb "food, a gift to the Lord."

Literal, almost word-for-word, renderings:

Charles Thomson OT

And from the sacrifice of thanksgiving he shall offer as an offering of homage to the Lord the fat tail and the whole loin which he shall take off with the rump; and having taken off the caul which covereth the inwards and all the fat on the belly and the two kidneys with the suet on them and on the loin and the lobe of the liver with the kidneys the priest shall offer up these on the altar. It is a sweet savour, an offering of homage to the Lord.

Literal Standard Version

And he has brought near from the sacrifice of the peace-offerings a fire-offering to YHWH, its fat, the whole fat tail close by the bone—he turns it aside, and the fat which is covering the innards, and all the fat which [is] on the innards, and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundancy on the liver above the kidneys—he turns it aside, and the priest has made it an incense on the altar [as] bread of a fire-offering to YHWH.

Revised Mechanical Trans.

...and he will bring near, from the sacrifice of the offerings of restitution, a fire offering for YHWH, his fat, the rump, everything alongside the spine he will remove and the fat covering the inside and all the fat which is upon the inside, and the two kidneys and the fat, which is upon them, which is upon the hips, and the lobe upon the heavy one[711] with the kidneys he will remove, and the administrator will burn him as incense upon the altar, it is a bread offering to YHWH,...

Young's Updated LT

711. "The heavy one" is the "liver," the heaviest organ of the body.

"And he has brought near from the sacrifice of the peace-offerings a fire-offering to Jehovah, its fat, the whole fat tail (over-against the bone he does turn it aside), and the fat which is covering the inwards, and all the fat which is on the inwards, and the two kidneys, and the fat which is on them, which is on the flanks, and the redundancy above the liver, (beside the kidneys he does turn it aside), and the priest has made it a perfume on the altar—bread of a fire-offering to Jehovah.

The gist of this passage: The disposition of the fat, the fat tail and the internal organs for the sacrifice from the flock are discussed.

9-11

Leviticus 3:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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^BV</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 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897
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
zebach (זָבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שָׁלֵם) [pronounced <i>SHEH-lem</i>]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
ʾîshshâh (אִשָּׁשָׁה) [pronounced <i>eesh-SHAW</i>]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
lâmed (ל) [pronounced <i>l^e</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^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [Let's say the offerer] brings near a sacrifice of the peace offerings, an offering by fire for Y^ehowah.

These verses were poorly divided. This should be the end of v. 9. Vv. 9b–10 could be one or two verses.

We are seeing what the offerer should do when bringing a sacrifice of peace offerings to Y^ehowah.

The sacrifice speaks of Jesus Christ on the cross; the peace offering is peace between God and man; and the fire is judgment by God (our sins are judged in Jesus).

He Who knew no sin was made sin for us that we might be made the righteousness of God in Him.

Leviticus 3:9a [Let's say the offerer] brings near a sacrifice of the peace offerings, an offering by fire for Y^ehowah. (Kukis mostly literal translation)

According to the NIV Study Bible, there is a breed of sheep, still found in the Mideast, whose tail has a great deal of fat.¹⁴ This fat tail was often fried and eaten.¹⁵

Vv. 9b-10c ought to be one verse.

Leviticus 3:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chêleb (חֵלֶב) [pronounced KHAY-le ^b V]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2459 BDB #316
'al'yâh (אֵילָא) [pronounced al-YAW]	<i>rump, fat tail [of sheep, ram]</i>	feminine singular noun with the definite article	Strong's #451 BDB #46
tâmîym (תָּמִיִּם) [pronounced taw-MEEM]	<i>complete, whole, entire, sufficient, without blemish</i>	feminine singular adjective	Strong's #8549 BDB #1071
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ummâh (עִמָּה) [pronounced goom-MAW]	<i>juxtaposition, close by, side by side with, parallel to, along side; over-against; agreeing with, correspond to; close beside; equally with, even as, exactly as; in conjunction with, in communion with</i>	feminine singular construct but mostly with the force of a preposition	Strong's #5980 BDB #769
These two together are various translated: <i>close to, close by, over against, near (to), next to, alongside.</i>			
'âtseh (עָצֵה) [pronounced gaw-TSEH]	<i>spine, backbone, sacrum</i>	masculine singular noun	Strong's #6096 BDB #782
çûwr (סוּר) [pronounced soor]	<i>to cause to depart, to remove, to cause to go away; to take away; to turn away from; cause to deviate [from]</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person feminine singular suffix	Strong's #5493 (and #5494) BDB #693

Translation: He will [first] remove its fat, all of the fat tail (the rump) [which is] along side the backbone.

Certain things would be removed from the animal sacrifice; and this is the kind of thing which would be removed from every animal before cooking it. When field dressing an animal, the blood is drained and these inner organs are removed, to preserve the taste of the meat.

What is being removed might be understood as the sin nature being removed from us in eternity; and it may represent our sins in general, which are separate from the Lord but which He takes upon Himself, nevertheless.

¹⁴ p. 148.

¹⁵ Gower's *The New Manners and Customs of the Bible*, p. 134.

Leviticus 3:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'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
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i>]	<i>covering, clothing, concealing; spreading over, engulfing; overwhelming</i>	masculine singular, Piel participle; with the definite article	Strong's #3680 BDB #491
'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
qereb (קֶרֶב) [pronounced <i>KEH-re^bv</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 ^e (or v ^e) (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
'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>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
'âsher (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 <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced <i>gah^l</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

Leviticus 3:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qereb (קֶרֶב) [pronounced KEH-re ^b v]	<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

This is v. 3c.

Translation: He will [also] remove the fat covering the entrails, all the fat which [is] over the entrails,...

I took the verb from v. 10b.

The division of v. 9c from 10 is unfortunate. This is one entire thought and ought to be a single verse. The verb is found at the end of v. 10b, but what is removed is describe in vv. 9c–10.

Leviticus 3:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'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
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
k ^e lâyôwth (כֶּלִּיֹּוֹת) [pronounced keh-law-YOUTH]	<i>kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest</i>	feminine plural noun with the definite article	Strong's #3629 BDB #480
w ^e (or v ^e) (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
'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
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
'ăsher (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

Leviticus 3:10a

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; with the 3 rd person feminine plural suffix	Strong's #5921 BDB #752
’ăsher (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 <i>to be</i> is implied	Strong's #834 BDB #81
‘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
keṣel (כֶּסֶל) [pronounced <i>KEH-seh</i>]	<i>loins, bull-headedness, dogmatism; stupidity; confidence; hope</i>	masculine plural noun with the definite article	Strong's #3689 BDB #492

This is 4a and 4b.

Translation: ...the kidneys, the fat which [is] over them, which [is] over the loins,...

The internal organs associated with the removal of waste are removed.

Leviticus 3:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
’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
yôthereth (תֹּהֶרֶת) [pronounced <i>yoh-THEH-rehth</i>]	<i>appendage; overhang, protrusion, the caudate lobe of the liver of a sacrificial animal; the lobe or flap of the liver</i>	feminine singular noun with the definite article	Strong's #3508 BDB #452
‘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
kâbêd (כָּבֵד) [pronounced <i>kaw-BADE</i>]	<i>liver</i>	masculine singular noun with the definite article	Strong's #3516 BDB #458
‘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
k ^e lâyôwth (תּוֹלֵךְ) [pronounced <i>keh-law-YOUTH</i>]	<i>kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest</i>	feminine plural noun with the definite article	Strong's #3629 BDB #480

Leviticus 3:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çûwr (סור) [pronounced soor]	<i>to cause to depart, to remove, to cause to go away; to take away; to turn away from; cause to deviate [from]</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person feminine singular suffix	Strong's #5493 (and #5494) BDB #693
This is v. 4c.			

Translation: ...along with the appendage over the liver and over the kidneys.

I moved the verb to the beginning of this sentence.

Leviticus 3:9b-10 He will [first] remove its fat, all of the fat tail (the rump) [which is] along side the backbone. He will [also] remove the fat covering the entrails, all the fat which [is] over the entrails, the kidneys, the fat which [is] over them, which [is] over the loins, along with the appendage over the liver and over the kidneys. (Kukis mostly literal translation)

Just as the animal is completely exposed before man, our souls are completely exposed before God. We are an open book entirely before Him and our lives are entirely exposed to the angels and **demons**, who daily observe us.

These things are being removed from the animal by the offerer. It is this digestive tract that will ruin the taste of the meat, so it is removed and set aside. This represents the sin nature of man. Or perhaps it represents the sins of man put on the Lord?

Leviticus 3:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
qâṭar (קטר) [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 rd person plural, Hiphil perfect with the 3 rd person masculine singular suffix	Strong's #6999 BDB #882
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
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258
With the locative hê, this means <i>towards the altar, near the altar, upon the altar</i> .			
lechem (לֶחֶם) [pronounced LEH-khem]	<i>literally means bread; used more generally for food</i>	masculine singular noun	Strong's #3899 BDB #536
ʾîshshâh (אִשִּׁשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77

Leviticus 3:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Then the priest will cause to burn bread upon the altar, a fire-offering to Y^ehowah.

Next to the animal or separate from the animal, bread would be offered up. Bread can represent quite a number of things; but here, I believe that it emphasizes the humanity of Jesus Christ.

Leviticus 3:11 Then the priest will cause to burn bread upon the altar, a fire-offering to Y^ehowah. (Kukis mostly literal translation)

I believe what is being burned upon the altar is the remains of the beast, after these things have been removed.

The word translated *food* here is lechem (לֶחֶם) [pronounced LEH-khem] literally means *bread*. However, it often has the wider application of being translated *food*. Strong's #3899 BDB #536. This verse is a prime example.

In other cultures, sacrifices offered up were to be eaten by the gods (Ezek. 16:20); Y^ehowah does not eat these sacrifices (Psalm 50:7–13). The only way in which Y^ehowah participates in the eating of these sacrifices is symbolically, as a representation fellowship, or peace, between the offerer, the perfect priest who offers the sacrifice and Y^ehowah (Leviticus 21:21 22:25).

It is not until God takes upon Himself the body of a man that we may eat and drink with Him. And when the hour had come, He reclined [to eat]; and the Apostles with Him. And He said to them, "I have earnestly desired to eat this Passover with you before I suffer, for I say to you, I will never again eat it until it is fulfilled in the kingdom of God." And having taken a cup, when He had given thanks, He said, "Take this and share it among yourselves, for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes." And, having taken bread, when He had given thanks, He broke [it] and gave [it] to them, saying, "This is My body which is given on behalf of you; do this in remembrance of Me." And in the same way, the cup, after they had eaten, saying, "This cup which is poured out for you is the new covenant by means of My blood." (Luke 22:14–20).

Leviticus 3:9–11 [Let's say the offerer] brings near a sacrifice of the peace offerings, an offering by fire for Y^ehowah. He will [first] remove its fat, all of the fat tail (the rump) [which is] along side the backbone. He will [also] remove the fat covering the entrails, all the fat which [is] over the entrails, the kidneys, the fat which [is] over them, which [is] over the loins, along with the appendage over the liver and over the kidneys. Then the priest will cause to burn bread upon the altar, a fire-offering to Y^ehowah. (Kukis mostly literal translation)

Leviticus 3:9–11 Now if the offerer bring a peace offering sacrifice to Jehovah as a fire-offering, then will will first remove its fat and the entire rump which is next to the backbone. He will also remove the fat all around the entrails, along with the kidneys, loins, and liver. Then the priest will offer bread upon the altar as a fire-offering to Jehovah. (Kukis paraphrase)

The Instructions for Offering a Goat from the Flock

If a [female] goat [is] his qorban; and he caused to bring near him to faces of Yehowah. And he has laid his hand upon a his head and he has slaughtered him to faces of a Tent of Assembly. And have sprinkled, sons of Aaron, his blood upon the altar all around.

Leviticus
3:12–13

If [it is] a goat [that is] his qorban [or, **oblation**], [then] he will bring it before Yehowah. [First] he will lay his hand on its head; then he will slaughter is in front of the Tent of Assembly. Afterwards [lit., **and**], the sons of Aaron will splatter its blood onto the altar [and] all around [it].

If it is a goat that is his oblation, then he will place the animal before Jehovah. He will lay his hand on the head of his offering and then slaughter it in front of the Tent of Assembly. Afterwards, Aaron's sons will splatter its blood all around the altar.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	If a [female] goat [is] his qorban; and he caused to bring near him to faces of Yehowah. And he has laid his hand upon a his head and he has slaughtered him to faces of a Tent of Assembly. And have sprinkled, sons of Aaron, his blood upon the altar all around.
Dead Sea Scrolls	.
Targum (Onkelos)	If his offering is a goat, he shall bring it before Adonoy. He shall lay his hand on its head and slaughter it in front of the Tent of Meeting. The sons of Aharon will sprinkle its blood all around the altar
Targum (Pseudo-Jonathan)	And if his oblation be from the young goats, he shall bring it before the Lord, and lay his right hand upon its head, and the slayer shall kill it before the tabernacle of ordinance, and the sons of Aharon shall sprinkle its, blood upon the altar round about.
Douay-Rheims 1899 (Amer.)	If his offering be a goat, and he offer it to the Lord: He shall put his hand upon the head thereof: and shall immolate it in the entry of the tabernacle of the testimony. And the sons of Aaron shall pour the blood thereof round about upon the altar.
Aramaic ESV of Peshitta	"If his offering is a goat, then he shall offer it before Mar-Yah: and he shall lay his hand on its head, and kill it before the Tabernacle; and the sons of Aaron shall sprinkle its blood around on the altar.
Lamsa's Peshitta (Syriac)	And if his offering is a burnt offering from goats, he shall bring it before LORD JEHOVAH. And he shall set his hand on its head and he shall kill it before the Time Tabernacle.
Samaritan Pentateuch	And if his offering [be] a goat, then he shall offer it before the LORD. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron, priests shall sprinkle the blood thereof upon the altar round about.
Updated Brenton (Greek)	And if his offering be of the goats, then shall he bring it before the Lord. And he shall lay his hands on its head; and they shall slay it before the Lord by the doors of the tabernacle of witness; and the priests, the sons of Aaron, shall pour out the blood on the altar round about.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if his offering is a goat, then let it be placed before the Lord, And let him put his hand on the head of it and put it to death before the Tent of meeting; and the sons of Aaron are to put some of its blood on and round the altar.
Easy English	A person may offer a goat to the Lord. The person must put his hand on the goat's head. Then he must kill it at the front of the Tent of Meeting. Then Aaron's sons will throw the blood onto the sides of the altar.
Easy-to-Read Version–2008	"If the offering is a goat, you must bring it before the LORD. You must put your hand on the goat's head and kill it in front of the Meeting Tent. Then Aaron's sons, the priests, must splash the goat's blood on all four sides of the altar.
God's Word™	"If your offering is a goat, you must bring it to the LORD. Place your hand on its head. Slaughter it in front of the tent of meeting. Then Aaron's sons will throw the blood against the altar on all sides.
Good News Bible (TEV)	If you offer a goat, you shall put your hand on its head and kill it in front of the Tent. The priests shall throw its blood against all four sides of the altar and present the following parts as a food offering to the LORD: all the fat on the internal organs, the kidneys and the fat on them, and the best part of the liver. Vv. 14–15 are included for context.
The Message	"If the offering is a goat, bring it into the presence of God, lay your hand on its head, and slaughter it in front of the Tent of Meeting. Aaron's sons will throw the blood on all sides of the Altar.
NIRV	" 'If someone brings a goat, they must offer it in the sight of the Lord. They must place their hand on its head. It must be killed there in front of the tent of meeting. Then the priests in Aaron's family line must splash its blood against the sides of the altar.

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

Casual English Bible	When it's a goat If you decide to sacrifice a goat, bring it to the LORD. Rest your hand on the goat's head. Then kill in near the entrance into the Meeting Tent. Aaron's sons will splash some of its blood around all four sides of the altar.
Contemporary English V.	If you offer a goat, you must also present it to me at the entrance to the sacred tent. Lay your hand on its head and have it killed there. A priest will then splatter its blood against the four sides of the altar.
New Berkeley Version	.
New Life Version	'If his gift is a goat, then he will give it to the Lord. He will lay his hand on its head, and kill it in front of the meeting tent. The sons of Aaron will put its blood around on the altar.
New Living Translation	"If you present a goat as your offering, bring it to the Lord, 13 lay your hand on its head, and slaughter it in front of the Tabernacle. Aaron's sons will then splatter the goat's blood against all sides of the altar.
Unfolding Bible Simplified	If your offering is a goat, you must take it to Yahweh. You must lay your hands on its head. Then you must slaughter it in front of the sacred tent. Then one of Aaron's sons will sprinkle the blood against all sides of the altar.

Partially literal and partially paraphrased translations:

American English Bible	'And if he is offering a goat, he must bring it before Jehovah, put his hands on its head, and they must slaughter it before Jehovah next to the entrance to the Tent of Proofs. Then the Priests (the sons of Aaron) must pour the blood on and around the Altar.
Beck's American Translation	.

Common English Bible	If the offering is a goat, you must present it before the Lord. You must press your hand on its head and slaughter it before the meeting tent. Aaron's sons will toss its blood against every side of the altar.
New Advent (Knox) Bible	So, too, if the victim he brings to the Lord is a goat, he will lay his hand upon its head, and immolate it in front of the tabernacle that bears record, the sons of Aaron pouring its blood about the altar.
Translation for Translators	'If your offering is a goat, you must take/present it to Yahweh. You must lay your hands on its head. Then you must slaughter it in front of the Sacred Tent. Then one of Aaron's sons will sprinkle the blood against all sides of the altar.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	"But if he offers a gift of a goat before the EVER-LIVING, he shall lay his hand upon its head, and slay it before the Hall of Assembly; and the sons of Aaron shall sprinkle some of its blood around the altar, and offer of the gift as a sweet scent to the EVER-LIVING, the fat of the caul, and the chest, and the whole of the fat that is upon the chest, and the two kidneys, and the fat that is on them, with that upon the bowels, but the remainder, covering over the kidneys, he shall put aside. Vv. 14–15 are included for context.
International Standard V	"If his offering is a goat, then he is to bring it to the Lord, lay his hand over its head, then slaughter it at the entrance of the Tent of Meeting. After this, Aaron's sons are to sprinkle the blood on and around the altar.
Urim-Thummim Version	But if his offering is a female goat then he will present it before YHWH and he will lay his hand on its head and slaughter it before the Tabernacle at the Appointed Place, and the sons of Aaron will sprinkle its blood upon the Altar all around.
Wikipedia Bible Project	And if a goat is his sacrifice, and he will sacrifice it before Yahweh. And he rested his hand on its head, and he slaughtered it before the tent of events. And the sons of Aaron threw its blood on the altar around.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And if his offering is a goat, then he shall bring it near before the face of Jehovah. And he shall take hold with his hand on its head, and kill it before the face of the tent of appointed meeting; and the sons of Aaron shall sprinkle its blood upon the altar all around.
New American Bible (2011)	If a person's offering is a goat, the individual shall bring it before the LORD, and after laying a hand on its head, it shall then be slaughtered before the tent of meeting. Aaron's sons shall splash its blood on all the sides of the altar.
New Jerusalem Bible	"If his offering is a goat, he will offer it before Yahweh, he will lay his hand on the victim's head and slaughter it in front of the Tent of Meeting, and the descendants of Aaron will then pour its blood all around the altar.
Revised English Bible—1989	If someone's offering is a goat, he must present it before the LORD, lay his hand on its head, and slaughter it in front of the Tent of Meeting. The Aaronites must then fling its blood against the sides of the altar.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"If his offering is a goat, then he is to present it before <i>ADONAI</i> . He is to lay his hand on its head and slaughter it in front of the tent of meeting, and the sons of Aharon are to splash its blood against all sides of the altar.
Hebraic Roots Bible	And if his offering is a goat, then he shall bring it near before the face of YAHWEH. And he shall lay his hand on its head and shall slaughter it in front of the tabernacle

	of the congregation. And the sons of Aaron shall sprinkle its blood all around on the altar.
Kaplan Translation	[11. Peace Offerings of Goats] If his sacrifice is a goat, he shall present it before God. He shall press his hands on its head, and have it slaughtered before the Communion Tent. Aaron's descendants shall then dash its blood on all sides of the altar.
The Scriptures–2009	'And if his offering is a goat, then he shall bring it before יהוה, and shall lay his hand on its head and slay it before the Tent of Appointment. And the sons of Aharon shall sprinkle its blood on the slaughter-place all around.
Tree of Life Version	If his offering is a goat then he should present it before Adonai. He is to lay his hand on its head and slaughter it before the Tent of Meeting. Aaron's sons are to splash its blood around on the altar.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	· AND IF HIS OFFERING BE OF THE GOATS, THEN SHALL HE BRING IT BEFORE JESUS. AND HE SHALL LAY HIS HANDS ON ITS HEAD; AND THEY SHALL SLAY IT BEFORE JESUS BY THE DOORS OF THE TABERNACLE OF WITNESS; AND THE PRIESTS THE SONS OF AARON SHALL POUR OUT THE BLOOD ON THE ALTAR ROUND ABOUT.
Awful Scroll Bible	He offering a goat, is to have brought it near turned before Sustains To Become he is to have rested his hand upon its head, and is to have slaughtered it, turned towards the tent of the appointed place, and the son of Aaron, is to have sprinkled of its blood on the altar on around.
Concordant Literal Version	If his approach present is a goat then he will bring it near before Yahweh and support his hand on its head and slay it before the tent of appointment; and the sons of Aaron, the priests, will sprinkle its blood against the altar round about.
exeGeses companion Bible	And if his qorban is a goat, he oblates it at the face of Yah Veh: and he props his hand on the head and slaughters it at the face of the tent of the congregation: and the sons of Aharon sprinkle the blood on the sacrifice altar all around:...
Orthodox Jewish Bible	And if his korban be a goat, then he shall offer it before Hashem. And he shall lay his hand upon the head of it, and slaughter (shachat) it before the Ohel Mo'ed; and the Bnei Aharon shall sprinkle the dahm thereof upon the Mizbe'ach round about.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	'If his offering is a goat, he shall present it before the Lord, and he shall lay his hand on its head [transferring symbolically his guilt to the sacrifice], and kill it before the Tent of Meeting; and the sons of Aaron shall sprinkle its blood around on the altar.
The Expanded Bible	“If a person's ·offering [gift] is a goat, he must offer it before the Lord and ·put [lay] his hand on its head [1:4]. Then he must ·kill [slaughter] it in front of the Meeting Tent, and the priests must ·sprinkle [dash] its blood on all sides of the altar.
Kretzmann's Commentary	Verses 12-17 Of Goats And if his offering be a goat, then he shall offer it before the Lord. And he shall lay his hand upon the head of it, and kill it before the Tabernacle of the Congregation; and the sons of Aaron shall sprinkle the blood thereof, as it was caught when the animal was slaughtered, upon the altar round about.

Lexham English Bible	“ ‘And [Or “But”] if his offering is a goat, then [Or “and”] he shall bring it before Yahweh, and he shall lay his hand on the head of his offering, and he shall slaughter it before the tent of assembly, and Aaron’s sons shall sprinkle its blood on the altar all around.
Syndein/Thieme	{Verses 12-16: The Goat Peace offering} "And if his offering/'drawing near' {qorban} be a goat, then he shall offer it before Jehovah/God." {Note: God emphasizes expiation - Jesus Christ personally represented each and every human being when He hung on the cross and from His free will accepted our sins to Himself and the judgement of each and every sin. The Lamb and Goat offerings are the same - just the emphasis is a little different.} "And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation. And the sons of Aaron shall sprinkle the blood thereof upon the altar round about."
The Voice	Eternal One: If you bring a goat as your offering before Me, you must place your hand on its head and slaughter it at the entrance of the congregation tent. Aaron’s sons will then splatter its blood against the sides of the altar.

Bible Translations with Many Footnotes:

The Complete Tanach	And if his sacrifice is a goat, he shall bring it before the Lord, and he shall lean his hand [forcefully] upon its head and slaughter it before the Tent of Meeting, and Aaron’s descendants shall dash its blood upon the altar, around.
Rotherham’s <i>Emphasized B.</i>	But ≤if <a goat> be his oblation≥ then shall he bring it near before Yahweh. And he shall lean his hand upon its head, and shall slay it before the tent of meeting,—and the sons of Aaron shall dash ^e its blood against the altar round about. ^e Cp. chap. i. 5.

Literal, almost word-for-word, renderings:

Charles Thomson OT	And if his gift be from the goats, he shall bring it before the Lord and lay his hands on its head, and they shall kill it before the Lord at the doors of the tabernacle of the testimony; and the sons of Aaron, the priests, shall pour out the blood against the altar round about;...
Legacy Standard Bible	‘Moreover, if his offering is a goat, then he shall bring it near before Yahweh, and he shall lay his hand on its head and slaughter it before the tent of meeting, and the sons of Aaron shall splash its blood around on the altar.
Literal Standard Version	And if his offering [is] a goat, then he has brought it near before YHWH, and has laid his hand on its head, and has slaughtered it before the Tent of Meeting, and sons of Aaron have sprinkled its blood around the altar;...
New American Standard B.	‘Now if his offering is a goat, then he shall offer it before the Lord, and he shall lay his hand on its head and slaughter it in front of the tent of meeting, and the sons of Aaron shall sprinkle its blood around on the altar.
Revised Mechanical Trans.	...and if his donation is a she-goat, he will bring him near to the face of YHWH, and he will support his hand upon his head, and he will slay him to the face of the appointed tent, and the sons of Aharon will sprinkle his blood upon the altar all around,...
Young’s Updated LT	“And if his offering is a goat, then he has brought it near before Jehovah, and has laid his hand on its head, and has slaughtered it before the tent of meeting, and sons of Aaron have sprinkled its blood on the altar round about;...

The gist of this passage: Vv. 12–15 will speak of the goat being offered.
12-13

Leviticus 3:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
ʿêz (עֵז) [pronounced <i>gayz</i>]	<i>female goat, she-goat, goat, kid; in the plural, it can mean goats' hair</i>	feminine singular noun	Strong's #5795 BDB #777
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 3 rd person masculine singular suffix	Strong's #7133 BDB #898–899

Translation: If [it is] a goat [that is] his qorban [or, oblation],...

Another option for an offering is a female goat. I would assume that this continues with the peace offerings and how they are dealt with.

Although the word for female goat is used here, which is a feminine singular noun; the 3rd person masculine singular suffix continues to be used throughout. I believe that it refers back either to the offerer or to the word *qorban*, which is a masculine singular noun.

Leviticus 3:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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^BV</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 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong #7126 BDB #897
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 *upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לפָּנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

Leviticus 3:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

This is v. 7b.

Translation: ...[then] he will bring it before Yehowah.

The offerer brings the goat before God; meaning that it is brought to the priests at the Tent of Meeting.

The goat represents Jesus Christ being offered on the cross; God the Father (before whom the offering is brought) judges the Lord on the cross for our sins.

Leviticus 3:12 If [it is] a goat [that is] his qorban [or, *oblation*], [then] he will bring it before Yehowah. (Kukis mostly literal translation)

This is the scapegoat, who takes the sin upon itself.

Leviticus 3:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 ^e (סָמַךְ) [pronounced saw- MAHK ^e]	<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 rd 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 rd person masculine singular suffix	Strong's #3027 BDB #388
‘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
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 rd person masculine singular suffix	Strong's #7218 BDB #910

This is very similar to vv. 2a & 8a.

Translation: [First] he will lay his hand on its head;...

As a part of the ritual, the offerer places his hand on the head of the goat.

Ceremonially, this transfers the sins from the man to the goat.

Leviticus 3:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 rd person masculine singular, Qal perfect	Strong's #7819 and 7820 BDB #1006
'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 rd person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced <i>le</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 ^e pânîym (לְפָנַיִם) 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> .			
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-ḠADE</i>]	<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
This is v. 2b & 8b.			

Translation: ...then he will slaughter is in front of the Tent of Assembly.

The offerer kills the goat at the Tent of Meeting.

The killing of the goat is the judgment of God against Jesus for our sins (which were transferred from us to Him).

Leviticus 3:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
zâraq (זָרַק) [pronounced <i>zaw-RAHK</i>]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 rd person plural, Qal perfect	Strong's #2236 BDB #284

Leviticus 3:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בָּנִיִּם) [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
ʾAhărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
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 3 rd person masculine singular suffix	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 ^e 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 (בְּכָס) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
This is v. 8c and nearly the same as v. 2c.			

Translation: Afterwards [lit., and], the sons of Aaron will splatter its blood onto the altar [and] all around [it].

Then the sons of Aaron will take the blood of this animal and splash it on and around the altar.

The blood represents the spiritual death for our sins.

Leviticus 3:13 [First] he will lay his hand on its head; then he will slaughter is in front of the Tent of Assembly. Afterwards [lit., and], the sons of Aaron will splatter its blood onto the altar [and] all around [it]. (Kukis mostly literal translation)

The sins are transferred to the animal and the blood atonement is performed.

Leviticus 3:12–13 If [it is] a goat [that is] his qorban [or, oblation], [then] he will bring it before Yehowah. [First] he will lay his hand on its head; then he will slaughter is in front of the Tent of Assembly. Afterwards [lit., and], the sons of Aaron will splatter its blood onto the altar [and] all around [it]. (Kukis mostly literal translation)

Leviticus 3:12–13 If it is a goat that is his oblation, then he will place the animal before Jehovah. He will lay his hand on the head of his offering and then slaughter it in front of the Tent of Assembly. Afterwards, Aaron's sons will splatter its blood all around the altar. (Kukis paraphrase)

And he has brought near from him, his qorban, a fire-offering to Y^ehowah. The fat the covering of the entrail and all the fat which [is] over the entrail, and two of the kidneys and the fat which [is] over them [which is] over the loins and the appendage over the liver over the kidneys, he will remove her. And has caused to burn the priest upon the altar bread, a fire-offering a scent of soothing to Y^ehowah.

Leviticus
3:14–16

[Let's say the offerer] brings near his qorban [= *oblation*], an offering by fire for Y^ehowah. He will [also] remove the fat covering the entrails, all the fat which [is] over the entrails, the kidneys, the fat which [is] over them, which [is] over the loins, along with the appendage over the liver and over the kidneys. Then the priest will cause to burn bread upon the altar, a fire-offering, a soothing odor to Y^ehowah.

Now if the offerer bring a peace offering sacrifice to Jehovah as a fire-offering. He will also remove the fat all around the entrails, along with the kidneys, loins, and liver. Then the priest will offer bread upon the altar as a fire-offering, a pleasant smell to Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And he has brought near from him, his qorban, a fire-offering to Y^ehowah. The fat the covering of the entrail and all the fat which [is] over the entrail, and two of the kidneys and the fat which [is] over them [which is] over the loins and the appendage over the liver over the kidneys, he will remove her. And has caused to burn the priest upon the altar bread, a fire-offering a scent of soothing to Y^ehowah.

Dead Sea Scrolls
Targum (Onkelos)

.
He shall bring from his offering as a fire-offering to [an offering before] Adonoy, the fat covering the innards, and all the fat on the innards, the two kidneys and the fat on them that are on the flanks. The lobe on the liver he shall remove together with the kidneys. He shall burn them on the altar, the food of the fire-offering for a pleasing fragrance [offering to be accepted with favor]; all fat [belongs] to [before] Adonoy.

Targum (Pseudo-Jonathan)

And of his oblation before the Lord he shall offer the covering of fat which covereth the inwards, even all the fat that is upon the inwards. And the two kidneys and the fat which is upon them (and) on the foldings, and the caul which is over the liver, along with the kidneys, he shall take away. And the priest shall sacrifice them at the altar, the meat of an oblation to be received with favour. All the fat (shall be offered) before the Lord.

Updated Douay-Rheims

And they will take of it for the food of the Lord's fire, the fat that covers the belly, and that covers all the vital parts: The two little kidneys with the caul that is upon them which is by the flanks, and the fat of the liver with the little kidneys. And the priest will burn them upon the altar, for the food of the fire, and of a most sweet savour. All the fat will be the Lord's.

Aramaic ESV of Peshitta

He shall offer from it as his offering, an offering made by fire to Mar-Yah; the fat that covers the innards, and all the fat that is on the innards, and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. The priest shall burn them on the altar: it is the food of the offering made by fire, for a pleasant aroma; all the fat is Mar-Yah's.

Lamsa's Peshitta (Syriac)

An offering to LORD JEHOVAH, the fat layer that covers the insides and all the fat that is upon the entrails, And the two kidneys and the fat that is on them upon the side and the liver caul; he shall offer it with the kidneys. And the Priest shall offer them up on the altar a food offering for a sweet savor; all the fat is for LORD JEHOVAH.

Samaritan Pentateuch

And he shall offer thereof his offering, [even] an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that [is] upon the inwards

And the two kidneys, and the fat that [is] upon them, which [is] by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar: [it is] the food of the offering made by fire for a sweet savour to the LORD: all the fat [is] the LORD's.

Updated Brenton (Greek)

And he shall offer of it a burnt offering to the Lord, even the fat that covers the belly, and all the fat that is on the belly. And both the kidneys, and all the fat that is upon them, that which is upon the thighs, and the fatty lobe of the liver with the kidneys, shall he take away. And the priest shall offer it upon the altar: it is a burnt offering, an aroma of sweet savor to the Lord. All the fat belongs to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And of it let him make his offering, an offering made by fire to the Lord; the fat covering the inside parts and all the fat on the inside parts, And the two kidneys, with the fat on them, which is by the top part of the legs, and the fat joining the liver and the kidneys, let him take away; That it may be burned by the priest on the altar; it is the food of the offering made by fire for a sweet smell: all the fat is the Lord's.

Easy English

The person must take all the fat round the inside parts. He must give it to the Lord for a burnt offering. He must also give the kidneys with the fat on them and the best piece of the liver. The priest will burn them as food on the altar. The smell of them while they are burning will give the Lord pleasure.

Easy-to-Read Version–2008

The priest will give part of the fellowship offering as a gift to the LORD. He will offer the fat that is over and around the animal's inner parts. He will offer the two kidneys and the fat covering them near the lower back muscle. He will also offer the fat part of the liver. He will remove it with the kidneys. Then the priest will bring that food as a sweet-smelling gift to the Lord. The fat belongs to the LORD.

God's Word™

Then bring the fat that covers the internal organs and the two kidneys with the fat on them as an offering by fire to the LORD. Also remove the lobe of the liver along with the kidneys. Then the priest will burn them on the altar. It is food, an offering by fire to the LORD. It is a soothing aroma. All the fat belongs to the LORD.

Good News Bible (TEV)

If you offer a goat, you shall put your hand on its head and kill it in front of the Tent. The priests shall throw its blood against all four sides of the altar and present the following parts as a food offering to the LORD: all the fat on the internal organs, the kidneys and the fat on them, and the best part of the liver. The priest shall burn all this on the altar as a food offering pleasing to the LORD. All the fat belongs to the LORD. Vv. 12–13 are included for context.

The Message

"If the offering is a goat, bring it into the presence of GOD, lay your hand on its head, and slaughter it in front of the Tent of Meeting. Aaron's sons will throw the blood on all sides of the Altar. As a Fire-Gift to GOD present the fat that covers and is connected to the entrails, the two kidneys and the fat which is around them on the loins, and the lobe of the liver which is removed along with the kidneys. The priest will burn them on the Altar: a meal, a Fire-Gift, a pleasing fragrance.

NIRV

Part of the offering must be brought as a food offering presented to the Lord. It must include all the fat that is connected to them. It must include both kidneys with the fat on them next to the lower back muscles. It must also include the long part of the liver. That must be removed together with the kidneys. Then the priest must burn the offering on the altar as food. It is a food offering. It has a pleasant smell. All the fat belongs to the Lord.

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

Casual English Bible	Here's what part of the animal you need to bring in a peace offering to the LORD. Bring the priest the fat in and around the intestines and internal organs. Bring both kidneys and the fat on them. And bring the long lobe of the liver, too. The priest will burn them on at altar as an offering of food, turning it into smoke and producing a sweet smell to the LORD. All of the best part of the animal—the fat—belongs to the LORD.
Contemporary English V.	Offer all of the fat on the animal's insides, as well as the lower part of the liver and the two kidneys with their fat. One of the priests will put these pieces on the altar and send them up in smoke as a food offering with a smell that pleases me. All fat belongs to me.
The Living Bible	"If anyone brings a goat as his offering to the Lord, he shall lay his hand upon its head and kill it at the entrance of the Tabernacle. The priest shall throw its blood against the sides of the altar, and shall offer upon the altar, as a burnt offering to the Lord, the fat that covers the insides, the two kidneys and the loin fat on them, and the gall bladder. This burnt offering is very pleasing to the Lord. All the fat is Jehovah's. Vv. 12–13 are included for context.
New Berkeley Version New Life Version	. Then he will give from it as his gift by fire to the Lord, the fat that covers and is on the inside parts, and the two kidneys with the fat that is on them, and the part that is on the liver, which he will take away with the kidneys. The religious leader will burn them on the altar, a food gift by fire for a pleasing smell. All fat is the Lord's.
New Living Translation	The priest must present part of this offering as a special gift to the Lord. This includes all the fat around the internal organs, the two kidneys and the fat around them near the loins, and the long lobe of the liver. These must be removed with the kidneys, and the priest will burn them on the altar. It is a special gift of food, a pleasing aroma to the Lord. All the fat belongs to the Lord.
Unfolding Bible Simplified	From that offering you must separate these things to be a sacrifice to Yahweh that is burned: All the fat that covers the inner parts of the animal or which is attached to them. Also separate the kidneys with the fat that is on them near the lower back muscle, and the fat that covers the liver. The priest will burn those things on the altar to be an offering to Yahweh. Those things will come from your food supplies. And the good odor will be pleasing to Yahweh. All the fat of the animals that are sacrificed belongs to Yahweh.

Partially literal and partially paraphrased translations:

American English Bible	The parts of the burnt offering [that will be offered] to Jehovah must be the fat in and around the belly, both kidneys and all the fat on them, [the fat] on the thighs, and the membrane around the liver and kidneys. Then the Priest must offer it on the Altar as a burnt offering and as a sweet odor to Jehovah. 'All of the fat is Jehovah's!
Beck's American Translation Common English Bible	. Then you may present as your offering—a food gift for the Lord—the fat that covers and surrounds the insides; the two kidneys and the fat around them at the loins; and the lobe on the liver, which should be removed with the kidneys. The priest will then completely burn all of this on the altar as food—as a food gift for a soothing smell.
New Advent (Knox) Bible	The same parts must be cut away to feed the fire of the Lord's sacrifice; the fat which covers belly and entrails, the two kidneys, and with the kidneys the caul and the fat of the liver, close to the flanks; these are for the priest to burn on the altar, feeding the flame and giving out acceptable fragrance. All that is fat shall belong to the Lord; this rule you must observe continually, age after age, wherever you dwell; neither fat nor blood are for your eating. V. 17 is included for context.

Translation for Translators From that offering you must dedicate these things to be a sacrifice to Yahweh that is burned: All the fat that covers the inner parts of the animal or which is attached to them, the kidneys with the fat that is on them near the lower back muscle, and the fat that covers the liver. The priest will burn those things on the altar to be an offering to Yahweh; *it will be as though* they will be a special food *given to Yahweh*. And the aroma while it burns will be pleasing to Yahweh. All the fat *of the animals that are sacrificed* belongs to Yahweh.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	And from his offering he shall present an offering made by fire to the LORD: the fat surrounding the entrails, all the fat that is on them, both kidneys with the fat on them near the loins, and the lobe of the liver, which he will also remove with the kidneys. Then the priest will burn the food on the altar as an offering made by fire, a pleasing aroma. All the fat is the LORD's.
Christian Standard Bible	He will present part of his offering as a food offering to the Lord: the fat surrounding the entrails, all the fat that is on the entrails, and the two kidneys with the fat on them at the loins; he will also remove the fatty lobe of the liver with the kidneys. Then the priest will burn the food on the altar, as a food offering for a pleasing aroma. [Sam, LXX add <i>to the Lord</i>]
Revised Ferrar-Fenton Bible	Thus the priest shall burn them on the altar, consuming as a sweet breath, delightful to the EVER-LIVING, all the fat. Vv. 14–15 were placed with the previous passage for context.
International Standard V	"The presenter is then to present the gift as an offering made by fire to the Lord, that is, the fat that covers the internal organs, all the fat that is inside the internal organs, the two kidneys with the fat on them by the loins, and the fatty mass [Or appendage] that surrounds the liver and kidneys. The priest is to burn them on the altar, a food offering made by fire, a pleasing aroma. All the fat belongs to the Lord.
Unfolding Bible Literal Text	The man will offer his sacrifice made by fire to Yahweh. He will remove the fat that covers the inner parts, and all the fat near the inner parts. He will also remove the two kidneys and the fat that is with them, which is by the loins, and the lobe of the liver with the kidneys. The priest will burn all that on the altar as a burnt offering of food, to produce a sweet aroma. All the fat belongs to Yahweh.
Urim-Thummim Version	He will present this offering as a Burnt- Offering made by fire unto YHWH but the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys, and the fat that is on them located near the loins and the appendage above the liver (with the kidneys) he will remove. And the priest will burn them on the Altar for it's the food of the Burnt-Offering made by fire for a tranquilizing aroma and all the fat is YHWH's.
Wikipedia Bible Project	And he sacrificed from it his sacrifice, firy for Yahweh, the fat which covers the offal, and all the fat which is on the offal. And the two kidneys and the fat which is on them, which is on the loins, and the rest, on the liver, on the kidneys, he will remove. And the priest will grill them on the altar, firy bread for comfort scent, all the fat, for Yahweh.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And he shall bring near his offering, a burnt offering to Jehovah; the fat that covers the insides, and all the fat that is on the insides,</p> <p>And the two kidneys, and the fat that is on them, which is by the flanks, and the lobe above the liver, he shall take away besides the kidneys.</p> <p>And the priest shall make them a perfume on the altar; it is the food of the burnt offering for a restful fragrance; all the fat is Jehovah's.</p>
--------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

New American Bible (2011)	From this the one sacrificing shall present an offering as an oblation to the LORD: the fat that covers the inner organs, and all the fat that adheres to them, as well as the two kidneys, with the fat on them near the loins, and the lobe of the liver, which is removed with the kidneys. The priest shall burn these on the altar as food, a sweet-smelling oblation. All the fat belongs to the LORD.
New Jerusalem Bible	This is what he will then offer of it as food burnt for Yahweh: the fat covering the entrails, all the fat on the entrails, both kidneys, the fat on them and on the loins, the mass of fat which he will remove from the liver and kidneys. The priest will then burn these pieces on the altar as food burnt as a smell pleasing to Yahweh. "All the fat belongs to Yahweh.
Revised English Bible—1989	He is to present part of the victim as a food-offering to the LORD; he is to remove the fat covering the entrails and all the fat upon the entrails, both kidneys with the fat on them near the loins, and the long lobe of the liver with the kidneys. The priest is to burn this at the altar as a food-offering of soothing odour. All fat belongs to the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He is to present from it his offering, an offering made by fire to <i>ADONAI</i> ; it is to consist of the fat covering the inner organs, all the fat above the inner organs, the two kidneys, the fat on them near the flanks, and the covering of the liver, which he will remove with the kidneys. The <i>cohen</i> will make them go up in smoke on the altar; it is food, an offering made by fire to be a fragrant aroma; all the fat belongs to <i>ADONAI</i> .
Hebraic Roots Bible	And he shall bring near from it his offering, a fire offering to YAHWEH, the fat covering the inward parts, and all the fat on the inward parts, and the two kidneys, and the fat on them, on the loins, and the lobe on the liver, beside the kidneys, he shall remove. And the priest shall burn them as incense on the altar, bread of the fire offering for a soothing fragrance; all the fat belongs to YAHWEH.
Israeli Authorized Version	And he shall offer thereof his offering, even an offering made by fire unto YY ; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the kohen shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is YY 's.
Kaplan Translation	As his fire offering sacrifice to God, he shall present the layer of fat that covers the stomachs, and all the other fat attached to the stomachs. The two kidneys along with the fat on them along the flanks, and the lobe over the liver near the kidneys, shall also be removed. The priests ^hall burn them on the altar, to be consumed as a fire offering, an appeasing fragrance. A portion of v. 16 will be placed with the next passage for context.
The Scriptures—2009	‘And from it he shall bring his offering, as an offering made by fire to הוהי, the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys. ‘And the priest shall burn them on the slaughter-place as food, an offering made by fire for a sweet fragrance. All the fat belongs to הוהי.
Tree of Life Version	From it he is to offer as his sacrifice an offering made by fire to Adonai, the fat that covers the innards, all the fat that is on the entrails, the two kidneys and the fat that is over them, which is by the loins, and the cover on the liver, which he must remove with the kidneys. The kohen is to burn them on the altar. It is the food of the offering made by fire, for a soothing aroma. All fat is for Adonai.

Weird English, ©Idε English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND HE SHALL OFFER OF IT A BURNT-OFFERING TO JESUS, EVEN THE FAT THAT COVERS THE BELLY, AND ALL THE FAT THAT IS ON THE BELLY. AND BOTH THE KIDNEYS, AND ALL THE FAT THAT IS UPON THEM, THAT WHICH IS UPON THE THIGHS, AND THE FAT OF THE LIVER WITH THE KIDNEYS, SHALL HE TAKE AWAY.</p> <p>AND THE PRIEST SHALL OFFER IT UPON THE ALTAR: IT IS A BURNT-OFFERING, A SMELL OF SWEET SCENT TO JESUS. ALL THE FAT BELONGS TO JESUS.</p>
Awful Scroll Bible	<p>He is to have brought near his offering of fire, to Sustain To Become the fat covering the inward parts, and the fat on the inward parts, and both kidneys, the fat on the loins, the appendage of the liver, and the kidneys, was he to take out.</p> <p>The priest is to have made a smoky burning of them on the altar, with bread, of fire, a soothing aroma, even the fat is to Sustain To Become.</p>
Concordant Literal Version	<p>Then he will bring near some of it as his fire approach to Yahweh: the fat covering the inwards and all the fat which is on the inwards, the two kidneys and the fat which is around them, at the hips, and the protuberance on the liver; along with the kidneys shall he take it away. Then the priest will cause them to fume on the altar. It is the bread of the fire offering for a fragrant odor to Yahweh. All the fat shall be for Yahweh.</p>
Darby Translation	<p>And he shall present thereof his offering, an offering by fire to Jehovah; the fat that covereth the inwards and all the fat that is on the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away as far as the kidneys; and the priest shall burn them on the altar: it is the food of the offering by fire for a sweet odour. All the fat shall be Jehovah's.</p>
exeGesés companion Bible	<p>...and he oblates his qorban - a firing to Yah Veh: the fat covering the inwards and all the fat on the inwards and the two reins and the fat by the flanks and the caul above the liver with the reins, he twists off: and the priest incenses them on the sacrifice altar: - the bread of the firing for a scent of rest: all the fat is to Yah Veh...</p>
Orthodox Jewish Bible	<p>And he shall offer thereof his korban, even an offering made by eish unto Hashem; the chelev (fat) that covereth the innards, and all the chelev (fat) that is upon the innards, And the two kidneys, and the chelev (fat) that is upon them, which is by the loins, and the diaphragm above the liver, with the kidneys, it shall he remove. And the kohen shall burn them upon the Mizbe'ach; it is the lechem of the offering made by eish for a re'ach nicho'ach; all the chelev (fat) is Hashem's.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>From this ·offering [gift] the person must make a sacrifice by fire to the Lord. He must offer all the fat of the goat's inner organs (both the fat that is in them and that covers them), both kidneys with the fat that is on them near the ·lower back muscle [loins], and the ·best part [appendage] of the liver, which he will remove with the kidneys. The priest will ·burn these parts [¹turn them into smoke] on the altar as food. It is an offering made by fire, and its smell is pleasing to the Lord. All the fat belongs to the Lord [see v. 17].</p>
Kretzmann's Commentary	<p>And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,</p>

	and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar; it is the food of the offering made by fire for a sweet savor; all the fat is the Lord's, that is, all the loose fatty parts that were enumerated in these three cases were to be the Lord's portion.
Lexham English Bible	He shall present [Or "And he shall present"] his offering from it as an offering made by fire for Yahweh: the fat covering the inner parts [Or "entrails"] and all the fat that is on the inner parts, [Or "entrails"] the two kidneys, [Or "and the two kidneys"] and the fat that is on them, which is on the loins, and he must remove the lobe on the liver in addition to the kidneys. The priest [Or "And the priest"] shall turn them into smoke on the altar as a food offering ; [Compare v. 11] all the fat is an offering made by fire as an appeasing fragrance for Yahweh.
Syndein/Thieme	"And he shall offer thereof his offering/'drawing near' {qorban}, even an offering/'drawing near' {qorban} made by fire unto Jehovah/God; the fat that covers the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the membrane over the liver {yothereth}, with the kidneys, it shall he take away." "And the priest shall burn them upon the altar. It is the food of the offering/'drawing near' {qorban} made by fire for a sweet savor {represents 'acceptance'} all the fat is Jehovah's/God's."
The Voice	Eternal One: From this offering, you must bring to Me as a fire-offering the fat covering and surrounding the organs, the two kidneys and the fat on them near the loins, and the lobe of the liver (which must be removed along with the kidneys). The priest will then offer all these on the altar, and the smoke of the sacrifice will rise and be a pleasant aroma. All the fat belongs to Me.

Bible Translations with Many Footnotes:

The Complete Tanach	And from it, he shall bring his offering a fire offering to the Lord [comprised of] the fat covering the innards, and all the fat which is on the innards, and the two kidneys with the fat that is upon them, which is over the flanks. And he shall remove the diaphragm with the liver; along with the kidneys he shall remove it. And the kohen shall cause it to [go up in] smoke on the altar, consumed as a fire offering, [with] a pleasing fragrance. All [sacrificial] fat belongs to the Lord.
NET Bible®	Then he must present from it his offering as a gift to the Lord: the fat which covers the entrails and all the fat on the entrails, ¹³ the two kidneys with the fat on their sinews, and the protruding lobe on the liver (which he is to remove along with the kidneys). ¹⁴ Then the priest must offer them up in smoke on the altar as a food gift for a soothing aroma – all the fat belongs to the Lord. ^{13sn} See the note on this phrase in 3:3. ^{14tn} Heb “and the protruding lobe on the liver on the kidneys he shall remove it.”
Rotherham's <i>Emphasized B.</i>	Then shall he bring near therefrom, as his oblation, an altar-flame unto Yahweh,—the fat that covereth the inwards, and all the fat that is upon the inwards; and the two kidneys, and the fat that is on them, which is on the loins,—the caul upon the liver, <on the kidneys> shall he remove it. Then shall the priest make a perfume at the altar,— the food of an altar flame, for a satisfying odour, ^f —all the fat— unto Yahweh . ^f Some cod. (w. Sam. and Sep.) add: “unto Yahweh.” In wh. case say: “all the fat pertaineth to Y.”

Literal, almost word-for-word, renderings:

Charles Thomson OT	And from it he shall offer up as an offering of homage to the Lord the caul which covereth the belly and all the fat on the belly and both the kidneys and all the suet
--------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Context Group Version	on them. That on the loins and the lobe of the liver he shall take off with the kidneys and the priest shall offer them on the altar. It is an offering of homage, a smell of fragrance for the Lord.
Legacy Standard Bible	And he shall offer his offering, [even] an offering made by fire to YHWH; the fat that covers the insides, and all the fat that is on the insides, and the two kidneys, and the fat that is on them, which is by the loins, and the caul on the liver, with the kidneys, he shall take away. And the priest shall burn them on the altar: it is the food of the offering made by fire, for a sweet aroma; all the fat is YHWH's.
Literal Standard Version	And from it he shall bring near his offering as an offering by fire to Yahweh the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys with the fat that is on them, which is on the loins, and the lobe of [Or <i>appendage on</i>] the liver, which he shall remove with the kidneys. And the priest shall offer them up in smoke on the altar as food, an offering by fire for a soothing aroma; all fat is Yahweh's.
Revised Mechanical Trans.	...and he has brought his offering near from it, a fire-offering to YHWH, the fat which is covering the innards, and all the fat which [is] on the innards, and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance on the liver above the kidneys—he turns it aside, and the priest has made them an incense on the altar [as] bread of a fire-offering, for refreshing fragrance; all the fat [is] YHWH's.
Young's Updated LT	...and he will bring near from him his donation, a fire offering to YHWH, the fat covering, the inside, and all the fat which is upon the inside, and the two kidneys and the fat which is upon them, which is upon the hips, and the lobe upon the the heavy one ⁷¹² with the kidneys, he will remove, and the administrator will burn them as incense upon the altar, it is a bread offering for a sweet aroma, all the fat is for YHWH. ⁷¹² Meaning the "liver," the heaviest organ in the body.

The gist of this passage: The fat and internal organs of the goat are dealt with.
14-16

Leviticus 3:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</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 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897
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 with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Leviticus 3:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 rd person masculine singular suffix	Strong's #7133 BDB #898–899
ʾîshshâh (אִשְׁשָׁה) [pronounced eesh- SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [Let's say the offerer] brings near his qorban [= oblation], an offering by fire for Y^ehowah.

Although we have had pretty much the same exact rules for the sheep; the same will apply to the goats.

As before, these verses were poorly divided. This should mark the end of v. 14. What follows is a part of v. 15.

Leviticus 3:14a [Let's say the offerer] brings near his qorban [= oblation], an offering by fire for Y^ehowah. (Kukis mostly literal translation)

Leviticus 3:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾêth (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
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
kâçâh (כָּסָה) [pronounced kaw-SAWH]	<i>covering, clothing, concealing; spreading over, engulfing; overwhelming</i>	masculine singular, Piel participle; with the definite article	Strong's #3680 BDB #491
ʾêth (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

Leviticus 3:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qereb (קֶרֶב) [pronounced KEH-re ^b v]	<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 ^e (or v ^e) (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
’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
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
’ăsher (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
qereb (קֶרֶב) [pronounced KEH-re ^b v]	<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
This is v. 3c.			

Translation: He will [also] remove the fat covering the entrails, all the fat which [is] over the entrails,...

As before, I took the verb from the end of this sentence (which is v. 15b).

The entrails and all the fat around the entrails must be removed from the animal; something which hunters do as well.

This is analogous to the removal of the sin nature from the resurrection body. Or perhaps this refers to the sins of the individual, which are removed from him and placed onto Jesus (given that this is an animal sacrificed before God).

Leviticus 3:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'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
sh ^e nêy (שְׁנֵי) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
k ^e lâyôwth (כֶּלְאֵי־וֹת) [pronounced <i>keh-law-YOUTH</i>]	<i>kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest</i>	feminine plural noun with the definite article	Strong's #3629 BDB #480
w ^e (or v ^e) (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
'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
chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
'ăsher (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 <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced <i>ġahĭ</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person feminine plural suffix	Strong's #5921 BDB #752
'ăsher (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 <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced <i>ġahĭ</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
keçel (כֶּעָל) [pronounced <i>KEH-seĭ</i>]	<i>loins, bull-headedness, dogmatism; stupidity; confidence; hope</i>	masculine plural noun with the definite article	Strong's #3689 BDB #492

This is 4a & 4b; and 10a.

Translation: ...the kidneys, the fat which [is] over them, which [is] over the loins,...

We continue here with the things removed from the animal; with the same symbology.

Leviticus 3:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'êth (תָּא) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
yôthereth (תֶּרֶתִּי) [pronounced <i>yoh-THEH-rehth</i>]	<i>appendage; overhang, protrusion, the caudate lobe of the liver of a sacrificial animal; the lobe or flap of the liver</i>	feminine singular noun with the definite article	Strong's #3508 BDB #452
'al (לְעַ) [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
kâbêd (כֶּבֶד) [pronounced <i>kaw-BADE</i>]	<i>liver</i>	masculine singular noun with the definite article	Strong's #3516 BDB #458
'al (לְעַ) [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
k ^e lâyôwth (תִּלְוִת) [pronounced <i>keh-law-YOUTH</i>]	<i>kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest</i>	feminine plural noun with the definite article	Strong's #3629 BDB #480
çûwr (רוּס) [pronounced <i>soor</i>]	<i>to cause to depart, to remove, to cause to go away; to take away; to turn away from; cause to deviate [from]</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person feminine singular suffix	Strong's #5493 (and #5494) BDB #693
This is v. 4c and 10b.			

Translation: ...along with the appendage over the liver and over the kidneys.

The verb found here was moved to the beginning of the sentence.

All of these organs which filter out the waste represent either the sin nature or one's individual sins.

Leviticus 3:14b–15 He will [also] remove the fat covering the entrails, all the fat which [is] over the entrails, the kidneys, the fat which [is] over them, which [is] over the loins, along with the appendage over the liver and over the kidneys. (Kukis mostly literal translation)

The animal's body is laid bare as our souls are laid bare before God. No sins are hidden from God.

The other more likely interpretation is, this is a reference to the sins of man being judged in Jesus.

Leviticus 3:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 rd person plural, Hiphil perfect with the 3 rd person masculine plural suffix	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
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258
With the locative hê, this means <i>towards the altar, near the altar, upon the altar</i> .			
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
Almost the same as the first part of v. 11.			

Translation: Then the priest will cause to burn bread upon the altar,...

In addition to what will be offered up, bread is offered up.

Bread refers to the humanity of Jesus Christ. It is the humanity of Jesus which is judged.

Leviticus 3:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (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 (רֵיחַ) [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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316

Leviticus 3:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<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^ehowah</i>	proper noun	Strong's #3068 BDB #217
This is v. 5c with the words <i>all the fat</i> inserted.			

Translation: ...a fire-offering, a soothing odor to Y^ehowah.

This fire offering is considered a soothing odor to God. This would be similar to the smell of bbq making us hungry as well.

Fire speaks of judgment; the soothing odor means that the judgment for sin is accepted by God.

Leviticus 3:16 **Then the priest will cause to burn bread upon the altar, a fire-offering, a soothing odor to Y^ehowah.** (Kukis mostly literal translation)

It appears here that the goat is removed from the innards and the innards are burned upon the altar whereas with the lamb, the innards were removed and the lamb was burned upon the altar.

Leviticus 3:14–16 [Let's say the offerer] brings near his qorban [= *oblation*], an offering by fire for Y^ehowah. He will [also] remove the fat covering the entrails, all the fat which [is] over the entrails, the kidneys, the fat which [is] over them, which [is] over the loins, along with the appendage over the liver and over the kidneys. Then the priest will cause to burn bread upon the altar, a fire-offering, a soothing odor to Y^ehowah. (Kukis mostly literal translation)

Leviticus 3:14–16 Now if the offerer bring a peace offering sacrifice to Jehovah as a fire-offering. He will also remove the fat all around the entrails, along with the kidneys, loins, and liver. Then the priest will offer bread upon the altar as a fire-offering, a pleasant smell to Jehovah. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

A Perpetual Statute

A statute of perpetuity to your generations in all of your places: all fat and all blood you [all] will not eat."

Leviticus
3:17

[This is] a perpetual statute throughout your generations in all of your places [where you live]: you will not eat any fat or any blood."

This stands as a perpetual statute throughout all of your generations, no matter where you live: you will not consume any fat or blood."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

A statute of perpetuity to your generations in all of your places: all fat and all blood you [all] will not eat."

Dead Sea Scrolls	.
Targum (Onkelos)	As an everlasting statute for all your descendants in all of your dwelling places; you may not eat any fat, nor any blood.
Targum (Pseudo-Jonathan)	It is an everlasting statute unto all your generations, that neither the fat nor the blood shall be eaten in any of your dwellings, but upon the back of the altar it shall be sacrificed unto the Name of the Lord.
Douay-Rheims 1899 (Amer.)	By a perpetual law for your generations, and in all your habitations: neither blood nor fat shall you eat at all.
Aramaic ESV of Peshitta	"It shall be a perpetual statute throughout your generations in all your dwellings, that you shall eat neither fat nor blood."
Lamsa's Peshitta (Syriac)	A covenant to eternity for your generations in every place of your dwellings; you shall eat no fat and no blood."
Samaritan Pentateuch	[It shall be] a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.
Updated Brenton (Greek)	<i>It is</i> a perpetual statute throughout your generations, in all your habitations; you shall eat no fat and no blood.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Let it be an order for ever, through all your generations, in all your houses, that you are not to take fat or blood for food.
Easy English	Israel's people must not eat any fat or drink any blood. This rule is for them and for their children everywhere. They must obey this rule always.'
Easy-to-Read Version—2008	It shall be a statute forever throughout your generations, in all your dwelling places, that you eat neither fat nor blood."
God's Word™	This is a permanent law for generations to come wherever you live: Never eat any fat or blood."
Good News Bible (TEV)	No Israelite may eat any fat or any blood; this is a rule to be kept forever by all Israelites wherever they live.
<i>The Message</i>	"All the fat belongs to God. This is the fixed rule down through the generations, wherever you happen to live: Don't eat the fat; don't eat the blood. None of it." A portion of v. 16 is included for context.
NIRV	" 'You must not eat any fat or any blood. That is a law that will last for all time to come. It applies no matter where you live.' "
New Simplified Bible	» This is a long lasting law for generations to come wherever you live. Never eat any fat or blood. «

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

Casual English Bible	Here's a law you're to obey throughout the generations to come: Don't eat blood or any meat with blood in it. And don't eat fat. [7] ⁷ 3:17 So, an Israelite wouldn't order a steak grilled medium rare. But were they never allowed to eat fat, a favorite delicacy of the day? Some speculate that this rule related only to animals sacrificed on the altar. In the Hebrew poem called the Song of Moses, Moses praised God for feeding his people with the best foods, including milk, yogurt, and yummy lamb fat (Deuteronomy 32:14).
Contemporary English V.	So you and your descendants must never eat any fat or any blood, not even in the privacy of your own homes. This law will never change.
New Berkeley Version	.
New Life Version	It will be a Law forever for all your people in all your houses, that you do not eat any fat or any blood."

New Living Translation	"You must never eat any fat or blood. This is a permanent law for you, and it must be observed from generation to generation, wherever you live."
Unfolding Bible Simplified	This is a command that must be obeyed by you and your descendants forever, wherever you live. You must not eat the fat or the blood of any animal."

Partially literal and partially paraphrased translations:

American English Bible	And this is the rule through the ages of your generations wherever you may live: You must not eat the fat or the blood!
Beck's American Translation	.
Common English Bible	All fat belongs to the Lord. This is a permanent rule for your future generations, wherever you live: you must not eat any fat or blood. A portion of v. 16 is included for context.
Translation for Translators	'This is a command that must be obeyed by you and your descendants forever, wherever you live: You must not eat the fat or the blood of <i>any animal</i> .' "

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	This is a perpetual statute for the generations to come, wherever you live: You must not eat any fat or any blood."
Revised Ferrar-Fenton Bible	"It is an Institution for ever, for your descendants, in all your dwelling-places, that you shall not eat any fat or any blood."
International Standard V	"This is to be a lasting statute for all your generations, wherever you live. You are not to eat any fat or blood."
Unfolding Bible Literal Text	It will be a permanent statute throughout your people's generations in every place you make your home, that you must not eat fat or blood."
Urim-Thummim Version	This will be an age lasting statute for your generations throughout all your dwellings that you eat neither fat nor blood.
Wikipedia Bible Project	An eternal statute for your generations, in all your settlements, all fat and all blood you will not eat.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	All the fat belongs to Yahweh. This is a law forever for all your descendants, wherever they may live: never eat either fat or blood." 17:10; Gen 9:4; Dt 12:16
The Heritage Bible	It shall be a perpetual statute for your generations for all your dwellings; you do not eat fat nor blood. ¹⁷ ¹⁷ 3:17 you do not eat fat or blood. God commanded us not to eat blood because it is the soul life of the body and earthly existence. See Note on Lev 17:11.
New American Bible (2011)	This shall be a perpetual ordinance for your descendants wherever they may dwell. You shall not eat any fat or any blood.* ^g * [3:17] Any fat or any blood: this prohibition is mentioned here because portions of this offering could be eaten by lay Israelites, who may not be entirely familiar with the prohibition (cf. 7:22–27; 19:26). The fat prohibited is only the visceral fat mentioned in 3:9–10, 14–15, not muscular fat. g. [3:17] Lv 17:10.
New Jerusalem Bible	This is a perpetual law for all your descendants, wherever you may live: that you will not eat either fat or blood." '
NRSV (Anglicized Cath. Ed.)	All fat is the Lord's. It shall be a perpetual statute throughout your generations, in all your settlements: you must not eat any fat or any blood. A portion of v. 16 is included for context.

Revised English Bible—1989 This is a rule for all time from generation to generation wherever you live: that you must consume neither fat nor blood.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It is to be a permanent regulation through all your generations wherever you live that you will eat neither fat nor blood.”
Hebraic Roots Bible	It shall be a never ending statute for your generations in all your dwellings. You shall not eat any fat or any blood.
Kaplan Translation	All the prescribed internal fat thus belongs to God. It shall be an eternal law, for all your generations, that you are not to eat any internal fat [that is normally sacrificed]* nor any blood, no matter where you may live. A portion of v. 16 is included for context.
The Scriptures—2009	‘An everlasting law throughout your generations in all your dwellings: you do not eat any fat or any blood.’ ”
Tree of Life Version	“It is to be a perpetual statute throughout your generations in all your dwellings, that you must eat neither fat nor blood.”

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	IT IS A LONG-TERM STATUTE THROUGHOUT YOUR GENERATIONS, IN ALL YOUR HABITATIONS; YOU SHALL EAT NO FAT AND NO BLOOD.”
Awful Scroll Bible	It is a continual prescription for your generations in your assembly - were yous to eat the fat or blood?
Concordant Literal Version	It shall be an eonian statute throughout your generations in all your dwellings; any fat or any blood you shall not eat.
exeGesés companion Bible	...- an eternal statute for your generations throughout all your settlements, that you eat neither fat nor blood.
Orthodox Jewish Bible	It shall be a chukkat olam for your generations throughout all your dwellings, that ye eat neither chelev (fat) nor dahm (blood).
Rotherham's <i>Emphasized B.</i>	An age-abiding statute to your generations, in all your dwellings,— <none of the fat nor of the blood> shall ye eat.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	It is a permanent statute for your generations wherever you may be, that you shall not eat any fat or any blood.”
The Expanded Bible	“‘This law [statute; ordinance; requirement] will continue for people from now on [forever], wherever you live ^L in all your habitations/settlements]: You must not eat any fat ^C perhaps considered the location of an animal's strength; 7:22–25] or blood ^C the source of life; 7:26–27; 17:10; 19:26; Gen. 9:4; Deut. 12:16, 23; 15:23].”
Kretzmann's Commentary	It shall be a perpetual statute for your generations throughout all your dwellings that ye eat neither fat nor blood. As long as the children of Israel were in the wilderness, all the animals slaughtered for food had to be brought to the Sanctuary, Leviticus 17:3-7; in the land of Canaan, they were permitted to slaughter such animals in their own cities. Deuteronomy 12:15, but all the sacrifices had to be made at the place of the Sanctuary. The prohibition, however, concerning the loose fat mentioned in this Chapter and that regarding blood remained in force for the Jewish people. In the case of all peace-offerings the wave-breast and the heave-shoulder belonged to the priests, Leviticus 7:30 ff. and the rest of the meat was to be eaten by the worshiper and his family in the court of the Tabernacle. This joyous sacrificial meal was to express the happiness which the believers felt because of their covenant

Syndein/Thieme	with the God of their salvation, just as we Christians enjoy the blessings of God's covenant in the Sacrament of the Altar. "It {the peace offering} shall be a perpetual statute {`owlam chuqqah - used for permanent doctrinal categories} for your generations throughout all your dwellings {take it home with you in the norms and standards in your soul}, that you eat neither fat {The Father is satisfied with the best part - the person of Jesus Christ - God's Righteousness is satisfied} nor blood {The Father is satisfied with the work of Jesus Christ on the cross - God's Justice is satisfied}."
The Voice	Eternal One: Do not eat any fat or blood. This directive stands throughout all generations regardless of where you live.

Bible Translations with Many Footnotes:

The Complete Tanach	[This is] an eternal statute for all your generations, in all your dwelling places: You shall not eat any fat or any blood. [This is] an eternal statute: This entire verse is explained very clearly in Torath Kohanim (3:189).
NET Bible®	This is ¹⁵ a perpetual statute throughout your generations ¹⁶ in all the places where you live: You must never eat any fat or any blood." ¹⁷ ^{15tn} The words "This is" are not in the Hebrew text, but are supplied due to requirements of English style. ^{16tn} Heb "for your generations"; NAB "for your descendants"; NLT "for you and all your descendants." ^{17tn} Heb "all fat and all blood you must not eat."

Literal, almost word-for-word, renderings:

Charles Thomson OT	All the .suet for the Lord shall be an ordinance for ever throughout your generations. You shall not eat suet nor blood of any kind.
Context Group Version	It shall be a perpetual statute throughout your (pl) generations in all your (pl) dwellings, that you (pl) shall eat neither fat nor blood.
Legacy Standard Bible	It is a perpetual statute throughout your generations in all your <i>places of habitation</i> : you shall not eat any fat or any blood."
Literal Standard Version	[This is] a continuous statute throughout your generations in all your dwellings: you do not eat any fat or any blood."
Modern Literal Version 2020	It will be a everlasting statute throughout your* genealogy in all your* dwellings, that you* will eat neither fat nor blood.
New King James Version	' <i>This shall be a perpetual [everlasting or never-ending] statute throughout your generations in all your dwellings: you shall eat neither fat nor blood.</i> ' "
Revised Mechanical Trans.	It is a distant custom for your generations in all your settlings, you will not eat any of the fat or any of the blood,...
Young's Updated LT	"A statute age-during to your generations in all your dwellings: any fat or any blood you [all] do not eat."

The gist of this passage:	The Israelites were not to eat the fat (of the sacrifices) or the blood throughout all of their generations.
----------------------------------	--------------------------------------------------------------------------------------------------------------

Leviticus 3:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chuqqâh (חֻקָּה) [pronounced <i>khoo-KAWH</i>]	<i>that which is established or defined; statute, ordinance, law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular construct	Strong's #2708 BDB #349
ʿôwlâm (עוֹלָם) [pronounced <i>gó-LAWM</i>]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
dôwrîym (דּוֹרִיִּם) [pronounced <i>dohr-EEM</i>]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1755 BDB #189
This is variously translated, <i>throughout your generations [or, genealogy (ies)], to [for] your generations, throughout all future generations, throughout your people's generations; forever.</i>			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
môwshâb (בְּשׁוּב) [pronounced <i>moh-SHAH^{EV}</i>]	<i>a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #4186 BDB #444

Translation: [This is] a perpetual statute throughout your generations in all of your places [where you live]:...

I believe that this statute applies to sacrifices, as that is the context in which it is given.

The statute stands forever, no matter where the Hebrew people might live. So this would extend beyond the desert-wilderness.

Leviticus 3:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun	Strong's #2459 BDB #316
w ^e (or v ^e) (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
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 nd person masculine plural, Qal imperfect	Strong's #398 BDB #37

Translation: ...you will not eat any fat or any blood."

The Hebrew people are herein warned not to eat any fat or any blood. Whereas the latter is understandable (apart from trace elements which may be found in all meats), I don't know that the prohibition against fat would apply to home use. Everything in these first 3 chapters are related to animal sacrifices. It is my opinion that the fat and the digestive organs speak of personal sins and the sin nature. Obviously, the people of Israel are not to commit sins or to give in to their sin nature (when this happens, they are out of fellowship and must name these sins to God). The prohibition I would assume applies to this specific fat which is around the digestive tract organs.

It would be my opinion that fat consumption in another context is fine.

Leviticus 3:17 [This is] a perpetual statute throughout your generations in all of your places [where you live]: you will not eat any fat or any blood." (Kukis mostly literal translation)

The health benefits are obvious; a lot of diseases are avoided by not partaking in either of these things, and God will preserve the Jews partially by their diet. On the spiritual level, we should take this in points:

There are a lot of bloody sacrifices in the Old Testament. This leads us to ask...

What About the Blood?

- (1) The life of the animal is in the blood (Gen. 9:4 Leviticus 17:11).
- (2) The blood represents the spiritual death of our Lord (Matthew 26:28 Mark 14:24).*
- (3) When an animal is sacrificed and his blood poured out on the altar, this represents the death of our Lord when His life is sacrificed and His human spirit—His life—is judged by God and suffers hell on our behalf.

What About the Blood?

This is an analogous situation (Mark 14:22–24 John 6:51 Hebrews 9:22).

- (4) We do not take part in the spiritual death of our Lord in any way. We do not, with the pain and suffering that we have in our own lives, become a part of this spiritual death and help God in any way. All of the work done on our behalf on the cross is done 100% by our Lord Jesus Christ; we can only appropriate this on our behalf through believing in Him (Ephesians 2:8–9).
- (5) What our Lord did for us upon the cross was substitutionary; He suffered spiritual death, the equivalent of an eternity of hell for every single one of us (Matthew 26:28 Hebrews 9:12 9:22).
- (6) Therefore, we do not drink the blood or eat of the flesh any more than we help Jesus Christ die for our sins. Our participation in this regard is a matter of faith in Him and not a matter of assistance (John 6:35 Titus 3:5).

* It should be obvious in these two passages that our Lord did not give His disciples His literal blood; they drank unleavened wine (grape juice) with Him; it represented His blood, which is the analogy between His death on the cross and the death of the animals on the altar.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Leviticus 3:17 This stands as a perpetual statute throughout all of your generations, no matter where you live: you will not consume any fat or blood.” (Kukis paraphrase)

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

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 3 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Leviticus 3

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 3

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippant.

Shmoop Summary of Leviticus 3

Peace Corpse

- Depending on the translation, the sacrifice in this chapter might be called the peace offering, well-being offering, fellowship offering, shared offering or, for Wall Streeters who don't have time to look at a Bible, initial public offering.
- Wait, why so many choices?
- In Hebrew, the word here is the shalom offering. If this word looks a little familiar, that's because it's from the Hebrew root sh-l-m, from which we get shalom, or peace.
- If anything, it makes for a cool t-shirt.
- Remember that contract with God mentioned in the last chapter? (2:13) That's the kind of shalom going on here.
- God promises to keep the Israelites safe and give them fertile livestock, and they acknowledge this by giving God mad props when he sends good stuff their way.
- To keep things simple (ha!), from here on out we're going to go with the folks who call this a peace offering. Please don't tell other translators, or they might get their feelings hurt.
- While the burnt offering allows only the sacrifice of males (1:3, 3:1), both male and female animals are okay for a peace offering.
- Now it's time for priests to use the surgical skills they've learned by playing Operation. The only parts of the animal that get sacrificed in the peace offering are the kidneys, the lobe on the liver, and certain kinds of fat.
- The last verse of the chapter warns everyone not to eat any fat or blood. Does that mean that the rest of the animal can be eaten?
- SPOILER ALERT: Yes, and not just by priests.

From <https://www.shmoop.com/study-guides/bible/Leviticus/summary#chapter-3-summary> accessed July 18, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 3

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

Edersheim Summarizes Leviticus 3

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 <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html> accessed July 11, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Beginning of Document](#)

[Chapter Outline](#)

[Charts, Graphics, Short Doctrines](#)

[Introduction and Text](#)

[First Verse](#)

[Addendum](#)

www.kukis.org

[Leviticus folder](#)

[Exegetical Studies in Leviticus](#)

Addendum

This note is referenced in [Leviticus 3:1](#).

The Tent of Proofs (from the American English Bible site)

We are sure that many will object to our calling God's place of worship in the desert a 'tent' rather than a 'tabernacle.'

However, tabernacle is an obsolete English word, the true meaning of which is misunderstood by most people.

So for clarification;

We have opted to use the modern word 'tent,' because it was in fact a portable structure made of cloth and beams.

Notice that this tent is often referred to in Greek as the skenes tou marturion, which means, Tent of Testimony or, Tent of Proofs.

And the reason why they called it that, was because it housed the kiboton martyron (Box [of] Testimony or Chest of Proofs), which is referred to in other Bibles as Ark of the Covenant.

However, we have more closely translated skenes tou marturion as Tent of Proofs wherever these particular Greek words are found.

Taken from https://2001translation.com/NOTES.htm#_245 accessed February 19, 2024.

[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 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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Leviticus 3

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
If his qorban [= <i>oblation</i>] [is to be] a sacrificial peace offering [and] if he is bringing near from the herd—whether male or female—[it must be] perfect. He will bring it near before Y ^e howah.	If his offering is a sacrificial animal brought near to Jehovah as a peace offering, it will be taken from the herd, either male or female; perfect.
Then he will lay his hand upon the head of his qorban—and he will slaughter it at the opening of the Tent of Assembly.	He will lay his hand on the head of the animal and slaughter it right at the opening of the Tent of Assembly.
Afterwards [lit., <i>and</i>], the sons of Aaron, the priests, will splatter the blood onto the altar [and] all around [it].	Afterwards, Aaron's sons, acting as priests, will splatter its blood all around the altar.
The offerer [lit., <i>he</i>] will bring near the slaughtered animal for the peace offerings [as] a fire offering to Y ^e howah.	The offerer will bring the peace offering—the slaughtered animal—to the Tent as a fire offering to Jehovah.

A Complete Translation of Leviticus 3	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
He will [first] remove the fat covering the entrails, all the fat which [is] over the entrails, the kidneys, the fat which [is] over them, which [is] over the loins, along with the appendage over the liver and over the kidneys.	He will first remove the fat all around the entrails, along with the kidneys, loins, and liver.
The sons of Aaron will cause the fat and entrails [lit., <i>it</i>] to be burned on the altar, along side the burnt offering which [is] over the burning wood—a fire-offering, a soothing odor to Y ^e howah.	The sons of Aaron will burn these things along side the burnt offering, which is laid over the burning wood. This is a fire-offering which will be a pleasant smell to Jehovah.
If [he takes] his qorban [= <i>an oblation</i>] from the flock to slaughter for a peace-offering to Y ^e howah—[either] a male or a female, [but] without blemish—he will bring it near.	If he chooses to take his oblation from the flock to slaughter as a peace-offering to Jehovah; he will bring it near to the priests. The animal may be male or female, but it must be without any defects.
If [it is] a lamb [that] he brings forward [as] his qorban, [then] he will bring it before Y ^e howah.	If it is a lamb that he brings forward as his oblation, then he will place the animal before Jehovah.
[First] he will lay his hand on the head of his qorban; then he will slaughter is in front of the Tent of Assembly.	He will lay his hand on the head of his offering and then slaughter it in front of the Tent of Assembly.
Afterwards [lit., <i>and</i>], the sons of Aaron will splatter its blood onto the altar [and] all around [it].	Afterwards, Aaron's sons will splatter its blood all around the altar.
[Let's say the offerer] brings near a sacrifice of the peace offerings, an offering by fire for Y ^e howah. He will [first] remove its fat, all of the fat tail (the rump) [which is] along side the backbone. He will [also] remove the fat covering the entrails, all the fat which [is] over the entrails, the kidneys, the fat which [is] over them, which [is] over the loins, along with the appendage over the liver and over the kidneys.	Now if the offerer bring a peace offering sacrifice to Jehovah as a fire-offering, then will will first remove its fat and the entire rump which is next to the backbone. He will also remove the fat all around the entrails, along with the kidneys, loins, and liver.
Then the priest will cause to burn bread upon the altar, a fire-offering to Y ^e howah.	Then the priest will offer bread upon the altar as a fire-offering to Jehovah.
If [it is] a goat [that is] his qorban [or, <i>oblation</i>], [then] he will bring it before Yehowah.	If it is a goat that is his oblation, then he will place the animal before Jehovah.
[First] he will lay his hand on its head; then he will slaughter is in front of the Tent of Assembly.	He will lay his hand on the head of his offering and then slaughter it in front of the Tent of Assembly.
Afterwards [lit., <i>and</i>], the sons of Aaron will splatter its blood onto the altar [and] all around [it].	Afterwards, Aaron's sons will splatter its blood all around the altar.
[Let's say the offerer] brings near his qorban [= <i>oblation</i>], an offering by fire for Y ^e howah.	Now if the offerer bring a peace offering sacrifice to Jehovah as a fire-offering.

A Complete Translation of Leviticus 3	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
He will [also] remove the fat covering the entrails, all the fat which [is] over the entrails, the kidneys, the fat which [is] over them, which [is] over the loins, along with the appendage over the liver and over the kidneys.	He will also remove the fat all around the entrails, along with the kidneys, loins, and liver.
Then the priest will cause to burn bread upon the altar, a fire-offering, a soothing odor to Y ^e howah.	Then the priest will offer bread upon the altar as a fire-offering, a pleasant smell to Jehovah.
[This is] a perpetual statute throughout your generations in all of your places [where you live]: you will not eat any fat or any blood."	This stands as a perpetual statute throughout all of your generations, no matter where you live: you will not consume any fat or blood."
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Leviticus 3			
Series	Lesson (s)	Passage	
R. B. Thieme, Jr. taught this	1963 Dispensations (#201)	#43	Leviticus 3:1–17
Syndein	http://syndein.com/leviticus.html		
Keil and Delitzsch Commentary on Leviticus	https://www.gracenotes.info/leviticus/leviticus.pdf		
Todd Kennedy overview of Leviticus	http://www.spokanebiblechurch.com/books/leviticus		

* 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, III has not taught this on any available lesson.

