

# LEVITICUS 4

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**Leviticus 4:1–35**

**Offerings for the Inadvertent Sins of Man**

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 4:1–2](#)

[Leviticus 4:3–4](#)

[Leviticus 4:5–7](#)

[Leviticus 4:8–10](#)

[Leviticus 4:11–12](#)

[Leviticus 4:13–15](#)

[Leviticus 4:16–19](#)

[Leviticus 4:20–21](#)

[Leviticus 4:22–24](#)

[Leviticus 4:25–26](#)

[Leviticus 4:27–29](#)

[Leviticus 4:30–31](#)

[Leviticus 4:32–33](#)

[Leviticus 4:34–35](#)

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:** Four different groups of men are examined here and what was required of them, by way of a ceremonial cleansing, for committing an unknown sin.

The Bible Summary of Leviticus 4 (in 140 characters or less): *If anyone sins unintentionally they should slaughter a bull, a goat or a lamb. The priest shall burn it to the LORD to make atonement.*<sup>1</sup>

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 4, 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 4:

#### Introduction

vv. 1–2	<b>Inadvertent Sins of the People</b>
vv. 3–12	<b>The Priest Makes an Offering for Himself</b>
vv. 13–21	<b>Sin Offerings for the Nation</b>
vv. 22–26	<b>Sin Offerings for Civil Leaders</b>
vv. 27–35	<b>Sin Offerings for the People</b>

#### Chapter Summary

#### Addendum

### Charts, Graphics and Short Doctrines:

#### Preface

#### Quotations

Introduction	<b>Titles and/or Brief Descriptions of Leviticus 4</b> (by various commentators)
Introduction	<b>Brief, but insightful observations of Leviticus 4</b> (various commentators)
Introduction	<b>Fundamental Questions About Leviticus 4</b>
Introduction	<b>The Prequel of Leviticus 4</b>
Introduction	
Introduction	<b>The Principals of Leviticus 4</b>
Introduction	<b>The Places of Leviticus 4</b>
Introduction	<b>By the Numbers</b>
Introduction	<b>Timeline for Leviticus 4</b>
Introduction	<b>A Synopsis of Leviticus 4</b>
Introduction	<b>Outlines of Leviticus 4</b> (Various Commentators)
Introduction	<b>A Synopsis of Leviticus 4 from the Summarized Bible</b>
Introduction	<b>The Big Picture (Leviticus 1–5)</b>
Introduction	

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

[illegible]

Josephus' History of this Time Period  
A Complete Translation of Leviticus 4  
Doctrinal Teachers Who Have Taught Leviticus 4  
Word Cloud from a Reasonably Literal Paraphrase of Leviticus 4  
Word Cloud from Exegesis of Leviticus 4

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

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

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
<a href="#">2Samuel 11</a>	<a href="#">2Samuel 12</a>	<a href="#">Book of Hebrews</a>	<a href="#">Hebrews 9</a>

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

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

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

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

Definition of Terms	
<a href="#">Atonement</a>	The idea of atonement is not full and complete forgiveness, but a covering over of the sins committed. Psalm 65:3: <a href="#">When iniquities prevail against me, You [God] atone for [or, cover over] our transgressions.</a> Atonement is a temporary measure. Sins are temporarily covered over. Jesus dying for our sins gives us a full and complete atonement. See the <a href="#">Doctrine of Atonement</a> ( <a href="#">Grace Bible Church</a> ) ( <a href="#">Chafer Theological Seminary</a> ) Atonement ( <a href="#">Theopedia</a> ) ( <a href="#">Believe Religious Information Source</a> ).
<a href="#">Blood of Christ;</a> <a href="#">Blood of Jesus;</a> <a href="#">Blood of our Lord</a>	The words <i>blood of Christ</i> 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 ( <a href="#">HTML</a> ; <a href="#">PDF</a> ); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ ( <a href="#">HTML</a> ; <a href="#">Order from Thieme Ministries</a> ); Grace Doctrine Bible Church of Baytown ( <a href="#">Blood of Christ</a> ); Maranatha Church ( <a href="#">Doctrine of the Blood</a> ); Grace Fellowship Church ( <a href="#">The Blood of Jesus Christ</a> ); Pastor Merritt ( <a href="#">Doctrine of the Blood</a> ).

Definition of Terms	
<b>Christology</b>	Christology is the study of the Lord Jesus Christ. In the Old Testament, <i>Christ</i> was explained and developed through a complex system of animal sacrifices, feast days and the design of the Tabernacle and its furniture. See <b>Basic Christology</b> from the Spokane Bible Church.
<b>The Cross; the Cross of Christ; the Roman Cross; the Crucifixion</b>	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <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).
<b>The Day of Atonement</b>	Once a year, the High Priest would enter into the Holy of Holies, which is in the Tabernacle, and he will sprinkle blood on the Mercy Seat, which is on top of the Ark of God. What is the Day of Atonement (Yom Kippur)? ( <b>Got Questions?</b> ) Day of Atonement ( <b>Bible Study</b> ) <b>Day of Atonement.org</b> 5 Things Christians Should Know about the Day of Atonement ( <b>Crosswalk</b> ).
<b>Elect of God; the elect; Election</b>	Jesus was elected in eternity past by God to die for our sins. Because we are in Christ, we share His election (we share in the benefits of Him having died for our sins; as a result, we have an eternal relationship with God). God is said to foreknow us because He knew that we would be born and He knew every decision that we would make through His omniscience. See Ballinger's <b>Doctrine of Election and Calling</b> ; Roy A. Cloudt's <b>Doctrine of Election</b> .
<b>Fellowship (with God)</b>	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> ( <b>R. B. Thieme, Jr.</b> ) Rebound ( <b>Kukis</b> ).
<b>High Priest (the Chief Priest)</b>	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the <b>Priesthoods of God and of Man</b> : ( <b>HTML</b> ) ( <b>PDF</b> ) ( <b>WPD</b> ).
<b>Holy of Holies</b>	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the <b>Tabernacle</b> ( <b>Redeeming Grace</b> ).

Definition of Terms	
<b>Israel</b>	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.
<b>The Messiah</b>	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <b>Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Jewish Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Promised Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). (Grace Notes: <a href="#">Messiah in the Old Testament</a> ) (Spokane Bible Church: <a href="#">Messiah</a> ; <a href="#">Messiah's Birth was Unique</a> ; <a href="#">Messianic Prophecies 1</a> ; <a href="#">Messianic Prophecies2</a> )
<b>The Mosaic Law; the Law of Moses</b>	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the <a href="#">Mosaic Law</a>.) (Maranatha Church on the <a href="#">Mosaic Law</a>); <a href="#">Grace Notes</a>.</p>
<b>Priest, Priests, Priesthood</b>	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the <b>Priesthoods of God and of Man</b>: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).



Definition of Terms	
<b>The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity</b>	<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>
<b>Reversionism</b>	<p>Reversionism is getting out of fellowship through sinning, and then remaining out of fellowship for a long time. Often, such a believer reverts to his behavior as an unbeliever (like the dog who returns to his vomit). This is called <i>reversionism</i>; or <i>spiritual regression</i>; or <i>spiritual retrogression</i>. This is going further than simple <i>carnality</i>, which is being out of fellowship; this is a person staying out of fellowship for long periods of time, losing his spiritual focus, and beginning to think like an unbeliever. He is a believer who is off course, walking backwards, or has fallen into a ditch (<b>Reversionism</b>—Ken Reed) (<b>Reversionism</b>—Jim Rickard) (<b>Reversionism</b>—divine viewpoint)</p>
<b>The Second Adam</b>	<p>The Second Adam is a reference to Jesus Christ. He was born without a sin nature as a result of the virgin birth (the sin nature is passed down through the father). Adam and Jesus are the only men in history born without a sin nature, so Jesus is therefore called the second Adam.</p>
<b>Sin Nature, Adam's Sinful Trend</b>	<p>The sin nature is genetically passed on from father to his children. Every person on earth has a preponderance to sin because of having a sin nature. <b>Grace Notes</b> (from Austin Bible Church) (<a href="#">HTML</a>) (<a href="#">PDF</a>); <b>Merritt</b> (<a href="#">Old Sin Nature</a>); <b>Ballinger</b> (<a href="#">Old Sin Nature/Sinful Trend of Adam</a>)</p>
<b>Spiritual Compass</b>	<p>A spiritual compass refers to the divine norms and standards in your soul which help to guide you to know right from wrong.</p>
<b>Spiritual Death, Spiritually dead</b>	<p>There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i>, refers to the Lord's spiritual death on the cross. <b>What is spiritual death?</b> (<a href="#">Got Questions</a>); <b>29 Bible Verses about Spiritual Death</b> (<a href="#">Knowing Jesus</a>); <b>Bible Verses about Spiritual Death</b> (<a href="#">Open Bible</a>).</p>

Definition of Terms	
<b>The Tabernacle, Tent of Meeting, Tent of Assembly</b>	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 <sup>st</sup> Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the <b>Ark of God</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <b>Model of the Tabernacle</b> (which represents Jesus Christ and the cross) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); the <b>Tabernacle (Redeeming Grace)</b> ; <b>Jesus—the Golden Lampstand</b> ( <a href="#">Grace Bible Church</a> ).
<b>Type, Antitype, Typical, Typology, Typological</b>	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).<sup>2</sup> Typological, an adjective, is, of or relating to typology or types. See the <b>Doctrine of Typology</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</i>
Some of these definitions are taken from <a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

## An Introduction to Leviticus 4

**Introduction:** Leviticus 4 continues the **Christology** which is presented in the first third of Leviticus. Jesus Christ would die for our sins, and Leviticus deals with this from the standpoint of offering animal sacrifices. This particular chapter focuses on unknown sins.

We not only have the many aspects of the offering made by the Lord, but, in this passage, we also deal with the nature of the sins committed. We actually commit some sins which we do not realize are sins. This chapter tells us that those sins must be paid for as well. All manner of sin must be dealt with; and we understand this to be done with the perfect sacrifice of the Lord.

What I find fascinating is, there are a number of *sins* named in the **Mosaic Law** which are not addressed in the realm of crime. One should take careful note in this and other chapters that there are things which are sinful, wrong, or unclean; but God does not prescribe an actual punishment (and many of us, due to our own upbringing and culture, would see the Mosaic Law as being rather harsh).

My reading of the Mosaic Law suggests that the people of **Israel** did not, when this information was given to them, appreciate that this was a full Christology. That is, I don't know that they understood that all of these animal sacrifices looked forward to the coming **Messiah**; nor do I believe that they understood that there was a relationship between the sacrifice of these animals and the sacrifice of the Christ (*Messiah* in the Hebrew).

<sup>2</sup> From <http://www.dake.com/dake/types.html> accessed July 30, 2013.



Now, after the **crucifixion**, many of the Jews should have recognized, “We have been offering up animal sacrifices for hundreds of years—animals without spot and without blemish—and Jesus was just offered up on **the cross**, a man without spot or blemish.” I don’t doubt that some men understood this and that many Jews were converted as a result. But this certainly was not a universal recognition.

Years later, we can read this in the Old Testament and fully appreciate the connection between the Messiah and the animals be offered in sacrifice.

So that we might have a better understanding of what these animal sacrifices were all about, the **Book of Hebrews** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)) provides for us a complete tie-in between the Old Testament and the Lord Who gave Himself for us.

Why was the Bible so mysterious here? Why did it not state somewhere, *the animal sacrifices that you are offering—that is the Messiah!* But the Bible never says this. Why? Because Satan also reads the Bible. Not only does he try to distort it, but Satan also tried to understand it as well. Satan entered Judas in order to make certain that he did everything right in order for Jesus to be taken and crucified. Why would Satan do this if he understood that Jesus’ **spiritual death** would save mankind (whoever believed) and also condemn Satan? Because Satan did not understand it. He did not make the connection.

**Introduction:** Leviticus 4 brings up the issue of unknown sins, which is, in itself, a fascinating concept. The more doctrine that you know, the more you are cognizant of a variety of sins which many believers are unaware. For instance, some believers might become a conscientious objector or admire someone who is a conscientious objector, because they do not realize that is a sin. Others may be involved in sex outside of marriage (presumably because they are in love) or believe that a homosexual union is as valid before God as a heterosexual marriage, and this is due to their lack of knowledge. Not only does God tell us that **"My people are destroyed for lack of knowledge"**, but ignorance of sin is no excuse. We cannot become Christians and then ignore God's Word and do whatever we want; this will place us under serious discipline. It does not matter one whit whether we commit these sins in ignorance or with full knowledge of what it is that we are doing. These sins were paid for by our Lord on the cross and this must be symbolized by the death of a sacrifice.

A major difference between this chapter and the previous three is that the sacrifices offered in the other chapters were voluntary. They represented **fellowship** with our Lord Jesus Christ after salvation, which is an option to all believers (as opposed to a life of discipline). However, the sacrifices herein contained are mandatory offerings.

### Titles and/or Brief Descriptions of Leviticus 4 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

### Brief, but insightful observations of Leviticus 4 (various commentators)

Brief, but insightful observations of Leviticus 4 (various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

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

Fundamental Questions About Leviticus 4

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Leviticus 4

Leviticus 4 will begin with

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Leviticus 4

Characters

Commentary


Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Leviticus 4

Place

Description


The Places of Leviticus 4	
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 4:	
A Synopsis of Leviticus 4	
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 4 (Various Commentators)

Kretzmann's Commentary:<sup>3</sup>

**Verses 1-12**

For a Priest

**Verses 13-21**

For the Whole Congregation

**Verses 22-26**

For a Ruler

**Verses 27-35**

For the Common People

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

### A Synopsis of Leviticus 4 from the Summarized Bible

**Contents:** Sin offering laws.

**Characters:** God, Moses.

**Conclusion:** Even sins done in ignorance need to be atoned for by sacrifice. To plead ignorance when charged with sin will not deliver. Our only hope is in acceptance of Him who “became sin for us.”

**Key Word:** Sin offering, Leviticus 4:3. ...if it is the anointed priest who sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed a bull from the herd without blemish to the LORD for a sin offering.

**Strong Verses:** Leviticus 4:3.

**Striking Facts:** The sin offering is Christ seen laden with the believer's sins, absolutely in the sinner's place and stead, and not as in the sweet savor offerings, in His own perfections. Read Isa. 53.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 4.

[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.

<sup>3</sup> From <https://www.studylight.org/commentaries/eng/kpc/leviticus-4.html> accessed February 23, 2024.

## The Big Picture (Leviticus 1–5)

Scripture	Text/Commentary
<b>Leviticus 2</b>	The grain offering to be offered with the meat offerings.
<b>Leviticus 3</b>	Peace offering from the heard; peace offering from the flock.
<b>Leviticus 4</b>	Offerings for unknown sins.
<b>Leviticus 5a</b>	Trespass offerings.
<b>Leviticus 5b</b>	Guilt offerings.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Changes—additions and subtractions (for Leviticus 4):** 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](#)

## Inadvertent Sins of the People

There were many disagreement as to where to put a period in the first 3–5 verses. I tend to mostly depend upon Young and Rotherham for this, but there was more disagreement in this passage than I was expecting. What appears to be the case is, the first two verses introduce the entire chapter; and what follows are specific instances and how they are to be dealt with.

Therefore, there was no good way to divide up the first four verses. Most translations continued v. 2 into v. 3. The problem with maintaining that approach is, v. 3 begins a new section. This overall chapter is all about committing inadvertent sins and how to ceremonially atone for those sins (vv. 1–2). The introduction is then followed by four categories of people: (1) the priestly class; (2) the entire congregation of Israel; (3) a ruler (might be a judge; might be a king); (4) individual Israelites. Properly speaking, the first two verses simply introduce this particular subject and the rest of the chapter discusses the four groups and the individual sacrifices which each group must follow. Because inadvertent sinning is mentioned with all four groups, some simply divide this chapter into four sections (without an introduction).

There were a couple of places in this translation which gave me problems.

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

Kukis slavishly literal:

**And so speaks Y<sup>e</sup>howah unto Moses, to say, "Speak unto sons of Israel to say, a soul that sins in error from any of [the] commandments of Y<sup>e</sup>howah, which were not to be doing, and he has made from one from them.**

Leviticus  
4:1–2

Kukis mostly literal translation:

**Y<sup>e</sup>howah spoke unto Moses, saying, "Speak to the sons of Israel saying [these things:] [any] soul who sins inadvertently beyond all the commandments of Y<sup>e</sup>howah [beyond what he knows], which [commandments] were not to be broken [lit., *done*]; yet [lit., *and*] he has violated [lit., *done*] [at least] one of them.**

Kukis not-so-literal paraphrase:

**Jehovah spoke to Moses, saying to him, "Speak to the sons of Israel about these things: when a person sins inadvertently, not fully knowing all of God's commandments, there still must be an offering made for this violation.**

Here is how others have translated this verse:

**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>4</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's

<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).



numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

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

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

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

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

viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

### Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y <sup>e</sup> howah unto Moses, to say, "Speak unto sons of Israel to say, a soul that sins in error from any of [the] commandments of Y <sup>e</sup> howah, which were not to be doing, and he has made from one from them.
Dead Sea Scrolls	.
Targum (Onkelos)	And Adonoy spoke to Moshe, saying: Speak to Bnei Yisroel, saying; if a person unwittingly transgresses any commandment of Adonoy which should [is] not [fitting to] be done and commits one of these sins. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And the Lord spake with Mosheh, saying: Speak with the sons of Israel, saying: When a man hath sinned inadvertently against any of the commandments of the Lord (in doing) what ought not to be done, and he hath done it against any one of them:...
Updated Douay-Rheims <sup>5</sup>	And the Lord spoke to Moses, saying: Say to the children of Israel: The soul that sinnes through ignorance, and does any thing concerning any of the commandments of the Lord, which he commanded not to be done:...
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak to the B'nai Yisrael, saying, 'If anyone sins unintentionally, in any of the things which Mar-Yah has commanded not to be done, and does any one of them:...
Lamsa's Peshitta (Syriac)	And LORD JEHOVAH spoke with Moshe and said to him: "Speak with the children of Israel and say to them: 'The soul, when it will sin in forgetfulness of any of the commandments of LORD JEHOVAH that are not done, and will do one of them:...
Samaritan Pentateuch	And the LORD spake unto Moses, saying Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD [concerning things] which ought not to be done, and shall do against any of them:...
Updated Brenton (Greek) <sup>6</sup>	And the Lord spoke to Moses, saying, Speak to the children of Israel, saying, If a soul shall sin unwillingly before the Lord, in any of the commandments of the Lord concerning things which he ought not to do, and shall do some of them;...

Significant differences:

### Limited Vocabulary Translations:<sup>7</sup>

Bible in Basic English	And the Lord said to Moses, Say to the children of Israel: These are the offerings of anyone who does wrong through error, doing any of the things which by the Lord's order are not to be done:...
Easy English	<b>Offerings for sins that people did not really want to do</b> The Lord said to Moses, 'Say to Israel's people, "A man may sin, when he did not really want to sin against the Lord. This is what that person must do.
Easy-to-Read Version–2008	The Lord spoke to Moses. The Lord said,

<sup>5</sup> I have simply taken the 1899 American version and updated the thee's and the thou's.

<sup>6</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>7</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Good News Bible (TEV)	<p>“Tell the people of Israel: If any person sins by accident and does any of the things the Lord said must not be done, then that person must do these things:...</p> <p>The LORD commanded Moses to tell the people of Israel that anyone who sinned and broke any of the LORD's commands without intending to, would have to observe the following rules...</p>
<i>The Message</i>	<p><b>The Absolution-Offering</b></p> <p>God spoke to Moses: “Tell the Israelites, When a person sins unintentionally by straying from any of God’s commands, breaking what must not be broken, if it’s the anointed priest who sins and so brings guilt on the people, he is to bring a bull without defect to God as an Absolution-Offering for the sin he has committed. A portion of v. 3 is included for context.</p>
Names of God Bible	<p><b>Offerings for Unintentional Wrongdoing</b></p> <p><b>Yahweh</b> spoke to Moses, “Tell the Israelites: If a person unintentionally does something wrong—even one thing that is forbidden by any of <b>Yahweh’s</b> commands—this is what he must do.</p>
NIRV	<p><b>Rules for Sin Offerings</b></p> <p>The Lord spoke to Moses. He said, “Speak to the Israelites. Tell them, ‘Suppose someone sins without meaning to. And that person does something the Lord commands us not to do.</p>

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

Casual English Bible	<p><i>Leviticus 4</i></p> <p><b>How to sacrifice for a sin offering</b></p> <p><b>When a priest sins</b></p> <p>The LORD told Moses: Tell this to the people of Israel: Here’s what you need to do if you accidentally [1] break one of the LORD’s laws.</p> <p><sup>14:2</sup> This begs for a question: What if a person sins on purpose? There’s a different to-do list for that. It might begin with making restitution, and with paying extra. There’s also an animal sacrifice for what was often called a guilt offering. See Leviticus 6.</p>
Contemporary English V.	<p>The LORD told Moses to say to the community of Israel: Offer a sacrifice to ask forgiveness when you sin by accidentally doing something I have told you not to do.</p>
The Living Bible	<p>Then the Lord gave these further instructions to Moses:</p> <p>“Tell the people of Israel that these are the laws concerning anyone who unintentionally breaks any of my commandments.</p>
New Berkeley Version	.
New Life Version	<p><b>Gifts Given When a Person Sins without Meaning To</b></p> <p>The Lord said to Moses, “Say to the people of Israel, ‘If a person sins without meaning to, by not obeying what the Lord has told us to do, these are the rules he must follow.</p>
New Living Translation	<p><b>Procedures for the Sin Offering</b></p> <p>Then the Lord said to Moses, “Give the following instructions to the people of Israel. This is how you are to deal with those who sin unintentionally by doing anything that violates one of the Lord’s commands.</p>
Unfolding Bible (simplified) <sup>8</sup>	<p>Then Yahweh told Moses to say this to the Israelite people, "This is what anyone must do if he sins without intending to sin, that is, if he does something that breaks any of Yahweh's commands..</p>

### Partially literal and partially paraphrased translations:

American English Bible	Then the Lord said to Moses,
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<sup>8</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

'Speak to the children of IsraEl and tell them this:...

Beck's American Translation  
Common English Bible

### **The purification offering**

The LORD said to Moses, Say to the Israelites: Do the following whenever someone sins unintentionally against any of the LORD's commands, doing something that shouldn't be done:... Even though v. 2 end with a colon, the next verse is a new paragraph in the CEB. That is the case in many translations. This includes the AEB directly above and the CSB below.

New Advent (Knox) Bible

And now the Lord spoke to Moses again, making known his will to the sons of Israel: It may be that a man has transgressed through inadvertence, disobeyed, without thinking to disobey, some one of the Lord's precepts.

Translation for Translators

### **The sin offering**

Then Yahweh said to Moses/me, "Say this to the Israeli people: This is what must be done if someone sins without intending to sin, doing something that is forbidden in any of Yahweh's commands.

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

Christian Standard Bible

### **The Sin Offering**

Then the LORD spoke to Moses: "Tell the Israelites: When someone sins unintentionally against any of the LORD's commands and does anything prohibited by them—...

Ferrar-Fenton Bible

### **The Law of Involuntary Sins.**

Then the EVER-LIVING spoke to Moses saying;... V. 2 begins a new sections in the FF Bible, so it will be placed with the next passage for context.

International Standard V

### **Personal Sin Offerings**

The Lord spoke to Moses:

"Speak to the Israelis and tell them, 'If a person inadvertently sins with respect to any of the Lord's commands that should not be violated, but nevertheless he disobeys one of them, or if the anointed priest sins, thereby bringing guilt on the people, let him bring a young bull [Lit. a bull, a son of a bull] without defect as a sin offering to the Lord for his sin that he had committed. V. 3 is included for context.

Unfolding Bible Literal Text<sup>9</sup>

Yahweh spoke to Moses, saying,

"Tell the people of Israel, 'When anyone sins without wanting to sin, doing any of the things that Yahweh has commanded not to be done, and if he does something that is prohibited, the following must be done.

Wikipedia Bible Project

And Yahweh spoke to Moses, saying: Speak to the sons of Israel, saying:

A soul which will sin by mistake of any of Yahweh's commandments, which he will not perform, and he shall perform one of these.

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

Christian Community (1988) **Offering for an unintentional sin**

Yahweh spoke to Moses; he said:

"Speak to the people of Israel and say: Anyone may sin without intending to do so against any of the commandments of Yahweh and do one of the forbidden things; in such a case:...

The Heritage Bible

The **footnote** for v. 1 will be placed in the **Addendum**.

And Jehovah spoke to Moses, saying,

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

Speak to the children of Israel, saying, If a soul sins through ignorance against the whole of the commandments of Jehovah, which ought not to be done, and shall do against one of these,... Jms 2;10 <sup>10</sup>

New American Bible(2011)<sup>11</sup>

### **Purification Offerings.**

The LORD said to Moses:

<sup>a</sup> Tell the Israelites: When a person inadvertently\* does wrong by violating any one of the LORD's prohibitions— ...

\* [4:2] Inadvertently: the concern in this chapter, and much of chap. 5, is wrongs done unintentionally. Intentional ("high-handed") sins are punished with being "cut off" from the people (Nm 15:30–31). See note on Lv 7:20. LORD's prohibitions: not included in the faults figured here is failure to perform positive commandments. Failing to perform positive commands, however, still renders the individual liable to other punishment (e.g., failing to observe the Passover, Nm 9:13). Cf. Nm 15:22–31.

a. [4:2] Lv 6:17–23; Nm 15:22–31.

The Catholic Bible

### **Chapter 4<sup>[a]</sup>**

**Sin Offerings.**<sup>[b]</sup> The Lord said to Moses, "Speak to the children of Israel and say: If anyone unknowingly sins against one of the commandments of the Lord, doing one of the things he was not supposed to do,...

[a] Anyone who sinned unintentionally became unclean. To atone for the defect a sacrifice was offered; this rule held for everyone, but the offering varied according to the character of the guilty party. A sin of the high priest, who was leader of the people of God, especially after the Exile, rested on the entire community; consequently, the expiation for it was celebrated in a solemn fashion. The blood rite, the expiatory value of which will be seen further on (ch. 17), was the central point of the sacrifice; for the sins of the high priest as well as for the sins of the community, the blood was poured out inside the sanctuary. What remained of the victim was consumed by fire outside the encampment; the priests, being themselves sinners, had no right to eat of this sacred offering, since the sacrifice was for the entire community (v. 12). This type of sacrifice makes clear the ritual aspect of the fault, that is, it reflects a more primitive and less interior concept of sin.

[b] Whereas burnt offerings, cereal offerings, and peace offerings were voluntary acts of worship, atonement for sins committed unintentionally was mandatory and usually involved faults concerning worship. As soon as one became aware of such a fault, one was required to bring a sin offering to the Lord. For those who were unaware of a fault, an annual Day of Atonement provided reconciliation for sins that had not been atoned for.

New Jerusalem Bible

Yahweh spoke to Moses and said:

'Speak to the Israelites and say: "If anyone sins inadvertently against any of Yahweh's commandments and does anything prohibited by them,...

Revised English Bible—1989

THE LORD told Moses

to say to the Israelites, When anyone sins inadvertently by doing anything forbidden by any of the LORD's commandments:...

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

(v) Adonai said to Moshe, "Tell the people of Isra'el: 'If anyone sins inadvertently against any of the mitzvot of Adonai concerning things which should not be done, if he does any one of them, then, if it is the anointed cohen who sinned and thus brought guilt on the people, he is to offer Adonai a young bull without defect as a sin offering for the sin he committed. He must bring the bull to the entrance of the

<sup>10</sup> Found here: [http://www.vatican.va/archive/ENG0839/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0839/_INDEX.HTM)

<sup>11</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>



Hebraic Roots Bible	tent of meeting before Adonai, lay his hand on the bull's head and slaughter the bull in the presence of Adonai. Vv. 3–4 are included for context.
Israeli Authorized Version	And YAHWEH spoke to Moses, saying, Speak to the sons of Israel saying, When a person sins against any of the commands of YAHWEH through ignorance, which is not to be done, and shall do any one of them;...
Kaplan Translation	.And YY spake unto Moshe, saying, Speak unto the children of Yisrael, saying, If a soul shall sin through ignorance against any of The Commandments of YY concerning things which ought not to be done, and shall do against any of them:... [12. Sin Offerings for the High Priest] God spoke to Moses with instructions to speak to the Israelites and tell them the following: [This is the law] if an individual commits an inadvertent sin by violating 4 prohibitory commandments of God. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.
The Scriptures—2009	And יהוה spoke to Mosheh, saying, "Speak to the children of Yisra'el, saying, 'When a being sins by mistake against any of the commands of יהוה, which are not to be done, and shall do any of them:...
Tree of Life Version	Adonai spoke to Moses, saying: "Speak to Bnei-Yisrael, saying: If anyone sins unintentionally in any of Adonai's mitzvot that are not to be done, and commits any one of them —or if the anointed kohen sins so as to bring guilt on the people—then let him offer for his sin which he has committed, a young bull without blemish to Adonai for a sin offering. V. 3 is included for context.

### Weird English, 🙄 English, Anachronistic English Translations:

Alpha & Omega Bible <sup>12</sup>	AND JESUS SPOKE TO MOSES, SAYING, "SPEAK TO THE CHILDREN OF JESRAEL, SAYING, 'IF A SOUL SHALL SIN UNWILLINGLY BEFORE JESUS, IN ANY OF THE COMMANDMENTS OF JESUS CONCERNING THINGS WHICH HE OUGHT NOT TO DO, AND SHALL DO SOME OF THEM;...
Awful Scroll Bible	Sustains To Become was to speak to Moses, to the intent: Be speaking to the sons of Isra-el, to the intent: A breather was to be made clean of his error, that against the commandment of Sustains To Become even was he to effect it, indeed is to have done any of these same:...
Concordant Literal Version	Yahweh spoke to Moses, saying. Speak to the sons of Israel, saying, When a soul sins inadvertently, departing from any of Yahweh's instructions of what should not be done, yet does any of them.
exeGesés companion Bible	<b><u>PRIESTAL INADVERTENT ERRING QORBANS</u></b> And Yah Veh words to Mosheh, saying, Word to the sons of Yisra El, saying, When a soul sins through inadvertent error against any of the misvoth of Yah Veh which ought not to be worked - and works one of them:...
Orthodox Jewish Bible	And Hashem spoke unto Moshe, saying, Speak unto the Bnei Yisroel, saying, If a nefesh shall sin through ignorance (unintentionally) against any of the mitzvot of Hashem concerning things which ought not to be done, and shall do against any of them;...

### Expanded/Embellished Bibles:

<sup>12</sup> The A&O Bible follows the Greek text.



*The Amplified Bible***The Law of Sin Offerings**

Then the Lord spoke to Moses, saying, "Speak to the children of Israel, 'If a person sins unintentionally in any of the things which the Lord has commanded not to be done, and commits any of them—...

*The Expanded Bible***The Sin Offering**

The Lord said to Moses, "Tell the ·people [<sup>L</sup> sons; children] of Israel this: 'When a person sins ·by accident [unintentionally; inadvertently; <sup>C</sup> in contrast to a deliberate sin; Num. 15:22–31] ·and does some things the Lord has commanded not to be done [<sup>L</sup> in any of the Lord's commandments/regulations], ·that person must do these things [<sup>L</sup> and does any one of them]:...

*Kretzmann's Commentary***Verses 1-12**

For a Priest

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, if a soul shall sin through ignorance, in an unintentional offense, against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them; (the sacrifices enumerated till now were free-will offerings and could be brought even when there was no specific occasion, whenever the heart of the individual prompted him to seek the Lord's fellowship in sacrifice, prayer, and sacrificial meal; but there were times and occasions when certain sacrifices had to be made, as when an unintentional trespass had occurred. This included all sins of weakness, not only such as had been committed in ignorance, haste, and negligence, but also such in which the weakness of the flesh had overcome the good intention of the believer);...

*Lexham English Bible***Laws for Sin Offerings**

Then [Or "And"] Yahweh spoke to Moses, saying, "Speak to the Israelites, [Literally "sons/children of Israel"] saying, 'If a person [Or "a soul"] sins by an unintentional wrong from any of Yahweh's commands that should not be violated, [Literally "done"] and he violates [Literally "does"] any of them [Literally "from one from them"; see NET]—...

*Syndein/Thieme*

{Leviticus Chapter 4 - Three Non-Sweet Savor/Smell Offerings (Sweet Savor Offerings - Represents Divine Viewpoint - Burnt Offerings (Ch 1), Gift Offerings (Ch 2), and Peace Offering (Ch 3) ) - Now Chapter 4 the Sin Offering - Rebound With Emphasis on the Unknown Sins of the Believer - Unknown Sins in Chapter 4 are Broken Down by Categories of People Who Do the Sinning }

And Jehovah/God spoke/'communicated doctrine categorically' {dabar - Piel/intensive stem - dabar means 'to set up in a row'/'to present categorically' - the stem is intensive because Divine Viewpoint - the Mind of God/Christ was presented} unto Moses, saying {'amar - means to 'bring to light' - from the Mind of God to the mind of Moses to writing the first 5 books of the bible and to speak to transfer into the minds of the people}, " 'Communicate doctrine categorically'/Speak {dabar - Piel/intensive imperative/command} unto the children of Israel, saying {'amar - Qal stem - means to teach when in the Qal stem},

'If a soul {nephesh - doctrine must be stored categorically in the soul of the believer} shall sin through ignorance {chata' sh@gagah - sin through ignorance means lack of knowledge of doctrine mentality does not realize this is a sin so it is not confessed - unknown sins} - which ought not to be done - against any of the commandments of Jehovah/God and shall do against any of them . . .

*The Voice*

The Eternal One then spoke to Moses.

**Eternal One:** Moses, go, talk with the Israelites, and tell them that if someone unwittingly commits a sin that violates any of the directives I have given, *this is what you should do.*

Sin is serious business; it destroys one's relationship with God and can even endanger entire communities. So sin must be dealt with seriously. God provides a process whereby sin may be forgiven and guilt may be set aside. It begins with admitting you are wrong and then following the requisite sacrifices. But note: these sacrifices only atone for sins committed unwittingly. There is no sacrifice offered for sins committed deliberately.

## Bible Translations with Many Footnotes:

The Complete Tanach<sup>13</sup>

And the Lord spoke to Moses, saying,  
Speak to the children of Israel, saying: If a person sins unintentionally [by committing one] of all the commandments of the Lord, which may not be committed, and he commits [part] of one of them.

**of all the commandments of the Lord:** Our Rabbis explained: A sin-offering is brought only for such a transgression whose prohibition is expressed [in the Torah] as a negative commandment, and whose willful violation incurs the penalty of excision (premature death by the hands of Heaven). The unintentional violation of such prohibitions incurs a sin-offering [upon the individual]. — [Torath Kohanim 4:196; Shab. 69a]

**of one of them:** [The text should have read, "one of them." Since it says, "of one of them," it means to include the case of someone who has transgressed even] part of one of these prohibitions. For example, [if one writes a single letter on the Sabbath, he is not liable for transgressing a prohibition by law of Torah. If he writes two letters, he is liable. Therefore,] if one writes the letters ש ם from שׂ ם, [which he had intended to write, or] ח ן from חׁ ן, [which he had intended to write, or] is from ך ך from לׁ א ך, [which he had intended to write, although he did not complete the names he intended to write, since the two-letter names are words in their own right, he is liable for writing on the Sabbath, even though he transgressed only part of the prohibition]. — [Torath Kohanim 4:197]

NET Bible®

### Sin Offering Regulations

Then the Lord spoke to Moses:<sup>1</sup> "Tell the Israelites, 'When a person sins by straying unintentionally<sup>2</sup> from any of the Lord's commandments which must not be violated, and violates any<sup>3</sup> one of them<sup>4</sup> – ...

<sup>1sn</sup> The quotation introduced here extends from Lev 4:2 through 5:13, and encompasses all the sin offering regulations. Compare the notes on Lev 1:1 above, and 5:14 and 6:1 [5:20 HT] below.

<sup>2tn</sup> Heb "And a person, when he sins in straying." The English translation of "by straying" (הִגָּשָׁה [bishgagah] literally, "in going astray; in making an error") varies greatly, but almost all suggest that this term refers to sins that were committed by mistake or done not knowing that the particular act was sinful (J. Milgrom, Leviticus [AB], 1:228-29). See, e.g., LXX "involuntarily"; Tg. Onq. "by neglect"; KJV "through ignorance"; ASV, RSV, NJPS "unwittingly"; NASB, NIV, NRSV, NLT "unintentionally"; NAB, NEB "inadvertently"; NCV "by accident." However, we know from Num 15:27-31 that committing a sin "by straying" is the opposite of committing a sin "defiantly" (i.e., הִמָּרָדָה [b'yyad ramah] "with a raised hand," v. 30). In the latter case the person, as it were, raises his fist in presumptuous defiance against the Lord. Thus, he "blasphemes" the Lord and has "despised" his word, for which he should be "cut off from among his people" (Num 15:30-31). One could not bring an offering for such a sin. The expression here in Lev 4:2 combines "by straying" with the preposition "from" which fits naturally with "straying" (i.e., "straying from" the Lord's commandments). For sins committed "by straying" from the commandments (Lev 4 throughout) or other types of transgressions (Lev 5:1-6) there was indeed

<sup>13</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

forgiveness available through the sin offering. See R. E. Averbeck, NIDOTTE 2:94-95.

<sup>3<sup>rd</sup></sup> This is an emphatic use of the preposition מִן (min; see R. J. Williams, Hebrew Syntax, 56-57, §325).

<sup>4<sup>th</sup></sup> The “when” clause (כִּי, ki) breaks off here before its resolution, thus creating an open-ended introduction to the following subsections, which are introduced by “if” (אִם [im] vv. 3, 13, 27, 32). Also, the last part of the verse reads literally, “which must not be done and does from one from them.”

14

Rotherham's *Emphasized B.*

## § 2. Of various kinds of Offences, and the Offerings appointed for them. Chapter 4.

And Yahweh spake unto Moses saying:

Speak thou unto the sons of Israel saying-

≤When ||any person|| shall sin by mistake departing from any of the commandments of Yahweh, as to things which should not be done, and shall do any one of them≥-

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

Bond Slave Version	And the LORD spoke to Moses, saying, Speak to the children of Israel, saying, If a soul will sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and will do against any of them:...
C. Thompson LXX (updated)	Again the Lord spoke to Moses saying, Speak to the children of Israel and say, When any person sinnes unwittingly before the Lord, and does any of those things, which by any of the commandments of the Lord he ought not to do;...
Context Group Version	And YHWH spoke to Moses, saying, Speak to the sons of Israel, saying, If any one shall disgrace unwittingly, in any of the things which YHWH has commanded not to be done, and shall do any one of them:...
Literal Standard Version	And YHWH speaks to Moses, saying, “Speak to the sons of Israel, saying, When a person sins through ignorance against any of the commands of YHWH [regarding things] which are not to be done, and has done [something] against one of these—if the priest who is anointed sins according to the guilt of the people, then he has brought near for his sin which he has sinned a bullock, a son of the herd, a perfect one, to YHWH, for a sin-offering, and he has brought in the bullock to the opening of the Tent of Meeting before YHWH, and has laid his hand on the head of the bullock, and has slaughtered the bullock before YHWH. Vv. 1–4 in the LSV.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Speak to the sons of Israel, saying, If a soul will sin unintentionally, in any of the things which Jehovah has commanded not to be done and will do any one of them, if the anointed priest will sin so as to bring guilt on the people, then let him offer for his sin, which he has sinned, a young bull without blemish to Jehovah for a sin-offering. V. 3 is included for context.
New European Version	<b>Sins of Ignorance</b> Yahweh spoke to Moses, saying, Speak to the children of Israel, saying, ‘If anyone sins unintentionally, in any of the things which Yahweh has commanded not to be done, and does any one of them:...
Niobi Study Bible	<b>The Sin Offering</b> And the LORD spoke unto Moses, saying, "Speak unto the children of Israel, saying, ‘If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them,...
Revised Mechanical Trans.	...and YHWH spoke to Mosheh saying, speak to the sons of Yisra'eyl saying, a soul that will fail with an error from any of the directives of YHWH, which were not done, and he will do from one of them.

<sup>14</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

A Voice in the Wilderness

And Jehovah spoke unto Moses, saying, Speak to the children of Israel, saying: If a soul sins unintentionally against any of the commandments of Jehovah in anything which ought not to be done, and does any of them,...

Young's Updated LT

And Jehovah speaks unto Moses, saying, "Speak unto the sons of Israel, saying, When a person does sin through ignorance against any of the commands of Jehovah regarding things which are not to be done, and has done something against one of these—...

**The gist of this passage:**

This is the introductory verse to this chapter, which is about offering sacrifices for unknown sins.

1-2

Leviticus 4:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** Y<sup>e</sup>howah spoke unto Moses, saying,...

We don't know if these are a set of laws given at different times; or whether we are just continuing forward with the previous 3 chapters.

Leviticus 4:1 Y<sup>e</sup>howah spoke unto Moses, saying,... (Kukis mostly literal translation)

God continues speaking directly to Moses.

Leviticus 4:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 <sup>nd</sup> person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** ...“Speak to the sons of Israel saying [these things:]...

All of these things that Moses is being taught, he is to turn around and teach these same things to the sons of Israel. These various rites—which are fairly complex—are integral to Y<sup>e</sup>howah worship.

Leviticus 4:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
A full set of BDB definitions (without the 3 called dubious by BDB): 1) soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion; 1a) that which breathes, the breathing substance or being, soul, the inner being of man; 1b) living being; 1c) living being (with life in the blood); 1d) the man himself, self, person or individual; 1e) seat of the appetites; 1f) seat of emotions and passions. I have seen this translated anyone.			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471



## Leviticus 4:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châṭâ' (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #2398 BDB #306
bē (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sh'gâgâh (שִׁגְגָּה) [pronounced <i>sh'gaw-GAWH</i> ]	<i>sin, sin of error or inadvertence, inadvertent sin; error</i>	feminine singular noun	BDB #993. Strong's #7684
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
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 plural noun	Strong's #3605 BDB #481
Literally, min kôl (כֹּל מִן) [pronounced <i>mihn-kohl</i> ] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Gen. 3:14); <i>from among all</i> (Exodus 19:5).			
mits'ôwth (מִצְוָה) [pronounced <i>mits'-OHTH</i> ]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural construct	Strong's #4687 BDB #846
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...[any] soul who sins inadvertently beyond all the commandments of Y<sup>e</sup>howah [beyond what he knows],...

I think that the general understanding of this passage is known; but the exact translation, I found to be quite difficult.

Here, the idea is, there are those who sin unknowingly or inadvertently. You may think, "Isn't that the way that Christians sin?" No, absolutely not! Most of the time that we sin, we know that it is a sin and we just go ahead and do it anyway. However, now and there are sins that a person commits, that he does not realize is a sin.

This key point helps us to understand what is being said here. If we don't know what the sin is, how is a person able to come to the **priest** and say, "Listen, I just committed a sin." The whole point of it is, they don't know that it is a sin. However, even though people commit sins and don't realize that they did, those are still sins and they are still offensive to God.

Because of the propaganda that we have received for the past 20+ years, mostly out of Hollywood, most people don't think that homosexual acts are sins—but they are. This is true for many unbelievers; and it is even true of



some believers. Therefore, it is very possible that a person with homosexual tendencies can come to the cross, and have no idea that his homosexual acts are offensive to God. Likewise, there are some believers who are saved, but they have no idea that these acts that they have committed or continue to commit, are sinful.

For such sins, a **rebound** offering is necessarily. These are sins that Jesus died for on the cross. And these sins cause problems in the lives of those who commit them.

For these reasons, such sins must be addressed in the Mosaic Law.

But the question arises, *how do we know that we have sinned if we don't know that we have sinned?* Or, in other words, *how does the believer know he needs to offer up a sacrifice for an unknown sin if he doesn't know it?* The short answer to the question is, *he does not know, so he makes such offerings on a regular basis.*

Leviticus 4:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăšher (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
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
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 <sup>rd</sup> person feminine plural, Niphal imperfect	Strong's #6213 BDB #793

**Translation:** ...which [commandments] were not to be broken [lit., done];...

For portions of this passage, I took my best shot at a good translation. For instance here, the verb takes a feminine plural subject and the only feminine plural subject is *commandments*. I don't believe that the person is accused of *doing* the commandments, but of violating them; hence the translation.

I think that I have the understanding down; but there are places here and there where I question my translation.

These are sins which break various commandments and laws of God; and they must be dealt with. As noted, these are violations which are unknown to the one committing the violation. However, regarding God's laws, ignorance is not an excuse.

Leviticus 4:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793

Leviticus 4:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
Is there a combined meaning here?			
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #4480 BDB #577

**Translation:** ...yet [lit., and] he has violated [lit., done] [at least] one of them.

This short section was very difficult to figure out.

I believe that the idea is, whatever commandment is violated, it can be a single commandment and even that is something which must be atoned for.

Leviticus 4:2 ...“Speak to the sons of Israel saying [these things:] [any] soul who sins inadvertently beyond all the commandments of Y<sup>e</sup>howah [beyond what he knows], which [commandments] were not to be broken [lit., done]; yet [lit., and] he has violated [lit., done] [at least] one of them. (Kukis mostly literal translation)

Two words should be examined here. Y<sup>e</sup>howah is delivering to Israel the Law where everything that they need to know about transgressing against God can be found. Because they have a portion of the Law and will soon have the Law in its entirety, we can now have the word sh<sup>e</sup>gâgâh (שִׁגְגָּה) [pronounced *sh'gaw-GAWH*], found in this passage for the first time in God's Word. This is a noun which modifies either the word *sin* (Leviticus 5:15 Numbers 15:27) or a particular sin (Numbers 35:11, 15). *Unknowingly* is a good translation, but not exactly fit several passages, such as Numbers 35:11, 15 Joshua 20:3, 9. When we speak of unintentional manslaughter (as the passages named do), a good translation is *unwittingly, unintentionally*. However, we should stick with *unknowingly* when dealing with committing sins when we do not realize that they are sins. You may wonder why I have taken this stance when my preference is to go with a consistent and accurate translation whenever possible. This is because when it comes to committing a sin, we intend to commit that sin, whether we recognize that it is a sin or not. Our volition is involved. Some force of evil does not cause us to sin against our own volition. What is unintentional, at times, are the results of the sin. Some people, because of premarital sex, become involved in an horrible abusive marriage where both the husband and the wife are unhappy and the children are caused daily grief do to their parent's behavior. At the time of committing sex outside of marriage, their intention was some self-satisfaction, either sexual or emotional; or it was a pay back or a reward. In any case, the results were unintentional, although the sin which precipitated the results was very intentional (even if the people involved did not realize that premarital sex is wrong in all instances). The point that I am trying to make in the translation of this word is that volition should not be removed from the picture in all instances by using the word *unintentional* except with regards to some of the results being unintentional.

The second word worth examining is châtâ' (חָטָא) [pronounced *khaw-TAW*], the word for *sin*, which we have seen very little of until now. This word only occurs five times in Genesis (Gen. 20:9 39:9 40:1 43:9 44:32), which covers a period of time of over 2000 years; and only three times in Exodus prior to Exodus 32 (Exodus 5:16 9:27

10:16). After the Law, we find this word much more often—three times in Exodus 32 to describe the transgression of the Jews against God in the constructing of the golden calf (vv. 30–33), over fifteen times in Leviticus (a shorter book than Exodus or Genesis) and several times thereafter. It is not that there were not some laws of God which were understood and which could be transgressed. Job understood that there were certain laws of God, as did his friends, although they did not always agree on what these laws were or who had transgressed them. The most popular translation of this word is *sin*, however *transgress*, *miss*, *miss the mark*, *err* are also reasonable translations. However, it would be nice to update this word to a modern vocabulary, which will be difficult to do in this era of nonjudgmental everyone needs self-esteem mind set. When an object is given in context (such as, this particular verse), *deviate*, *stray from*, *go astray from or transgress* might be acceptable translations. When it comes to committing an act of sin, *commit a transgression* is wordy, but reasonable. Two other wordy, but good translations would be *subvert [God's Law]*, *transgress [the Law]*.

This verse deals with people who are believers, who are ignorant of a portion of God's Word, and have transgressed against God. They have unknowingly (but *not* unintentionally) deviated from the commandments of God. Examples of these transgressions are given in Leviticus 5:15–18 22:14.

On the other end of the spectrum we have those who stand in defiance of God. *But the person who acts defiantly, whether he is native or an alien, that one is blaspheming the Y<sup>e</sup>howah; and that person will be cut off from among his people, because he has despised the Word of Y<sup>e</sup>howah and has broken His commandment, that person will be completely cut off; his iniquity on him* (Numbers 5:30–31). This is an act which is greater than knowingly sinning; this is a person who stands up against God and sins to spite God's commandments.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Priest Makes an Offering for Himself

Vv. 1–2 are an introduction to the entire chapter. What follows are four sections, each referring to a different group of people who sin unknowingly.

**If the priest, the anointed [one], sinned for an offense of the people and he has been caused to encounter a sin that he was sinning, a bull, s son of a herd complete to Y<sup>e</sup>howah for a sin [offering]. And he has brought near the bull unto an opening of a Tent of Appointment to faces of Y<sup>e</sup>howah. And he has rested his hand upon a head of the bull and he has slaughtered the bull to faces of Y<sup>e</sup>howah.**

Leviticus  
4:3–4

**If the priest—the anointed [one]—has [been made] sin for the guilt of the people [then the sinner will be atoned for]. He has been made to encounter his sin which he sinned—[he will offer up] a bull, from the herd, unblemished to Y<sup>e</sup>howah for a sin [offering]. He will bring the bull forward to the opening of the Tent of Meeting before Y<sup>e</sup>howah. He will place his hand on the head of [the] bull and [then] slaughter the bull before Y<sup>e</sup>howah.**

Kukis not-so-literal paraphrase:

**The priest, who has been anointed by God, will be made sin for the guilt of his people. Because of his position, he takes on himself this sin, for which he will offer up a bull from the herd. The bull must be unblemished. He will bring the bull forward right to the opening of the Tent of Meeting, right before Jehovah. Then he will place his hand on the head of the bull, to transfer these sins to the bull; and then he will slaughter the bull before Jehovah.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	If the priest, the anointed [one], sinned for an offense of the people and he has been caused to encounter a sin that he was sinning, a bull, s son of a herd complete to Y <sup>e</sup> howah for a sin [offering]. And he has brought near the bull unto an opening of a Tent of Appointment to faces of Y <sup>e</sup> howah. And he has rested his hand upon a head of the bull and he has slaughtered the bull to faces of Y <sup>e</sup> howah.
Dead Sea Scrolls Targum (Onkelos)	. If the anointed kohein [gadol] should sin to bring guilt on the people, he shall bring for his sin which he committed a young, unblemished bullock to [before] Adonoy, as a sin-offering. He shall bring the bullock to the entrance of the Tent of Meeting before Adonoy. He shall lay his hand on the head of the bullock and slaughter the bullock before Adonoy.
Targum (Pseudo-Jonathan)	...if the high priest who is consecrated with oil hath sinned, as when he hath offered a sin offering for the people not according to the rite, he shall bring for his sin a young bullock unblemished before the Lord for a sin offering. He shall bring in the bullock to the gate of the tabernacle of ordinance, to the presence of the Lord, and lay his right hand upon the head of the bullock, and the slayer shall kill the bullock before the Lord.
Updated Douay-Rheims	If the priest that is anointed will sin, making the people to offend, he will offer to the Lord for his sin a calf without blemish. And he will bring it to the door of the testimony before the Lord: and will put his hand upon the head thereof, and will sacrifice it to the Lord.
Aramaic ESV of Peshitta	...if the anointed priest sins so as to bring guilt on the people, then let him offer for his sin, which he has sinned, a young bull without blemish to Mar-Yah for a sin offering. He shall bring the bull to the door of the Tabernacle before Mar-Yah; and he shall lay his hand on the head of the bull, and kill the bull before Mar-Yah.
Lamsa's Peshitta (Syriac)	If the Priest who is anointed shall sin with the offense of the people, he shall offer a bull, son of an ox, without defect, for the sin that he sinned, to LORD JEHOVAH for his sin. And he shall bring a bull to the door of the Time Tent before LORD JEHOVAH and he shall set his hand on the head of the bull and he shall kill the bull before LORD JEHOVAH.
Samaritan Pentateuch	If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.
Updated Brenton (Greek) <sup>15</sup>	...if the anointed priest should sin so as to cause the people to sin, then shall he bring for his sin, which he has sinned, an unblemished calf of the herd to the Lord for his sin. And he shall bring the calf to the door of the tabernacle of witness before the Lord, and he shall put his hand on the head of the calf before the Lord, and shall slay the calf in the presence of the Lord.

Significant differences:

### Limited Vocabulary Translations:<sup>16</sup>

<sup>15</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>16</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Bible in Basic English	<p>If the chief priest by doing wrong becomes a cause of sin to the people, then let him give to the Lord for the sin which he has done, an ox, without any mark, for a sin-offering.</p> <p>And he is to take the ox to the door of the Tent of meeting before the Lord; and put his hand on its head and put it to death before the Lord.</p>
Easy English	<p>The man may be a priest that you have anointed. If that is true, his sins will cause the people to sin. He must bring a young bull as a gift to the Lord. The priest must bring the young bull to the door of the Lord's Tent of Meeting. He must put his hand on the animal's head. And then he must kill it in front of the Lord.</p>
Easy-to-Read Version—2008	<p>...“If the anointed priest [23] makes a mistake in a way that leaves the people guilty for their sin, then the priest must make an offering to the Lord for his sin. The priest must offer a young bull that has nothing wrong with it. He must offer the young bull to the Lord as a sin offering. The anointed priest must bring the bull to the entrance of the Meeting Tent [24] in front of the Lord. He must put his hand on the bull's head and kill the bull in front of the Lord.</p>
Good News Bible (TEV)	<p>If it is the High Priest who sins and so brings guilt on the people, he shall present a young bull without any defects and sacrifice it to the LORD for his sin. He shall bring the bull to the entrance of the Tent, put his hand on its head, and kill it there in the LORD's presence.</p>
<i>The Message</i>	<p>...if it's the anointed priest who sins and so brings guilt on the people, he is to bring a bull without defect to GOD as an Absolution-Offering for the sin he has committed. Have him bring the bull to the entrance of the Tent of Meeting in the presence of GOD, lay his hand on the bull's head, and slaughter the bull before GOD.</p>
Names of God Bible	<p><b>Offerings for Wrongdoing by the Chief Priest</b></p> <p>“If the anointed priest does something wrong and brings guilt on the people, he must bring a bull that has no defects as an offering for sin to <b>Yahweh</b>. He must bring the bull into <b>Yahweh's</b> presence at the entrance to the tent of meeting. He will place his hand on the bull's head. He will then slaughter the bull in <b>Yahweh's</b> presence.</p>
NIRV	<p>“ ‘Suppose it is the anointed priest who sins. And suppose he brings guilt on the people. Then he must bring a young bull to the LORD. It must not have any flaws. He must bring it as a sin offering for the sin he has committed. He must bring the bull to the entrance to the tent of meeting in the sight of the LORD. He must place his hand on its head. He must kill it there in the sight of the LORD.</p>

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

Casual English Bible	<p>If you're the high priest and you break the law, you infect all the people with your guilt. To remove this guilt, you need to sacrifice a healthy bull to the LORD—a bull that has nothing wrong with it.</p> <p>Bring the bull near the entrance of the Meeting Tent. Rest a hand on the bull's head. Then kill the bull in that sacred place of the LORD.</p>
Contemporary English V.	<p>When the high priest sins, he makes everyone else guilty too. And so, he must sacrifice a young bull that has nothing wrong with it. The priest will lead the bull to the entrance of the sacred tent, lay his hand on its head, and kill it there.</p>
The Living Bible	<p>If a priest sins unintentionally and so brings guilt upon the people, he must offer a young bull without defect as a sin offering to the Lord. He shall bring it to the door of the Tabernacle, and shall lay his hand upon its head and kill it there before Jehovah.</p>
New Berkeley Version	.
New Life Version	<p>If the chosen religious leader sins and so brings guilt on the people, let him give to the Lord a bull that is perfect. It is a sin gift for the sin he has done. He will bring the bull to the door of the meeting tent before the Lord. He will lay his hand on the head of the bull, and kill the bull before the Lord.</p>



New Living Translation	"If the high priest [Hebrew <i>the anointed priest</i> ; also in 4:5, 16.] sins, bringing guilt upon the entire community, he must give a sin offering for the sin he has committed. He must present to the LORD a young bull with no defects. He must bring the bull to the LORD at the entrance of the Tabernacle [Hebrew <i>Tent of Meeting</i> ; also in 4:5, 7, 14, 16, 18.], lay his hand on the bull's head, and slaughter it before the LORD.
Unfolding Bible (simplified)	If the high priest sins and that causes all the people to be guilty, he must bring to Yahweh a young bull that has no defects. That will be an offering for the sin that he has committed. He must bring the bull to the entrance to the sacred tent. He must lay his hands on its head. Then he must slaughter it in front of Yahweh and catch some of the blood in a bowl.

### Partially literal and partially paraphrased translations:

American English Bible	If a <b>person</b> [The Greek word <i>psyche</i> ...means <i>something that breathes</i> ] sins against Jehovah in a way that He says you must not do in any of the Commandments, but he does it unintentionally, or if the Anointed Priest sins and that causes the people to sin; the person must bring [an offering] for his sin... [he must bring] a perfect calf from his herd to Jehovah, [to cover] his sin. He must bring the calf before Jehovah at the entrance to the Tent of Proofs, put his hand on its head, and they must slaughter it in Jehovah's presence. A portion of v. 2 is included for context.
Beck's American Translation	.
Common English Bible	If it is the anointed priest who has sinned, making the people guilty of sin, he must present to the LORD a flawless bull from the herd as a purification offering [Or <i>sin offering</i> (Heb <i>hatta't</i> , which recurs frequently in Leviticus)] for the sin he has committed. 4 He will bring the bull before the LORD at the entrance to the meeting tent and press his hand on the bull's head. Then he will slaughter the bull before the LORD.
New Advent (Knox) Bible	Such a transgression, if it be committed by the high priest then in office, brings guilt upon the whole people, and he must make amends for it by offering to the Lord a young bullock without blemish. He will bring it into the Lord's presence, at the door of the tabernacle, and, laying his hands on its head, will immolate it to the Lord.
Translation for Translators	'If the Supreme [MTY] Priest sins, and that causes all the people to be guilty, he must bring to Yahweh a young bull that has no defects. That will be an offering for the sin that he has committed. He must bring the bull to the entrance to the Sacred Tent. He must lay his hands on its head. Then he must slaughter it in front of Yahweh and <i>drain some of the blood into a bowl</i> .

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

Ferrar-Fenton Bible	<b>Sins of a Priest.</b> "Speak to the children of Israel, to command; "The soul that sins by ignorance in any of the commands of the EVER-LIVING, through not having done, or doing it unconsciously;— If a consecrated priest shall sin to the injury of the People;—then he shall offer for the sin which he has sinned a perfect bullock from the fold, to the EVER-LIVING for his sin. And he shall bring the ox to the door of the Hall of Assembly before the EVER-LIVING, and lay his hand upon the head of the ox, and slay the ox before the EVER-LIVING. V. 2 is included for context.
International Standard V	<b>Personal Sin Offerings</b> The Lord spoke to Moses: "Speak to the Israelis and tell them, 'If a person inadvertently sins with respect to any of the Lord's commands that should not be violated, but nevertheless he disobeys one of them, or if the anointed priest sins, thereby bringing guilt on the



people, let him bring a young bull [Lit. a bull, a son of a bull] without defect as a sin offering to the Lord for his sin that he had committed.

“He is to bring the bull to the entrance of the Tent of Meeting, into the Lord’s presence, where he is to lay his hand on the head of the bull and slaughter it in the Lord’s presence. Vv. 1–2 are included for context.

Unfolding Bible Literal Text If it is the high priest who sins so as to bring guilt on the people, then let him offer for his sin which he has committed a young bull without blemish to Yahweh as a sin offering. He must bring the bull to the entrance of the tent of meeting before Yahweh, lay his hand on its head, and kill the bull before Yahweh.

Wikipedia Bible Project If the anointed priest will sin, blamed by the people, and he sacrificed for his sin which he has sinned a plain male bull cattle for Yahweh, for sins. And he brought the bull to the opening of the tent of events before Yahweh, and he rested his hand on the head of the bull, and he slaughtered the bull before Yahweh.

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

Christian Community (1988) If the one who sins is the anointed priest, his sin defiles the people. Then, for the sin which he has committed, he is to offer to Yahweh a young bull, an animal from the herd without any defect, as a sacrifice for sin. He is to bring the bull before Yahweh at the entrance to the Tent of Meeting, and lay his hand on its head and kill it before Yahweh.

The Heritage Bible If the priest who is anointed sins, resulting in guilt upon the people, then let him bring for his sin, which he has sinned, a young bullock, a son of the herd, without blemish, to Jehovah for a sin offering. Heb 5:3; 7:27

And he shall bring the bullock to the door of the tent of appointed meeting before the face of Jehovah, and shall take hold with his hand on the bullock’s head, and kill the bullock before the face of Jehovah.

New American Bible(2011) **For the Anointed Priest.**  
If it is the anointed priest\* who thus does wrong and thereby makes the people guilty, he shall offer to the LORD an unblemished bull of the herd as a purification offering for the wrong he committed. Bringing the bull to the entrance of the tent of meeting, before the LORD, he shall lay his hand on its head<sup>b</sup> and slaughter it before the LORD.

\* [4:3] The anointed priest: the chapter presents four cases of inadvertent wrong, arranged in descending order according to the status of the wrongdoer: high priest (vv. 3–12), entire community (vv. 13–21), tribal leader (vv. 22–26), and general populace (vv. 27–35). The higher one’s position, the more deeply the sin affects the sanctuary (vv. 5–7, 17–18 versus vv. 25, 29, 34). See note on 16:6. Purification offering: the Hebrew verb *ḥiṭṭē* means “remove sin, purify” (Lv 8:15; Ez 43:20–23; 45:18–19; cf. Ex 29:36). The offering cleansed the various places to which the blood was applied or the rooms in which it was sprinkled.

b. [4:4] Lv 1:4.

New Jerusalem Bible ...if the one who sins is the anointed priest, thus making the people guilty, then for the sin which he has committed he must offer Yahweh a young bull, an unblemished animal from the herd, as a sacrifice for sin.

He will bring the bull before Yahweh at the entrance to the Tent of Meeting, will lay his hand on its head and slaughter it before Yahweh.

Revised English Bible–1989 If it is the anointed priest who sins, thus bringing guilt on the people, then for the sin he has committed he must present to the LORD a young bull without blemish as a purification-offering. He must bring the bull to the entrance of the Tent of Meeting before the LORD, lay his hand on its head, and slaughter it before the LORD.

### Jewish/Hebrew Names Bibles:

## Hebraic Roots Bible

And YAHWEH spoke to Moses, saying,  
 Speak to the sons of Israel saying, When a person sins against any of the commands of YAHWEH through ignorance, which is not to be done, and shall do any one of them; if the priest who is anointed sins, resulting in guilt to the people, then he shall bring near for his sin which he has sinned a bull, a son of the herd, without blemish, to YAHWEH for a sin offering. And he shall bring the bull into the opening of the tabernacle of the congregation, before the face of YAHWEH. And he shall lay his hand on the head of the bull and shall slaughter the bull before the face of YAHWEH. Vv. 1–2 are included for context.

## Israeli Authorized Version

If the kohen that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto YY for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before YY ; and shall lay his hand upon the bullock's head, and kill the bullock before YY.

## Kaplan Translation

If the anointed priest" commits an [inadvertent] violation, bringing guilt to his people, the sacrifice for his violation shall be an unblemished young bull" as a sin offering to God. He shall bring the bull before God to the entrance of the Communion Tent, and press his hands on the bull's head. He shall then slaughter the bull before God.  
 4:3 **certain specified.** Where the penalty is being "cut off" ( kareth) (Kerithoth 2a; Yad, Shegagoth 1:1).

4:3 **anointed priest.** The High Priest ( Horayoth 12b). See Exodus 29:7, 30:30.  
 — **young bull.** In its second year {Yad, Maaseh HaKorbanoth 1:14). According to others, a three year old (Parah 1:1).

## The Scriptures—2009

'If the anointed priest sins, bringing guilt on the people, then he shall bring to הוה for his sin which he has sinned a young bull, a perfect one, as a sin offering, and he shall bring the bull to the door of the Tent of Appointment before הוה, and shall lay his hand on the bull's head, and slay the bull before הוה.

## Tree of Life Version

"Speak to Bnei-Yisrael, saying: If anyone sins unintentionally in any of Adonai's mitzvot that are not to be done, and commits any one of them —or if the anointed kohen sins so as to bring guilt on the people—then let him offer for his sin which he has committed, a young bull without blemish to Adonai for a sin offering. He is to bring the bull to the entrance of the Tent of Meeting before Adonai, lay his hand on the head of the bull, and slaughter it before Adonai. V. 2 is included for context.

**Weird English, ©18 English, Anachronistic English Translations:**Alpha & Omega Bible<sup>17</sup>

IF THE ANOINTED PRIEST SIN SO AS TO CAUSE THE PEOPLE TO SIN, THEN SHALL HE BRING FOR HIS SIN, WHICH HE HAS SINNED, AN UNBLEMISHED CALF OF THE HERD TO JESUS FOR HIS SIN.  
 AND HE SHALL BRING THE CALF TO THE DOOR OF THE TABERNACLE OF WITNESS BEFORE JESUS, AND HE SHALL PUT HIS HAND ON THE HEAD OF THE CALF BEFORE JESUS, AND SHALL SLAY THE CALF IN THE PRESENCE OF JESUS.

## Awful Scroll Bible

A priest who is anointed, was to be made clean - is he to bring guilt on the people? - even is he to have brought near to be made clean, of that he is to have missed the mark, of the large cattle, a young bull, consummate, to Sustains To Become even for his miss of the mark.  
 He is to have brought near the young bull, to the opening of the tent of the appointed place, turned before Sustains To Become and he is to have rested his hands upon the young bull's head, and is to have slaughtered the young bull, turned before Sustains To Become.

## Concordant Literal Version

Yahweh spoke to Moses, saying.

<sup>17</sup> The A&O Bible follows the Greek text.

Speak to the sons of Israel, saying, When a soul sins inadvertently, departing from any of Yahweh's instructions of what should not be done, yet does any of them. If the anointed priest should sin so as to bring guilt on the people, then he shall bring near for his sin with which he has sinned a flawless young bull calf of the herd, to Yahweh as a sin offering.

He will bring the young bull to the opening of the tent of appointment before Yahweh and support his hand on the head of the young bull and slay the young bull before Yahweh.

exeGesés companion Bible

...if the priest who is anointed  
sins according to the guilt of the people;  
then he oblates for the sin he sinned,  
a bullock son of the oxen integrious to Yah Veh for his sin.  
And he brings the bullock  
to the opening of the tent of the congregation  
at the face of Yah Veh;  
and props his hand on the head of the bullock  
and slaughters the bullock at the face of Yah Veh.

Orthodox Jewish Bible

If the Kohen HaMoshiach [anointed priest, i.e. Kohen Gadol; see Ps 110:4 on the Moshiach Kohen] do sin, bringing guilt upon the people; then let him bring for his chattat (sin), which he hath sinned, a young bull tamim (without blemish) unto Hashem for a chattat (sin offering).  
And he shall bring the young bull unto the entrance of the Ohel Mo'ed before Hashem; and shall lay his hand upon the young bull's head, and slaughter (shachat) the young bull before Hashem.

### Expanded/Embellished Bibles:

The Expanded Bible

“If the appointed [anointed] priest sins so that he brings guilt on the people, then he must offer a young bull to the Lord, one that has nothing wrong with it [unblemished], as a sin [or purification; the offering would purify the offerer of the effects of sin] offering for the sin he has done. He will bring the bull to the entrance of the Meeting Tent in front of the Lord, put [lay] his hand on its head [1:4], and kill [slaughter] it before the Lord.

Kretzmann's Commentary

...if the priest that is anointed do sin according to the sin of the people, the reference here very probably being to the high priest, who was in a special sense the anointed of the Lord among the priests; if this high priest in his official capacity, as the representative of the people, should become guilty of such an unintentional sin, then let him bring for his sin which he hath sinned a young bullock without blemish unto the Lord for a sin-offering, the most conspicuous sacrificial animal because of the priest's high position.

And he shall bring the bullock unto the door of the Tabernacle of the Congregation, where all the sacrificial animals were officially delivered, before the Lord, and shall lay his hand up on the bullock's head, in the gesture signifying the transmission of his own guilt upon the substitute victim, and kill the bullock before the Lord, the animal taking the place of the guilty man.

Lexham English Bible

#### **Laws for Sin Offerings**

Then [Or “And”] Yahweh spoke to Moses, saying,  
“Speak to the Israelites, [Literally “sons/children of Israel”] saying, ‘If a person [Or “a soul”] sins by an unintentional wrong from any of Yahweh’s commands that should not be violated, [Literally “done”] and he violates [Literally “does”] any of them [Literally “from one from them”; see NET]— if the anointed priest sins, bringing guilt on the people, [Literally “to the guilt of the people”] then, [Or “and”] concerning the sin that he has committed, [Literally “sinned”] he shall bring a young bull [Literally “a bull, a son of cattle”] without defect for Yahweh as a sin offering.

Syndein/Thieme

He shall bring [Or "And he shall bring"] the bull to the tent of assembly's entrance before Yahweh, place [Or "And place"] his hand on the bull's head, and slaughter the bull before Yahweh. Vv. 1–2 are included for context.

{Verses 3-12: Categories of People Who Commit Unknown Sins - the Priests}

"... if the priest who is anointed {he would be from the tribe of Levi} does sin {from verse 1 we know this is an unknown sin in view so would do this offering periodically to show he understands the principal of rebound} - according to the sin of the people - then let him bring for his sin, which he has sinned, a young bull without blemish unto Jehovah/God for a sin offering.' "

{Note: The Levitical Priests were prominent. So when they sinned it affected many. Therefore the bull was offered because it was the highly prized/expensive offering.}

"And he {the priest who committed an unknown sin} shall bring the bull unto the door of the tabernacle of the congregation before Jehovah/God; {where the Brazen Laver is located. This allows thousands to view the ritual and learn even the priests are human and sin and must rebound directly to God} and shall lay his hand upon the bull's head {no sins are named because these are unknown sins}, and kill the bull before Jehovah/God."

{Note: In the next Chapter (5:5) you will see a confession is made. Here we have unknown sins which the Priests then are therefore unable to confess!}

{Note: There are two things at the door - the Brazen Altar and the Brazen Laver. The altar speaks of the cross where our sins were judged. The laver, a large brass basin for washing, speaks of rebound - confession of our sins to God - I John 1:9.}

The Voice

**Eternal One:** If the person anointed as priest commits a sin, he brings guilt on the people and they suffer the consequences. So the priest must offer *the most valuable animal*—an unblemished, young bull—to Me as a purification offering for sin. He must bring the bull to the entrance of the congregation tent, place his hand on the bull's head, and slaughter it in My presence.

### Bible Translations with Many Footnotes:

The Complete Tanach

If the anointed kohen sins, bringing guilt to the people, then he shall bring for his sin which he has committed, an unblemished young bull as a sin offering to the Lord.

**if the anointed kohen should sin to bring guilt to the people:** Heb. חִשְׁמָה וְהָכָה מֵא חֲטִיחַ midrashic interpretation: He is not obliged [to bring a sin-offering] unless there is a hidden thing together with an unintentional act, as it is said, "to bring guilt on the people" "and something is hidden from the congregation and they do." And its plain meaning according to the aggadah: When the holy priest sins, it is the fault of the people, for they are dependent on him to atone for them and pray for them--- and [now] he has become impaired

**bull:** Heb. בֶּן־שָׁנָה One might think that this means an old one. Scripture, therefore, adds, בֶּן־שָׁנָה [young animal]. But if it shall be young, one might think that it be a very young one. Scripture, therefore, says: בֶּן־שָׁנָה [a term which independently means a mature animal, thus teaching us that it shall not be a very young bull]. So how [do we reconcile both mature and yet young?] It refers to a bull in its third year. — [Torath Kohanim 4:208]

And he shall bring the bull to the entrance of the Tent of Meeting before the Lord, and he shall lean his hand [forcefully] upon the bull's head and slaughter the bull before the Lord.

NET Bible®

*For the Priest*

"If the high priest<sup>5</sup> sins so that the people are guilty,<sup>6</sup> on account of the sin he has committed he must present a flawless young bull to the Lord<sup>7</sup> for a sin offering.<sup>8</sup> He must bring the bull to the entrance of the Meeting Tent before the Lord, lay his hand on the head of the bull, and slaughter the bull before the Lord.

<sup>5th</sup> Heb "the anointed priest" (so ASV, NAB, NASB, NIV, NRSV). This refers to the high priest (cf. TEV, CEV, NLT).

<sup>6th</sup> Heb "to the guilt of the people"; NRSV "thus bringing guilt on the people."

<sup>7th</sup> Heb “and he shall offer on his sin which he sinned, a bull, a son of the herd, flawless.”

<sup>8sn</sup> The word for “sin offering” (sometimes translated “purification offering”) is the same as the word for “sin” earlier in the verse. One can tell which rendering is intended only by the context. The primary purpose of the “sin offering” (חַטָּאת, khatta't) was to “purge” (כִּפֶּה, kipper, “to make atonement,” see 4:20, 26, 31, 35, and the notes on Lev 1:4 and esp. Lev 16:20, 33) the sanctuary or its furniture in order to cleanse it from any impurities and/or (re)consecrate it for holy purposes (see, e.g., Lev 8:15; 16:19). By making this atonement the impurities of the person or community were cleansed and the people became clean. See R. E. Averbeck, NIDOTTE 2:93-103.

Rotherham's *Emphasized B.*

#### i. *Offences by the Priests.*

≤If ||the anointed priest|| shall sin so as to bring guilt upon the people≥ then shall he bring near for his sin which he hath committed a choice young bullock without defect unto Yahweh as a sin-bearer.<sup>9</sup>

And he shall bring in the bullock unto the entrance of the tent of meeting before Yahweh,-and shall lean his hand upon the head of the bullock, and shall slay the bullock before Yahweh.

<sup>9</sup> See O.T. Ap. "Sin=sin offering=sin-bearer."

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

Bond Slave Version

If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he has sinned, a young bullock without blemish to the LORD for a sin offering. And he will bring the bullock to the door of the tabernacle of the congregation before the LORD; and will lay his hand upon the bullock's head, and kill the bullock before the LORD.

C. Thompson LXX (updated)

...if for instance the chief priest who has been anointed, sin; on the account of his causing the people to sin, he shall, for the sin which he has committed, bring a young bull without blemish from the herd before the Lord for his sin offering; and having brought the young bull to the door of the tabernacle of the testimony before the Lord he shall lay his hand on the head of the young bull before the Lord and slay the bull in the presence of the Lord;...

Context Group Version

...if the anointed priest shall disgrace so as to bring wickedness on the people, then let him offer for his disgrace, which he has disgraced [God], a young bull without blemish to YHWH for a purification-offering. And he shall bring the bull to the door of the tent of meeting before YHWH; and he shall lay his hand on the head of the bull, and kill the bull before YHWH.

Legacy Standard Bible

#### **The Statutes of Sin Offerings**

Then Yahweh spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘If a person sins unintentionally in any of the things which Yahweh has commanded not to be done, [Lit *commands of Yahweh which are not to be done*] and he does any one of them, if the anointed priest sins so as to bring guilt on the people, then let him bring near to Yahweh a bull from the herd without blemish as a sin offering for the sin he has committed [Lit *sinned*]. Then he shall bring the bull to the doorway of the tent of meeting before Yahweh, and he shall lay his hand on the head of the bull and slaughter the bull before Yahweh. Vv. 1–2 are included for context.

Literal Standard Version

...if the priest who is anointed sins according to the guilt of the people, then he has brought near for his sin which he has sinned a bullock, a son of the herd, a perfect one, to YHWH, for a sin-offering, and he has brought in the bullock to the opening of the Tent of Meeting before YHWH, and has laid his hand on the head of the bullock, and has slaughtered the bullock before YHWH.

Modern Literal Version 2020

...if the anointed priest will sin so as to bring guilt on the people, then let him offer for his sin, which he has sinned, a young bull without blemish to Jehovah for a sin-



Niobi Study Bible	offering. And he will bring the bull to the door of the tent of meeting before Jehovah. And he will lay his hand upon the head of the bull and kill the bull before Jehovah ...if the priest who is anointed shall sin, bringing the sin upon the people, then let him bring for his sin which he has sinned a young bullock without blemish unto the LORD for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD, and shall lay his hand upon the bullock's head and kill the bullock before the LORD.
Revised Mechanical Trans.	If the smeared administrator will fail, it will be guiltiness of the people, and he will bring near, for his failure because he failed, a bull son, a whole cattle to YHWH for the failure, and he will bring the bull to the opening of the appointed tent, to the face of YHWH, and he will support his hand upon the head of the bull, and he will slay the bull to the face of YHWH,...
A Voice in the Wilderness	...if the anointed priest sins, bringing guilt upon the people, then let him present unto Jehovah for his sin which he has sinned a young bull that is whole, as a sin offering. He shall bring the bull to the door of the tent of meeting before Jehovah, lay his hand on the bull's head, and kill the bull before Jehovah.
Young's Updated LT	"If the priest who is anointed does sin according to the guilt of the people, then he has brought near for his sin which he has sinned a bullock, a son of the herd, a perfect one, to Jehovah, for a sin-offering, and he has brought in the bullock unto the opening of the tent of meeting before Jehovah, and has laid his hand on the head of the bullock, and has slaughtered the bullock before Jehovah....

**The gist of this passage:** The priest is to offer up a bull as a sacrifice.  
3-4

### Leviticus 4:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
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
Mâshîyach (or, mâshîyach) (מָשִׁיחַ) [pronounced maw-SHEE-ahkh]	<i>anointed, anointed one, transliterated Messiah</i>	masculine singular noun with the definite article	Strong's #4899 BDB #603
In the Septuagint, the Greek word is christos (χριστός) [pronounced krees-TOSS], which means <i>anointed one, Messiah, Christ</i> . The transliteration, quite obviously, is <i>Christ</i> . We do not find this word until Lev. 4:3, 5, 16.			
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2398 BDB #306
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510



## Leviticus 4:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾashêmâh (אֲשָׁמָה) [pronounced ash- MAWH]	<i>guiltiness, guilt, offense, sin, wrong-doing; doing wrong, committing a trespass or offense; becoming guilty, guilt; bringing a guilt-offering</i>	feminine singular construct	Strong's #819 (and #817) BDB #80
ʿam (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** If the priest—the anointed [one]—has [been made] sin for the guilt of the people [then the sinner will be atoned for].

if the one committing the infraction is not aware of it, someone still has to deal with that sin. So this falls upon the priest, who has been anointed by God, to handle the guilt of the people.

Clearly committing even an unknown sin is a very big deal.

## Leviticus 4:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârâ' (אָרָה) [pronounced kaw-RAW]	<i>to cause to encounter, to cause to meet; to make assemble [for the purpose of encountering God or exegeting His Word]</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #7122 & #7125 BDB #896
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #2403 BDB #308
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2398 BDB #306

**Translation:** He has been made to encounter his sin which he sinned...

Again, the translation is difficult. Furthermore, the words here can refer to *sin*, *sin-bearer* or *sin-offering*.

Leviticus 4:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
par (פָּר) [pronounced pahr]	bull, [especially a] young bull, steer	masculine singular noun	Strong's #6499 BDB #830
Although this term was often used of a yearling (Ex. 29:1 Lev. 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).			
bên (בֶּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בָּקָר) [pronounced baw-KAWR]	bull, cow, ox, collectively: herd, cattle, oxen	masculine singular collective noun	Strong's #1241 BDB #133
tâmîym (תָּמִיִּם) [pronounced taw-MEEM]	complete, whole, entire, sufficient, without blemish	masculine singular adjective	Strong's #8549 BDB #1071
lâmed (ל) [pronounced ʼ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced ʼ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...—[he will offer up] a bull, from the herd, unblemished to Y<sup>e</sup>howah for a sin [offering].

A bull, taken from the herd, would be offered up for such sins. It will be the sin-offering.

The bull, of course, is **typical** of the Lord Jesus Christ; as a sin offering. The bull represents Jesus offering Himself on the cross.

Leviticus 4:3 If the priest—the anointed [one]—has [been made] sin for the guilt of the people [then the sinner will be atoned for]. He has been made to encounter his sin which he sinned—[he will offer up] a bull, from the herd, unblemished to Y<sup>e</sup>howah for a sin [offering]. (Kukis mostly literal translation)

The word *sin* occurs twice in this verse; the second occurrence is generally translated *for a sin offering*. Throughout the Old Testament, the word for *sin offering* and for *sin* are the same word. The offering for sin, identifying the sacrifice completely with the sin, is a **type** of Jesus Christ, being identified completely with our sins, as He was made sin for us (1Cor. 5:21). The death of the sacrifice is the death of our Lord and the tranquilizing scent is the acceptance by God the Father for His sacrifice on our behalf (Psalm 22 Isa. 53 Matt. 26:28). There are two slants on this: (1) the word for *sin* should only be translated *sin* and not *sin offering*; or (2) that it can be translated either way, allowing context to determine. I believe that the former is what was intended originally, but that the passage of time allowed this word to take on the additional meaning of *sin offering*. Taking either position should not do irreparable damage to the meaning of any passage in Leviticus.

Notice the first person mentioned who could commit a sin of ignorance, a priest—the **high priest** in fact—one who is knowledgeable in the Law. The priest, by his sin, bring guilt upon all the people. Why? He represents the people before God. It is because of the priest that we are acceptable before God. Jesus Christ had to offer Himself up as undefiled, unblemished, perfect in His humanity, otherwise, His **atonement** for our sin would have been worthless. Therefore, a priest must be in fellowship before God to perform his priestly functions. The analogy goes as far as the priest represents man before God and the priest must be perfect. The breakdown of this analogy is alluded to by the author of Hebrews, who wrote: **For it was proper that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the [sins] of the people, because this He did once for all when He offered up Himself. For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, [appoints] a Son, made perfect forever** (Heb. 7:26–28). This sin of the priest recognizes that the priest under the Law of Israel was only a man who not only was capable of sin, but did in fact transgress against the Law of God. In fact, there were instances where **priests**, even the high priests, were unbelievers (this is easily illustrated in the day that our Lord walked this earth).

For those who think they can attain, in this life, sinless perfection, take note: the person with the highest spiritual authority in the land, with the greatest spiritual responsibility by office, was only a man who sinned. **For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; he can deal gently with the ignorant and misguided, since he himself is also beset with weakness; and because of it, he is obligated to offer [sacrifices] for sins, as for the people, so also for himself** (Heb. 5:1).

Next we must deal with the sin of the high priest bringing sin upon all men. The high priest is a man who represents all man before God. The Bible concentrates on the analogy of the high priest to the **second Adam**, Jesus Christ. However, the high priest is also similar to the first Adam, inasmuch as he does represent the nation Israel before God, just as Adam represented all of mankind to God. Adam as the federal head of the human race sinned knowingly against God, thus infecting his entire being with rebellion against God, and placing all of us under guilt. **For as in Adam all die, so also in Christ will all be made alive** (1Cor. 15:22). **For if by the transgression of the one, the many dies, much more did the grace of the one Man, Jesus Christ, abound to the many...So then, as through one transgression there resulted condemnation to all men, even so through one act of righteousness, there resulted justification of life to all men. For as through the one man's disobedience the man were made sinners, even so through the obedience of the One, the many will be made righteous** (Rom. 5:15b, 18–19).

### Leviticus 4:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אָב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'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
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun with the definite article	Strong's #6499 BDB #830

Leviticus 4:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-ŶADE]	<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
lâmed (ל) [pronounced l̥]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (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 yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** He will bring the bull forward to the opening of the Tent of Meeting before Y<sup>e</sup>howah.

In front of the opening of the tent is the brazen (or copper) altar. It is the sacrifice on this altar which makes one able to enter into the **Tent of Meeting**; to make one able to fellowship with God.

Leviticus 4:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâmak <sup>e</sup> (סָמַךְ) [pronounced saw-MAHK <sup>e</sup> ]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5564 BDB #701

Leviticus 4:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
yâd (יָד) [pronounced yawd]	<i>hand</i> ; figuratively for <i>strength, power, control; responsibility</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, 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 construct	Strong's #7218 BDB #910
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun with the definite article	Strong's #6499 BDB #830

**Translation:** He will place his hand on the head of [the] bull...

The priest places his hand on the head of the bull, which effectively transfers his sins to the bull. This sort of symbolism is found in many animal sacrifices.

Leviticus 4:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâchaṭ (שָׁחַט) [pronounced shaw-KHAT]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7819 and 7820 BDB #1006
'êth (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
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun with the definite article	Strong's #6499 BDB #830
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 4:4c

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 <sup>e</sup> pānîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...and [then] slaughter the bull before Y<sup>e</sup>howah.

The priest kills the bull before God.

Leviticus 4:4 He will bring the bull forward to the opening of the Tent of Meeting before Y<sup>e</sup>howah. He will place his hand on the head of [the] bull and [then] slaughter the bull before Y<sup>e</sup>howah. (Kukis mostly literal translation)

The priest was forgiven in the same way as anyone else. Even though the priest represented man before God and was a type of Jesus Christ, he was still a man who sinned and he still required the forgiveness of God, based upon the death of the One he represented.

As the NIV study Bible puts it, all three principles of atonement are found in v. 4: (1) substitution of the bull for the offerer; (2) identification of the sins of the offerer with the sacrifice; and, (3) the death of the animal brought before God on behalf of the offerer.<sup>18</sup>

Leviticus 4:3–4 If the priest—the anointed [one]—has [been made] sin for the guilt of the people [then the sinner will be atoned for]. He has been made to encounter his sin which he sinned—[he will offer up] a bull, from the herd, unblemished to Y<sup>e</sup>howah for a sin [offering]. He will bring the bull forward to the opening of the Tent of Meeting before Y<sup>e</sup>howah. He will place his hand on the head of [the] bull and [then] slaughter the bull before Y<sup>e</sup>howah. (Kukis mostly literal translation)

Leviticus 4:3–4 The priest, who has been anointed by God, will be made sin for the guilt of his people. Because of his position, he takes on himself this sin, for which he will offer up a bull from the herd. The bull must be unblemished. He will bring the bull forward right to the opening of the Tent of Meeting, right before Jehovah. Then he will place his hand on the head of the bull, to transfer these sins to the bull; and then he will slaughter the bull before Jehovah. (Kukis paraphrase)

Now let's look at these four verses together:

Leviticus 4:1–4 Y<sup>e</sup>howah spoke unto Moses, saying, “Speak to the sons of Israel saying [these things:] [any] soul who sins inadvertently beyond all the commandments of Y<sup>e</sup>howah [beyond what he knows], which [commandments] were not to be broken [lit., *done*]; yet [lit., *and*] he has violated [lit., *done*] [at least] one of them. If the priest—the anointed [one]—has [been made] sin for the guilt of the people [then the sinner will be atoned for]. He has been made to encounter his sin which he sinned—[he will offer up] a bull, from the herd, unblemished to Y<sup>e</sup>howah for a sin [offering]. He will bring the bull forward to the opening of the Tent of Meeting before Y<sup>e</sup>howah. He will place his hand on the head of [the] bull and [then] slaughter the bull before Y<sup>e</sup>howah. (Kukis mostly literal translation)

<sup>18</sup> NIV Study Bible, p. 148.



Leviticus 4:1–4 Jehovah spoke to Moses, saying to him, “Speak to the sons of Israel about these things: when a person sins inadvertently, not fully knowing all of God’s commandments, there still must be an offering made for this violation. The priest, who has been anointed by God, will be made sin for the guilt of his people. Because of his position, he takes on himself this sin, for which he will offer up a bull from the herd. The bull must be unblemished. He will bring the bull forward right to the opening of the Tent of Meeting, right before Jehovah. Then he will place his hand on the head of the bull, to transfer these sins to the bull; and then he will slaughter the bull before Jehovah. (Kukis paraphrase)

And has taken the priest, the anointed one, from the blood of the bull and has brought him unto a Tent of Meeting. And has dipped the priest his finger into the blood and he has splattered from the blood seven times to faces of Y<sup>e</sup>howah to faces of a veil of the holiness. And has given the priest from the blood upon horns of the altar, a smoke of sweet spice to faces of Y<sup>e</sup>howah which [is] in a Tent of Meeting. And all of blood of the bull he will pour out on a base of an altar of the burnt offering which [is at] an opening of a Tent of Meeting.

Leviticus  
4:5–7

The priest—the anointed one—will take blood from the bull and bring it to the Tent of Meeting. The priest will dip his finger into the blood and splash the blood seven times before Y<sup>e</sup>howah, before the veil of the Holy Place. The priest will then put blood on the horns of the altar, inside the Tent of Meeting, [from which] a sweet savor [will ascend] to Y<sup>e</sup>howah. The priest will then pour out remaining blood along the base of the altar of burnt offering, which is at the opening of the Tent of Meeting.

The High Priest, the anointed one, will take some blood from the bull and take it into the Tent of Meeting. He will dip his finger into this blood and sprinkle it seven times before Jehovah, right at the veil of the Holy Place. The priest will also put some blood on the horns of the altar, which is inside of the tent of meeting. From this altar, a sweet savory smoke will ascend up to Jehovah. The priest will finally pour out the remaining blood along the base of the altar of burnt offering, which is at the opening of the Tent of meeting.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And has taken the priest, the anointed one, from the blood of the bull and has brought him unto a Tent of Meeting. And has dipped the priest his finger into the blood and he has splattered from the blood seven times to faces of Y<sup>e</sup>howah to faces of a veil of the holiness. And has given the priest from the blood upon horns of the altar, a smoke of sweet spice to faces of Y<sup>e</sup>howah which [is] in a Tent of Meeting. And all of blood of the bull he will pour out on a base of an altar of the burnt offering which [is at] an opening of a Tent of Meeting.

Dead Sea Scrolls  
Targum (Onkelos)

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The anointed kohein [gadol] shall take some of the bullocks blood and bring it inside the Tent of Meeting.  
The kohein shall dip his finger into the blood and he shall sprinkle from the blood seven times, before Adonoy, in front of the Holy Curtain.  
The kohein shall put from the blood atop the corners of the spice-burning altar before Adonoy, which is inside the Tent of Meeting. He shall spill all the [remaining] bullocks blood into the base of the altar of the burnt-offering, which is at the entrance of the Tent of Meeting.

Targum (Pseudo-Jonathan)

And the high priest who is anointed with oil shall take of the blood of the bullock, and carry it into the tabernacle of ordinance; and the priest shall dip his fingers in the blood, and sprinkle the blood seven times in the presence of the Lord before the

veil of the sanctuary. [JERUSALEM. And the priest shall dip his fingers, and sprinkle some of the blood seven times.] And the priest shall put some of the blood upon the horns of the altar of sweet incense that is before the Lord in the tabernacle of ordinance, and all the rest of the blood of the bullock he shall pour out at the foundation of the altar of burnt sacrifice which is at the gate of the tabernacle of ordinance.

Douay-Rheims 1899 (Amer.) He shall take also of the blood of the calf: and carry it into the tabernacle of the testimony.

And having dipped his finger in the blood, he shall sprinkle with it seven times before the Lord, before the veil of the sanctuary.

And he shall put some of the same blood upon the horns of the altar of the sweet incense most acceptable to the Lord, which is in the tabernacle of the testimony. And he shall pour all the rest of the blood at the foot of the altar of holocaust in the entry of the tabernacle.

Aramaic ESV of Peshitta

The anointed priest shall take some of the blood of the bull, and bring it to the Tabernacle. The priest shall dip his finger in the blood, and sprinkle some of the blood seven times before Mar-Yah, before the veil of the sanctuary. The priest shall put some of the blood on the horns of the altar of sweet incense before Mar-Yah, which is in the Tabernacle; and he shall pour out all of rest of the blood of the bull at the base of the altar of burnt offering, which is at the door of the Tabernacle.

Lamsa's Peshitta (Syriac)

And the Priest who is anointed shall take from the blood of the bull and shall bring it to the door: And the Priest shall dip his finger in the blood and he shall sprinkle some blood seven times before LORD JEHOVAH at the face of the veil of the Holy Place of the Tent. And the Priest shall put some blood on the horns of the altar of incense of sweet spices before LORD JEHOVAH in the Time Tabernacle, and he shall pour all the blood of the bull on the base of the altar of burnt offering in the door of the Time Tabernacle.

Samaritan Pentateuch

And the priest that is anointed shall take full hand of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times with his finger before the LORD, before the veil of the sanctuary. And the priest shall put [some] of the blood upon the horns of the altar of sweet incense before the LORD, which [is] in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation.

Updated Brenton (Greek)

And the anointed priest who has been consecrated having received of the blood of the calf, shall then bring it into the tabernacle of witness. And the priest shall dip his finger into the blood, and sprinkle of the blood seven times before the Lord, over against the holy veil. And the priest shall put of the blood of the calf on the horns of the altar of the compound incense which is before the Lord, which is in the tabernacle of witness; and all the blood of the calf shall he pour out by the foot of the altar of whole-burnt-offerings, which is by the doors of the tabernacle of witness.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And the chief priest is to take some of its blood and take it to the Tent of meeting; And the priest is to put his finger in the blood, shaking drops of it before the Lord seven times, in front of the veil of the holy place. And the priest is to put some of the blood on the horns of the altar on which perfume is burned before the Lord in the Tent of meeting, draining out all the rest of the blood of the ox at the base of the altar of burned offering which is at the door of the Tent of meeting.

Easy English

The priest that you have anointed must carry some of the blood into the Tent of Meeting. He must put his finger in the blood. He must shake it in front of the holy

curtain seven times in front of the Lord. He must put some of the blood on the horns of the incense altar in front of the Lord. The priest must pour the blood that he did not use onto the floor in front of the altar. That altar is near the door outside the Tent of Meeting.

Easy-to-Read Version–2008 Then the anointed priest [25] must get some of the blood from the bull and take it into the Meeting Tent. The priest must put his finger in the blood and sprinkle the blood seven times before the Lord in front of the curtain of the {Most} Holy Place. [26] The priest must put some of the blood on the corners of the incense [27] altar. [28] (This altar is in the Meeting Tent, in front of the Lord.) The priest must pour out all of the bull's blood at the base of the altar of burnt offering. (This altar is at the entrance of the Meeting Tent.)

God's Word™ Then the anointed priest will take some of the bull's blood and bring it into the tent of meeting. The priest will dip his finger in it and sprinkle some of the blood seven times in the LORD'S presence facing the canopy in the holy place. Then the priest will put some of the blood on the horns of the altar for sweet-smelling incense in the LORD'S presence in the tent of meeting. He will pour the rest of the bull's blood at the bottom of the altar for burnt offerings at the entrance to the tent of meeting.

Good News Bible (TEV) Then the High Priest shall take some of the bull's blood and carry it into the Tent. He shall dip his finger in the blood and sprinkle it in front of the sacred curtain seven times. Then he shall put some of the blood on the projections at the corners of the incense altar in the Tent. He shall pour out the rest of the blood at the base of the altar used for burning sacrifices, which is at the entrance of the Tent.

The Message He is then to take some of the bull's blood, bring it into the Tent of Meeting, dip his finger in the blood, and sprinkle some of it seven times before GOD, before the curtain of the Sanctuary. He is to smear some of the blood on the horns of the Altar of Fragrant Incense before GOD which is in the Tent of Meeting. He is to pour the rest of the bull's blood out at the base of the Altar of Whole-Burnt-Offering at the entrance of the Tent of Meeting.

NIRV Then the anointed priest must take some of the bull's blood. He must carry it into the tent of meeting. He must dip his finger into the blood. He must sprinkle some of it seven times in the sight of the Lord. He must do it in front of the curtain of the Most Holy Room. Then the priest must put some of the blood on the horns of the altar for burning incense. The horns stick out from the upper four corners of the altar. The incense burned on that altar has a sweet smell. The altar stands in front of the Lord in the tent of meeting. The priest must pour out the rest of the bull's blood at the bottom of the altar for burnt offerings. That altar stands at the entrance to the tent.

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

Casual English Bible Take some of the blood inside the Meeting Tent. Dip a finger into the blood and flick it seven times in front of the curtain that covers the entrance into the Most Sacred Room. [2] Dab some blood onto the four horns of the altar of incense, there in the LORD's presence inside the Meeting Tent. Pour the rest of the blood around the base of the sacrificial altar just outside the Meeting Tent.

<sup>24:6</sup> This holiest place on earth to Israelite ancestors of the Jewish people is where they kept the gold-plated box that held the two stones containing the Ten Commandments. The box is best known as the Ark of the Covenant. A curtain separated this room from the main room in the tent worship center sometimes known as the Tabernacle and sometimes as the Meeting Tent. The Sacred Room was the main sanctuary inside the tent worship center. Aaron's sons were allowed to go in this room. But the Most Sacred Room was off limits to everyone but Aaron and Moses. That's where God met with Moses to give him instructions.

Contemporary English V.	He will take a bowl of the blood inside the tent, dip a finger in the blood, and sprinkle some of it seven times toward the sacred chest behind the curtain. Then, in my presence, he will smear some of the blood on each of the four corners of the incense altar, before pouring out the rest at the foot of the bronze altar near the entrance to the tent.
New Berkeley Version New Life Version	. Then the chosen religious leader is to take some of the bull's blood and bring it to the meeting tent. The religious leader will put his finger in the blood and put some of the blood seven times before the Lord and in front of the curtain of the holy place. And the religious leader will put some of the blood on the horns of the altar of sweet-smelling perfume in the meeting tent before the Lord. Then he will pour out all of the bull's blood at the base of the altar of burnt gifts at the door of the meeting tent.
New Living Translation	The high priest will then take some of the bull's blood into the Tabernacle, dip his finger in the blood, and sprinkle it seven times before the Lord in front of the inner curtain of the sanctuary. The priest will then put some of the blood on the horns of the altar for fragrant incense that stands in the Lord's presence inside the Tabernacle. He will pour out the rest of the bull's blood at the base of the altar for burnt offerings at the entrance of the Tabernacle.
Unfolding Bible Simplified	Then the priest must take some of that blood into the sacred tent. He must dip one of his fingers into the blood and sprinkle it seven times in the presence of Yahweh, in front of the curtain that separates the holy place from the very holy place. Then he must put some of the blood on the projections at the corners of the altar where fragrant incense is burned in the sacred tent in the presence of Yahweh. The remaining part of the bull's blood that is still in the bowl, he must pour out at the base of the altar, where sacrifices are burned, at the entrance to the sacred tent.

### Partially literal and partially paraphrased translations:

American English Bible	'And when the <b>Anointed</b> Priest who <b>has been made perfect</b> receives the calf's blood, he must carry it into the Tent of Proofs. The Priest must then dip his finger in the blood and sprinkle it at the base of the Holy Veil before Jehovah, seven times. And he must put some of the calf's blood on the horns of the incense Altar that is before Jehovah (inside the Tent of Proofs) and pour the rest of the blood at the base of the Altar, by the entrance to the Tent of Proofs. The notes for two of these words are found in the <b>Addendum</b> .
Beck's American Translation Common English Bible	. The anointed priest will take some of the bull's blood and take it into the meeting tent. The priest will dip his finger into the blood and sprinkle some of it seven times before the Lord, toward the sanctuary's inner curtain. Then the priest will put some of the blood on the horns of the altar of perfumed incense, which is in the meeting tent before the Lord. But he will pour out all the rest of the bull's blood at the base of the altar of entirely burned offerings, which is at the meeting tent's entrance.
New Advent (Knox) Bible	Then he will draw off some of its blood, which he will take with him into the tabernacle; and there he will dip his finger in the blood, and sprinkle it in the Lord's presence, before the sanctuary veil, seven times. Some of this blood he will smear on the horns of the altar; that altar within the tabernacle, on which the fragrant incense is burnt for the Lord's acceptance; the rest he will pour away at the foot of the sacrificial altar, near the tabernacle door.
Translation for Translators	Then the Supreme Priest must take some of that blood into the Sacred Tent. He must dip one of his fingers into the blood and sprinkle it seven times in the presence of Yahweh, in front of the curtain <i>that separates the Holy Place from the Very Holy Place</i> . Then he must put some of the blood on the projections at the corners of the

altar where fragrant incense is burned in the Sacred Tent in the presence of Yahweh. The remaining part of the bull's blood *that is still in the bowl*, he must pour out at the base of the altar, where sacrifices are burned, at the entrance to the Sacred Tent.

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

Berean Study Bible	Then the anointed priest shall take some of the bull's blood and bring it into the Tent of Meeting. The priest is to dip his finger in the blood and sprinkle some of it seven times before the LORD, in front of the veil of the sanctuary. The priest must then apply some of the blood to the horns of the altar of fragrant incense that is before the LORD in the Tent of Meeting. And he is to pour out the rest of the bull's blood at the base of the altar of burnt offering at the entrance to the Tent of Meeting.
Revised Ferrar-Fenton Bible	Then the consecrated priest shall take some of the blood of the ox and carry it into the Hall of Assembly, where the priest shall dip his fore-finger into the blood seven times before the EVER-LIVING opposite the door of the sanctuary, and the priest shall put some of the blood upon the horns of the altar of perfumed incense which is before the EVER-LIVING in the Hall of Assembly, and the rest of the blood of the ox shall be poured at the side of the altar which is at the door of the Hall of Assembly.
International Standard V	The anointed priest is to take [The Heb. lacks the word takes . . . some, and so with vss. 5, 16, 30, 34] blood from the bull to the Tent of Meeting. The priest is to dip his finger in the blood and sprinkle some of the blood seven times in the Lord's presence in front of the curtain of the sanctuary. "The priest is then to put some blood on the horn of the altar that is near the Tent of Meeting as an incense of pleasing aroma in the Lord's presence. He is to pour the rest of the bull's blood [Lit. all of the blood] for a burnt offering at the base of the altar that is at the entrance to the Tent of Meeting.
Urim-Thummim Version	And the priest that is anointed will take of the bull's blood and bring it to the Tabernacle at the Appointed Place and the priest will dip his finger in the blood, and sprinkle this blood 7 times before YHWH in front of the veil at the Holy Place. Then the priest will put some of the blood on the horns of the Altar of spiced incense before YHWH that is in the Tabernacle at the Appointed Place. He will pour all the blood of the bull at the bottom of the Altar of Burnt-Offering that is at the entrance of the Tabernacle at the Appointed Place.
Wikipedia Bible Project	And the anointed priest took from the blood of the bull, and brought it to the tent of events. And the priest dipped his finger in the blood, and drip from the blood seven times, before Yahweh, to the face of the holy curtain. And the priest gave of the blood on the horns of the altar of the incense offer, before Yahweh, who is in the tent of events. And all the blood of the bull he will pour into the base of the altar of offering which is at the opening of the tent of events.

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

Christian Community (1988)	Then the anointed priest shall take a little of the blood of the bull and take it into the Tent of Meeting. He shall dip his finger in the blood and sprinkle it over the veil of the sanctuary seven times, before Yahweh. Then the priest shall put a little of the blood of the bull on the corners of the altar of incense that sends up smoke before Yahweh in the Tent of Meeting and he is to pour all the rest of the bull's blood at the foot of the altar for burnt offerings that is at the entrance to the Tent of Meeting. 26:33 30:1
The Heritage Bible	And the priest who is anointed shall take of the bullock's blood, and bring it to the tent of appointed meeting;



And the priest shall plunge his finger in the blood, and sprinkle of the blood seven times before the face of Jehovah, before the face of the veil of the sanctuary.

And the priest shall put some of the blood on the horns of the altar of restful incense before the face of Jehovah, which is in the tent of appointed meeting, and shall pour out all the blood of the bullock at the bottom of the altar of burnt offering, which is at the door of the tent of appointed meeting.

New American Bible (2011) The anointed priest shall then take some of the bull's blood and bring it into the tent of meeting, where, dipping his finger in the blood, he shall sprinkle some of it seven times before the LORD, toward the veil of the sanctuary.<sup>c</sup> The priest shall also put some of the blood on the horns of the altar of fragrant incense which stands before the LORD in the tent of meeting. The rest of the bull's blood he shall pour out at the base of the altar for burnt offerings which is at the entrance of the tent of meeting. c. [4:6–7] Lv 4:17–18; 16:16; cf. 4:25.

Revised English Bible–1989 The anointed priest must then bring some of its blood into the Tent of Meeting, dip his finger in the blood, and sprinkle it in front of the sanctuary curtain seven times before the LORD. The priest must then smear some of the blood on the horns of the altar where fragrant incense is burnt before the LORD in the Tent of Meeting; the rest of the bull's blood he is to pour out at the base of the altar of whole-offering, which is at the entrance of the Tent of Meeting.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible The anointed *cohen* is to take some of the bull's blood and bring it to the tent of meeting. The *cohen* is to dip his finger in the blood and sprinkle some of the blood seven times in the presence of *ADONAI* in front of the curtain of the sanctuary. The *cohen* is to put some of the blood on the horns of the altar for fragrant incense before *ADONAI* there in the tent of meeting. All the remaining blood of the bull he is to pour out at the base of the altar for burnt offerings, which is at the entrance to the tent of meeting.

Israeli Authorized Version And the kohen that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the kohen shall dip his finger in the blood, and sprinkle of the blood seven times before YY , before the vail of the sanctuary. And the kohen shall put some of the blood upon the shofars of the altar of sweet incense before YY , which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

Kaplan Translation The anointed priest shall take the bull's blood and bring it into the Communion Tent. The priest shall dip his finger into the blood, and sprinkle it seven times before God toward" the cloth partition in the sanctuary. The priest shall then place some of the blood on the horns of the incense altar which is before God in the Communion Tent. He shall then spill out all the [rest of the] bull's blood at the base of the sacrificial altar, which is in front of the Communion Tent's entrance.

The Scriptures–2009 4:6 **toward**. Without the blood touching the partition {Yoma 37a; Rashi).  
'And the anointed priest shall take some of the bull's blood and bring it to the Tent of Appointment, and the priest shall dip his finger in the blood and sprinkle some of the blood seven times before הוּי, in front of the veil of the set-apart place.  
'And the priest shall put some of the blood on the horns of the slaughter-place of sweet incense before הוּי, which is in the Tent of Appointment, and pour all the blood of the bull at the base of the slaughter-place of the ascending offering, which is at the door of the Tent of Appointment.

Tree of Life Version The anointed kohen should take some of the blood of the bull, and bring it to the Tent of Meeting. The kohen is to dip his finger in the blood, and sprinkle it seven times before Adonai, before the curtain of the Sanctuary. The kohen should put some of the blood on the horns of the altar of sweet incense before Adonai, which



is in the Tent of Meeting, and he is to pour out all of rest of the blood of the bull at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting.

### **Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	<p>AND THE ANOINTED PRIEST WHO HAS BEEN CONSECRATED HAVING RECEIVED OF THE BLOOD OF THE CALF, SHALL THEN BRING IT INTO THE TABERNACLE OF WITNESS.</p> <p>AND THE PRIEST SHALL DIP HIS FINGER INTO THE BLOOD, AND SPRINKLE OF THE BLOOD SEVEN TIMES BEFORE JESUS, OVER AGAINST THE HOLY VEIL.</p> <p>AND THE PRIEST SHALL PUT OF THE BLOOD OF THE CALF ON THE HORNS OF THE ALTAR OF THE COMPOUND INCENSE WHICH IS BEFORE JESUS, WHICH IS IN THE TABERNACLE OF WITNESS; AND ALL THE BLOOD OF THE CALF SHALL HE POUR OUT BY THE FOOT OF THE ALTAR OF WHOLE BURNT OFFERINGS, WHICH IS BY THE DOORS OF THE TABERNACLE OF WITNESS.</p>
Awful Scroll Bible	<p>The priest who is anointed, is to have taken of the young bull's blood, and is to have brought it into the tent of the appointed place.</p> <p>The priest is to have dipped his finger in the blood, and is to have sprinkled the blood seven times, turned before Sustains To Become even turned towards the veil of that set apart.</p> <p>The priest is to have put of the blood, on the horns of the altar of sweet smelling incense, turned before Sustains To Become that is in the tent of the appointed place, even is he to have poured the blood of the young bull, at the base of the alter of whole burnt offerings, at the opening of the tent of the appointed place.</p>
Concordant Literal Version	<p>Then the anointed priest, who had filled his hand, will take some of the blood of the young bull and bring it to the tent of appointment.</p> <p>The priest will dip his finger into the blood and spatter some of the blood seven times before Yahweh, at the surface of the curtain of the holy place.</p> <p>And the priest will put some of the blood on the horns of the altar of the incense of spices before Yahweh, which is in the tent of appointment. All the rest of the blood of the young bull shall he pour out at the foundation of the altar of ascent offering which is at the opening of the tent of appointment.</p>
exeGesés companion Bible	<p>And the priest who is anointed takes of the blood of the bullock and brings it to the tent of the congregation: and the priest dips his finger in the blood and sprinkles of the blood seven times at the face of Yah Veh</p> <p>- at the face of the veil of the holies: and the priest gives of the blood on the horns of the sacrifice altar of incense of aromatics at the face of Yah Veh in the tent of the congregation; and pours all the blood of the bullock at the foundation of the sacrifice altar of the holocaust at the opening of the tent of the congregation.</p>
Orthodox Jewish Bible	<p>And the Kohen HaMoshiach shall take of the young bull's dahm, and bring it to the Ohel Mo'ed;</p> <p>And the kohen shall dip his forefinger in the dahm, and sprinkle of the dahm seven times before Hashem, before the Parochet (curtain) of the Kodesh.</p> <p>And the kohen shall put some of the dahm upon the horns of the Mizbe'ach Ketoret HaSammim (Altar of Fragrant Incense) before Hashem, which is in the Ohel Mo'ed;</p>

and shall pour the rest of the dahm of the young bull at the base of the Mizbe'ach HaOlah which is at the entrance of the Ohel Mo'ed.

### Expanded/Embellished Bibles:

The Expanded Bible	Then the ·appointed [ <sup>L</sup> anointed] priest must bring some of the bull's blood into the Meeting Tent. The priest is to dip his finger into the blood and ·sprinkle [dash] it seven times before the Lord in front of the curtain of the ·Most Holy Place [sanctuary]. The priest must also put some of the blood on the ·corners [ <sup>L</sup> horns; Ex. 27:2] of the altar of incense that stands before the Lord in the Meeting Tent. The rest of the blood he must pour out at the ·bottom [base; foundation] of the altar of burnt offering, which is at the entrance of the Meeting Tent.
Kretzmann's Commentary	And the priest that is anointed, the high priest, shall take of the bullock's blood, and bring it to the Tabernacle of the Congregation, into the Holy Place; and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the Sanctuary, the heavy curtain that screened the ark in the Most Holy Place. And the priest shall put some of the blood up on the horns of the altar of sweet incense before the Lord, which is in the Tabernacle of the Congregation, the horns of the golden altar being used only in this case and when the entire nation was concerned, since the offense was considered especially grave; and shall pour all the blood of the bullock, the great bulk of it, but little haying been used for the ceremonies of the Holy Place, at the bottom of the altar of the burnt offering, which is at the door of the Tabernacle of the Congregation, out in the open court. The sacrificial blood, which was to expiate the sin, was thus placed very prominently before the eyes of the Lord, in order to plead for His forgiveness.
Lexham English Bible	The anointed priest [Or "And the anointed priest"] shall take some of [Literally "from"] the bull's blood and shall bring it to the tent of assembly, and the priest shall dip his finger in the blood and shall spatter some of [Literally "from"] the blood seven times before Yahweh in front of the sanctuary's curtain. The priest [Or "And the priest"] shall put some of [Literally "from"] the blood on the horns of the altar of fragrant incense before Yahweh, which is in the tent of assembly, and all the rest [Implied by the context] of the bull's blood he must pour out on the base of the altar of the burnt offering, which is at the entrance of the tent of assembly.
Syndein/Thieme	{Verses 5-7: Significance of the Blood} "And the priest who is anointed shall take of the bull's blood {represents the spiritual death of Christ on the cross}, and bring it to the tabernacle of the congregation. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah/God, before the veil of the sanctuary {'Sanctuary' refers to the Tabernacle or Temple. The Holy of Holies is behind a second veil. The priest can go into the first Sanctuary but not the Holy of Holies. When Christ was on the cross, the veil was split by God from the top. It was said to be 70 feet tall and two feet thick. Also, 'seven' is the 'perfect' number. What Christ did on the cross was perfect.}. And the priest shall put some of the blood upon the horns of the altar of sweet incense before Jehovah/God . . . {this is a golden altar of incense represents the ministry of Christ in intercession and generally stands for prayer - reminded them that only believers have the right of prayer} which is in the tabernacle of the congregation; and shall pour all the blood of the bull at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation."
The Voice	<b>Eternal One:</b> The anointed priest must then carry some of the bull's blood inside the congregation tent. <i>While in the tent</i> , he is to dip his finger into the blood and sprinkle it seven times before Me in front of the veil of the sanctuary. He must then approach the altar of fragrant incense and place some of the blood on its horns

before Me. He must then pour the rest of the bull's blood at the base of the altar of burnt offering located near the entrance of the congregation tent.

### Bible Translations with Many Footnotes:

The Complete Tanach

And the anointed kohen shall take from the bull's blood and bring it into the Tent of Meeting.

**to the Tent of Meeting:** I.e., to the Mishkan, and in the Temple, to the Heichal, [which housed the menorah, the table, and the incense altar, the equivalent of the Holy, in the Mishkan in the desert].

And the kohen shall dip his finger into the blood and sprinkle some of the blood seven times before the Lord, before the dividing curtain of the Sanctuary.

**before the dividing curtain of the Sanctuary:** Heb. שִׁדְּקָה תִּלְכָּץ [i.e., the blood was to be sprinkled towards the dividing curtain,] opposite the place of its holiness, namely, directed [to the site] between the poles [which were attached to the Holy Ark]. But the blood [although sprinkled in that direction,] was not to touch the dividing curtain. However, if it did touch, it touched [and it did not matter]. — [Yoma 57a]

And the kohen shall place some of the blood on the horns of the incense altar which is in the Tent of Meeting, before the Lord, and he shall pour all the blood of the bull onto the base of the altar [used] for burnt offerings, which is at the entrance of the Tent of Meeting.

**all the blood:** I.e., the remaining blood. — [see Zev. 25a]

NET Bible®

Then that high priest must take some of the blood<sup>9</sup> of the bull and bring it to the Meeting Tent. The priest must dip his finger in the blood and sprinkle<sup>10</sup> some of it<sup>11</sup> seven times before the Lord toward<sup>12</sup> the front of the veil-canopy<sup>13</sup> of the sanctuary. The priest must put some of the blood on the horns of the altar of fragrant incense that is before the Lord in the Meeting Tent, and all the rest of the bull's blood he must pour out at the base of the altar of burnt offering that is at the entrance of the Meeting Tent.

<sup>9</sup> Heb "from the blood of the bull" (and similarly throughout this chapter).

<sup>10</sup> The Hebrew verb הִזָּחַ (v'yhizzah, Hiphil of הָזַח, nazah) does indeed mean "sprinkle" or "splatter." Contrast the different Hebrew verb meaning "splash" in Lev 1:5 (רָץ, zara).

<sup>11</sup> Heb "of the blood." The relative pronoun ("it") has been used in the translation here for stylistic reasons.

<sup>12</sup> The particle here translated "toward" usually serves as a direct object indicator or a preposition meaning "with." With the verb of motion it probably means "toward," "in the direction of" (J. Milgrom, Leviticus [AB], 1:234; J. E. Hartley, Leviticus [WBC], 60); cf. NAB, CEV.

<sup>13</sup> The Hebrew term פָּרֹכֶת (parokhet) is usually translated "veil" (e.g., ASV, NAB, NASB) or "curtain" (e.g., NIV, NRSV), but it seems to have stretched not only in front of but also over the top of the ark of the covenant which stood behind and under it inside the most holy place (see R. E. Averbeck, NIDOTTE 3:687-89).

Rotherham's *Emphasized B.* And the anointed priest shall take of the blood of the bullock,-and bring it into the tent of meeting;

and the priest shall dip his finger in the blood,-and sprinkle of the blood seven times? before Yahweh, in front of the veil of the sanctuary. Then shall the priest put of the blood upon the horns of the altar of fragrant<sup>n</sup> incense before<sup>n</sup> Yahweh, which is in the tent of meeting,-and <all the [remainder of the] blood of the bullock> shall he pour out at the base of the altar of ascending-sacrifice, which is at the entrance of the tent of meeting.

<sup>n</sup> A sp. v.r. (sevir): "which is before"-G.n.

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

Charles Thomson OT	And the priest who is anointed, he whose hands have been consecrated, having taken some of the blood of the bull shall carry it into the tabernacle of the testimony. And this priest shall dip his finger in the blood and sprinkle some of the blood seven times before the Lord, before the holy veil; and he shall put some of the blood of the bull on the horns of the altar of compound incense, which is before the Lord in the tabernacle of the testimony. Now all the blood of the bull he is to pour out at the base of the altar of whole burnt offerings which is at the doors of the tabernacle of the testimony.
Literal Standard Version	And the priest who is anointed has taken of the blood of the bullock, and has brought it into the Tent of Meeting, and the priest has dipped his finger in the blood, and sprinkled of the blood seven times before YHWH, at the front of the veil of the holy place; and the priest has put of the blood on the horns of the altar of spice-incense before YHWH, which [is] in the Tent of Meeting, and he pours out all the blood of the bullock at the foundation of the altar of the burnt-offering, which [is] at the opening of the Tent of Meeting.
Modern Literal Version 2020	And the anointed priest will take of the blood of the bull and bring it to the tent of meeting. And the priest will dip his finger in the blood and sprinkle of the blood seven times before Jehovah, before the veil of the sanctuary. And the priest will put of the blood upon the horns of the altar of sweet incense before Jehovah, which is in the tent of meeting and all the blood of the bull he will pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting.
Revised Mechanical Trans.	...and the smeared administrator will take from the blood of the bull and he will bring him to the appointed tent, and the administrator will dip his finger in the blood and he will spatter from the blood seven times to the face of YHWH, at the face of the special tent curtain, and the administrator will place from the blood upon the horns of the altar of incense smoke of the aromatic spices to the face of YHWH, which is in the appointed tent, and he will pour out all the blood of the bull to the bottom base of the altar of the ascension offering, which is at the opening of the appointed tent,...
A Voice in the Wilderness	And the anointed priest shall take some of the bull's blood and bring it to the tent of meeting. And the priest shall dip his finger in the blood and sprinkle some of the blood seven times before Jehovah, in front of the veil of the holy place. And the priest shall put some of the blood on the horns of the altar of spiced incense before Jehovah, which is in the tent of meeting; and he shall pour the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tent of meeting.
Young's Updated LT	"And the priest who is anointed has taken of the blood of the bullock, and has brought it in unto the tent of meeting, and the priest has dipped his finger in the blood, and sprinkled of the blood seven times before Jehovah, at the front of the vail of the sanctuary; and the priest has put of the blood on the horns of the altar of spice-perfume before Jehovah, which is in the tent of meeting, and all the blood of the bullock he does pour out at the foundation of the altar of the burnt-offering, which is at the opening of the tent of meeting.

**The gist of this passage:** After the bull has been slaughtered, there will be several things done with the blood of the bull.

5-7

Leviticus 4:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

## Leviticus 4:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3947 BDB #542
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
Mâshîyach (or, mâshîyach) (מָשִׁיחַ) [pronounced maw-SHEE-ahkh]	<i>anointed, anointed one, transliterated Messiah</i>	masculine singular noun with the definite article	Strong's #4899 BDB #603
In the Septuagint, the Greek word is christos (χριστός) [pronounced krees-TOSS], which means <i>anointed one, Messiah, Christ</i> . The transliteration, quite obviously, is <i>Christ</i> . We do not find this word until Lev. 4:3, 5, 16.			
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun with the definite article	Strong's #6499 BDB #830

**Translation:** The priest—the anointed one—took blood from the bull...

This is a continuation of what will be done for the unknown and/or unintentional sins committed by the people of Israel.

A sacrifice is brought forth—a bull—and that bull was slaughtered by the High Priest. In this passage, the blood of the bull will be dealt with. We have the slaughtered bull, and its blood is drained from it by the priest.

Bear in mind that the blood of the sacrificial animals represents the **blood of Christ**, which represents the spiritual death of the Lord for our sins. That is, it was not His horrible physical death on the cross which paid for our sins, but the fact that God took all of our sins and placed them on Jesus and then judged those sins in Him. Jesus was judged and punished for our sins.

## Leviticus 4:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #935 BDB #97



Leviticus 4:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** ...and brought it to the Tent of Meeting.

This blood was to be brought to the Tent of Meeting. This tent represents potentials fellowship with God. The first step toward that fellowship is by exercising faith in the Savior, in the **Revealed God**.

Leviticus 4:5 **The priest—the anointed one—will take blood from the bull and bring it to the Tent of Meeting.** (Kukis mostly literal translation)

As the Apostle John tells us, **The blood of Jesus, His Son, cleanses us from all sin** (1John 1:7b). Or as the writer of Hebrews wrote, **And according to the Law, almost all things are cleansed with blood; and without shedding of blood, there is no forgiveness** (Heb. 9:22). And Paul writes **In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace** (Eph. 1:7).

Leviticus 4:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâbal (טָבַל) [pronounced taw <sup>b</sup> -VAHL]	<i>to dip [into], to moisten, to place partway into blood</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2881 BDB #371
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'êth (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
'ets <sup>e</sup> ba' (עֶצְבָּא) [pronounced etz <sup>e</sup> -BAHG]	<i>finger, forefinger, finger used for dipping; toes</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #676 BDB #840



## Leviticus 4:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196

**Translation:** The priest will dip his finger into the blood...

Let's just say that this blood was gathered into a bowl or some other kind of container. The priest will then dip his finger into the blood.

## Leviticus 4:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâzâh (נָזַח) [pronounced naw-ZAW]	<i>to cause to spurt, to make spatter, to make sprinkle</i>	2 <sup>nd</sup> person masculine singular, Hiphil perfect	Strong's #5137 BDB #633
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
sheba' (שֶׁבַע) [pronounced sheb'-VAHG]	seven	numeral masculine noun	Strong's #7651 BDB #987
p <sup>e</sup> âmîym (פְּעָמַיִם) [pronounced peh-gaw-MEEM]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun	Strong's #6471 BDB #821
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *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<sup>e</sup>pânîym (לפְּנֵי) 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 4:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; sometimes 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
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance;</i> <i>presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Pânîym preceded by the generally untranslated 'êth means <i>before, in presence of</i> .			
pôreketh (תְּכָרֶפֶת) [pronounced <i>poh-REH-keith</i> ]	<i>curtain, veil</i>	feminine singular construct	Strong's #6532 BDB #827
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i> ]	<i>holiness, sacredness, apartness,</i> <i>that which is holy, a most holy</i> <i>thing; possibly, a sacred [holy,</i> <i>set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

**Translation:** ...and splash the blood seven times before Y<sup>e</sup>howah, before the veil of the Holy Place.

The way I picture this is, the priest dips his finger into the blood, walks into the sanctuary of the Tabernacle, and then flicks that in the direction of the holy veil (the veil in front of the **Holy of Holies**). This is understood to be where God is, in relation to the Tent itself. It is this blood which provides us access to the Holy Place, the Holy of Holies.

Seven is the number of perfection. Given the context of this sacrifice, this is restoring fellowship with God.

Leviticus 4:6 The priest will dip his finger into the blood and splash the blood seven times before Y<sup>e</sup>howah, before the veil of the Holy Place. (Kukis mostly literal translation)

This is the index finger on the right hand of the priest (Leviticus 14:16). Seven times speaks of perfection; the blood of our Lord is alluded to twice by the apostle Peter: **[the] chosen, according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, because of obedience to Jesus Christ; and be sprinkled with His blood. May grace and peace be yours in fullest measure (1Peter 1:1b–2).** And again, **Knowing that you were not redeemed with perishable things like silver or gold from your empty manner of life inherited from your forefathers, but with the precious blood, as of a lamb unblemished and spotless; [the] blood of Christ (1Peter 1:18–19).**

## Leviticus 4:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put,</i> <i>to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678

## Leviticus 4:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.			
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced dawm]	blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]	masculine singular noun with the definite article	Strong's #1818 BDB #196
‘al (עַל) [pronounced gah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
qerîym (קִרְיִם) [pronounced keh-REEM]	horns; flashes of lightning, rays of light	masculine plural construct	Strong's #7161 BDB #901
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258
q <sup>e</sup> ḏôreth (קִדְרֶת) [pronounced k <sup>e</sup> ht-OH-reth]	incense, smoke (or, odor) [from a burning sacrifice]	feminine singular construct	Strong's 7004 BDB #882
çam (סַחַב) [pronounced sahm]	a spice used in incense; a smell sweet, an aroma; a sweet (spice)	masculine plural noun with the definite article	Strong's #5561 BDB #702
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	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 <sup>e</sup> pânîym (לְפָנַיִם) can take on a temporal sense as well: before, of old, formerly, in the past, in past times. Literally, this means to faces of.			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217

## Leviticus 4:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (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
bē (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môwʿêd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** The priest will then put blood on the horns of the altar, inside the Tent of Meeting, [from which] a sweet savor [will ascend] to Y<sup>ehowah</sup>.

The blood is also placed upon the horns of the altar of incense. This altar is inside of the Tent; and a sweet-smelling incense is burned there, which ascends to God.

The incense ascending to God is the sweet smell which God smells instead of the smell of our sins (which is like being exposed to a dead and decaying body).

## Leviticus 4:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced ayth]	generally untranslated; sometimes 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
kôl (כֹּל) [pronounced koh]	<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 construct	Strong's #1818 BDB #196
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun with the definite article	Strong's #6499 BDB #830

Leviticus 4:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâphak <sup>e</sup> (שָׁפַק) [pronounced shaw-FAHK <sup>e</sup> ]	<i>to pour, to pour out, to shed; to heap up [on a mound]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8210 BDB #1049
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
yeçôwd (יָעוֹד) [pronounced yehs-OHD]	<i>foundation, base; bottom</i>	feminine singular construct	Strong's #3247 BDB #414
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אוֹהֶל) [pronounced OH-he]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** The priest will then pour out remaining blood along the base of the altar of burnt offering, which is at the opening of the Tent of Meeting.

The blood that remains is then poured out at the base of the altar outside, the altar of the burnt offering. The altar of the burnt offering represents the Lord dying for our sins; and the blood represents the Lord's spiritual death for our sins.

Leviticus 4:7 The priest will then put blood on the horns of the altar, inside the Tent of Meeting, [from which] a sweet savor [will ascend] to Y<sup>e</sup>howah. The priest will then pour out remaining blood along the base of the altar of burnt offering, which is at the opening of the Tent of Meeting. (Kukis mostly literal translation)

The blood of the sacrifice is put everywhere around there to cleanse the priest of his sin, albeit an unknown sin. When the blood was sprinkled, it was sprinkled on the protrusions of the altar of incense and around the base of the brazen altar; however, on the **Day of Atonement** (Leviticus 16), the blood was sprinkled upon the mercy seat,



the covering of the ark of the covenant. The protrusions of the altar were related to atonement made by Aaron or his sons (Exodus 30:10).

Leviticus 4:5–7 The priest—the anointed one—will take blood from the bull and bring it to the Tent of Meeting. The priest will dip his finger into the blood and splash the blood seven times before Y<sup>e</sup>howah, before the veil of the Holy Place. The priest will then put blood on the horns of the altar, inside the Tent of Meeting, [from which] a sweet savor [will ascend] to Y<sup>e</sup>howah. The priest will then pour out remaining blood along the base of the altar of burnt offering, which is at the opening of the Tent of Meeting. (Kukis mostly literal translation)

Leviticus 4:5–7 The High Priest, the anointed one, will take some blood from the bull and take it into the Tent of Meeting. He will dip his finger into this blood and sprinkle it seven times before Jehovah, right at the veil of the Holy Place. The priest will also put some blood on the horns of the altar, which is inside of the tent of meeting. From this altar, a sweet savory smoke will ascend up to Jehovah. The priest will finally pour out the remaining blood along the base of the altar of burnt offering, which is at the opening of the Tent of meeting. (Kukis paraphrase)

In this passage, there are internal organs which are removed from the animal and burned separately (or along side the main offering). I believe that the general understanding that we should have here is, this is symbolic of the **sin nature**, which must be removed from us (ultimately) so that we are able to fellowship with God. Or, in the alternative, these internal organs represent the sins of man who were judged on the cross.

**And all fat of a bull of the sin (-offering) he will lift up from him; the fat, the covering over the entrail and all the fat which is over the entrail. And two of kidneys the fat which [is] upon them which [is] upon the loins and appendage over the liver upon the kidneys he will remove. As which is taken away from an ox of a sacrifice of the peace offerings and has caused to burn the priest upon an altar of the burnt offering.**

Leviticus  
4:8–10

**The priest [lit., *he*] will lift up all the fat from the bull, the sin-offering; [that is] the fat which is over [its] entrails and all of the fat which is over the entrails. He will remove both kidneys [and] the fat which is on them which [is] on the loins, and the appendage over the liver [which is] upon the kidneys. This [lit., *as which*] is taken away from the sacrificial ox of the peace offerings. The priest will then burn [these things] on the altar of the burnt offering.**

**The priest will lift up all of the fat from the bull, the sin offering; the which is over the entrails. He will also remove both of the kidneys and the fat on them which is over the loins; and the appendage over the liver, which is over the kidneys. All of this is removed from the sacrificial bull for the peace-offerings. The priest will take these internal organs and fat and burn them on the altar of burnt offerings.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And all fat of a bull of the sin (-offering) he will lift up from him; the fat, the covering over the entrail and all the fat which is over the entrail. And two of kidneys the fat which [is] upon them which [is] upon the loins and appendage over the liver upon the kidneys he will remove. As which is taken away from an ox of a sacrifice of the peace offerings and has caused to burn the priest upon an altar of the burnt offering.

Dead Sea Scrolls  
Targum (Onkelos)

.  
All the fat of the sin-offering bullock he shall separate from it; the fat covering the innards, 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,

in the same manner as they were separated from the ox of the peace[sacred]-offering. The kohein shall burn them on the altar of the burnt-offering.

Targum (Pseudo-Jonathan)	And all the fat of the bullock of the sin offering he shall separate from him, 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, upon the folding, and the caul that is upon the liver, with the kidneys, he shall remove. As it was separated from the bullock of the consecrated sacrifice, so shall (these things) be separated from the lambs and from the goats, and the priest shall burn them upon the altar of burnt offering.
Updated Douay-Rheims	And he will take off the fat of the calf for the sin offering, as well that which covers the entrails, as all the inwards: The two little kidneys, and the caul that is upon them, which is by the flanks, and the fat of the liver with the little kidneys: As it is taken off from the calf of the sacrifice of peace offerings. And he will burn them upon the altar of holocaust.
Aramaic ESV of Peshitta	He shall take all the fat of the bull of the sin offering off of it; 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, as it is taken off of the bull of the sacrifice of peace offerings. The priest shall burn them on the altar of burnt offering.
Lamsa's Peshitta (Syriac)	And all the fat of the bull of sin he shall take from the fat covering the innards and all the fat upon the innards, And two kidneys and the fat that is on them on the sides and the liver caul, he shall offer it with the kidneys, As was taken from the bull of sacrifice of burnt offering, and the Priest shall offer them up on the altar of burnt offering.
Samaritan Pentateuch	And he shall take off from it all the fat of the bullock for the sin offering; 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 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.
Updated Brenton (Greek)	...and all the fat of the calf of the sin-offering shall he take off from it; the fat that covers the inwards, and all the fat that is on the inwards, and the two kidneys, and the fat that is upon them, which is on the thighs, and the caul that is on the liver with the kidneys, them shall he take away, as he takes it away from the calf of the sacrifice of peace-offering, so shall the priest offer it on the altar of burnt-offering.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he is to take away all the fat of the ox of the sin-offering; the fat covering the inside parts and all the fat of 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, As it is taken from the ox of the peace-offering; and it is to be burned by the priest on the altar of burned offerings.
Easy English	He must cut all the fat from inside the dead animal. He must also cut out the kidneys and the best piece of the liver. He must take them from inside the animal. He must burn the fat on the altar. The priest does this when the people give a friendship offering to God.
Easy-to-Read Version—2008	And he must take all the fat from the bull of the sin offering. He must take the fat that is on and around the inside parts. He must take the two kidneys and the fat covering them near the lower back muscle. He must also take the fat part of the liver. He must remove it with the kidneys. The priest must offer these parts just like

God's Word™	they are offered from the bull of the fellowship offering. [29] The priest must burn the animal parts on the altar of burnt offering. He will remove all of the fat from the bull that is the offering for sin, the fat that covers the internal organs, and the two kidneys with the fat on them. He will also remove the lobe of the liver and the kidneys the same way they were removed from the bull used for the fellowship offering. The priest will lay them on the altar for burnt offerings.
Good News Bible (TEV)	From this bull he shall take all the fat, the fat on the internal organs, the kidneys and the fat on them, and the best part of the liver. The priest shall take this fat and burn it on the altar used for the burnt offerings, just as he does with the fat from the animal killed for the fellowship offering.
The Message	He is to remove all the fat from the bull of the Absolution-Offering, the fat which covers and is connected to the entrails, the two kidneys and the fat that is around them at the loins, and the lobe of the liver which he takes out along with the kidneys—the same procedure as when the fat is removed from the bull of the Peace-Offering. Finally, he is to burn all this on the Altar of Burnt Offering.
NIRV	He must remove all the fat from the bull for the sin offering. It includes the fat that is connected to the inside parts. It includes both kidneys with the fat on them next to the lower back muscles. It also includes the long part of the liver. He must remove all of it together with the kidneys. He must remove it in the same way the fat is removed from an ox sacrificed as a friendship offering. Then the priest must burn all of it on the altar for burnt offerings.

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

Casual English Bible	Remove the bull's fat. Take it from the intestines, inside and out. Remove both kidneys [3] and the fat on them. Also take out the long lobe of the liver. [4] Handle this sacrifice like you would a peace offering, and burn all of this on the altar. <sup>3</sup> 4:9 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 talk figuratively about emotions coming from the heart, instead. Priests in some ancient religions read omens 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. <sup>4</sup> 4:9 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.	The priest will remove the fat from the bull, just as he does when he sacrifices a bull to ask my blessing. This includes the fat on the insides, as well as the lower part of the liver and the two kidneys with their fat. He will then send it all up in smoke.
The Living Bible	Then he shall take all the fat on the entrails, the two kidneys and the loin fat on them, and the gall bladder, and shall burn them on the altar of burnt offering, just as in the case of a bull or cow sacrificed as a thank offering.
New Berkeley Version New Life Version	. He will take from it all the fat of the bull of the sin gift, the fat that covers the inside parts, and all the fat that is on the inside parts, and the two kidneys with the fat that is on them, and the part on the liver, which he will take off with the kidneys, just as these are taken from the bull of the peace gift. The religious leader is to burn them on the altar of burnt gifts.
Unfolding Bible Simplified	From that offering the high priest must separate these things from the bull that is to be burned: The fat that covers the inner parts of the bull 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 the high priest must completely burn those

things on the altar. That will be just like when the fat is removed from an animal that is sacrificed to promised friendship with Yahweh.

### Partially literal and partially paraphrased translations:

American English Bible	'[Thereafter, he must take] all the fat from the calf of the sin offering – the inner fat, the outer fat, the kidneys and the fat on them, [the fat on] the thighs, and the membrane around the liver and kidneys – and remove it. Then the Priest must offer it on the Altar of burnt offerings.
Beck's American Translation	.
Common English Bible	Then he will remove all the fat from the bull for the purification offering: 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 he will remove with the kidneys, just as this is removed from the ox for the communal sacrifice of well-being. Then the priest will completely burn these on the altar of entirely burned offerings.
New Advent (Knox) Bible	And now, to make amends for his fault, he will cut away the bullock's fat, the fat enclosing the entrails and all else that is found within it, the two kidneys, and with the kidneys the caul and fat of the liver, close to the flanks, as if it were the victim of a welcome-offering, and burn these on the sacrificial altar.
Translation for Translators	From that offering the Supreme Priest must separate these things from the bull that is to be burned: The fat that covers the inner parts of the bull 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 the Supreme Priest must completely burn those things on the altar. That will be just like when the fat is removed from an animal that is sacrificed to maintain good fellowship <i>with Yahweh</i> .

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

Revised Ferrar-Fenton Bible	Then he shall remove the whole of the fat of the ox of the sin-offering from it;—the fat of the caul, with the chest and all the fat upon the chest; and the two kidneys, and the fat which is upon them, with the fat of the bowels, and the remainder covering the kidneys he shall put aside; exactly as it is taken from the ox sacrificed as a peace-offering. Then the priest shall burn it upon the altar of burnt offering.
International Standard V	Then he is to remove all the fat from the bull for a sin offering— that is, the fat that covers the internal organs, [Or <i>inward parts</i> ] 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 <i>appendage</i> ] surrounding the liver and kidneys, just as they are taken from the bull for a peace offering. Then the priest is to burn them on the altar for burnt offerings.
Unfolding Bible Literal Text	He will cut away all the fat of the bull of the sin offering; the fat that covers the inner parts, all the fat that is attached to the inner parts, the two kidneys and the fat that is on them, which is by the loins, and the lobe of the liver, with the kidneys—he will cut away all this. He will cut it all away, just as he cuts it off from the bull of the sacrifice of peace offerings. Then the priest will burn these parts on the altar for burnt offerings.
Urim-Thummim Version	He will take off from it all the fat of the bull for the Sin-Offering, the fat that covers the entrails and all the fat that is on the entrails itself. 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, he will remove all these. As it was taken off from the bull of the sacrifice of Peace-Offerings and the priest will burn them on the Altar of the whole Burnt-Offering.
Wikipedia Bible Project	And all the fat of the sinstuff bull he will lift off of it, 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 shall

remove. Like it is lifted from the ox of the payment sacrifice, and he will grill them, the priest, on the altar of offerings.

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

New American Bible (2011)	He shall remove all the fat of the bull of the purification offering: 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, just as the fat pieces are removed from the ox of the communion sacrifice. <sup>d</sup> The priest shall burn these on the altar for burnt offerings. d. [4:10] Lv 3:3.
The Catholic Bible	He shall take all of the fat that is around the entrails and all the fat that is above, 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. He shall do just as he does with the ox of the sacrifice of a peace offering. He shall burn it all upon the altar of burnt offerings..
New Jerusalem Bible	"Of the bull offered as a sacrifice for sin, he will set aside all the fat: 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- exactly as was done with the portion set aside in the communion sacrifice -- and the priest will burn these pieces on the altar of burnt offerings.
NRSV (Anglicized Cath. Ed.)	He shall remove all the fat from the bull of sin-offering: 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, just as these are removed from the ox of the sacrifice of well-being. The priest shall turn them into smoke upon the altar of burnt-offering.
Revised English Bible—1989	He must set aside all the fat from the bull of the purification-offering; he must set aside 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. It is to be set aside as was done with the fat from the bull at the shared-offering. The priest must burn the pieces of fat on the altar of whole-offering;...

### Jewish/Hebrew Names Bibles:

Kaplan Translation	He shall separate out all the fat of the sin offering bull, [taking] the layer of fat covering the stomachs, and all the fat attached to the stomachs. The two kidneys, the fat on them along the flanks, and the lobe on the liver near the kidneys, shall [also] be removed. [All these] are the same as the [parts] removed from the peace offering. The priest shall then burn them on the sacrificial altar.
The Scriptures—2009	'Then he takes all the fat of the bull as the sin offering, the fat that covers the entrails and all the fat which 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, as it was taken from the bull of the slaughtering of peace offerings. And the priest shall burn them on the slaughter-place of the ascending offering.
Tree of Life Version	He is to take all the fat of the bull of the sin offering off of it, 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 is to remove with the kidneys, just as it is removed from the bull of the sacrifice of fellowship offerings. The kohen should burn them up as smoke on the altar of burnt offering.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND ALL THE FAT OF THE CALF OF THE SIN-OFFERING SHALL HE TAKE OFF FROM IT; THE FAT THAT COVERS THE INWARDS, AND ALL THE FAT THAT IS ON THE INWARDS, AND THE TWO KIDNEYS, AND THE FAT THAT IS UPON
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THEM, WHICH IS ON THE THIGHS, AND THE FAT THAT IS ON THE LIVER WITH THE KIDNEYS, THEM SHALL HE TAKE AWAY, AS HE TAKES IT AWAY FROM THE CALF OF THE SACRIFICE OF PEACE-OFFERING, SO SHALL THE PRIEST OFFER IT ON THE ALTAR OF BURNT-OFFERING.

Awful Scroll Bible	He was to lift up the fat of the young bull, that is for his miss of the mark, which is 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 liver, he was to take out. Even was he to lift them up from the plowing beast, the sacrifice of the peace offering, and the priest is to have made a smoky burning of them, on the altar of whole burnt offerings.
Concordant Literal Version	All the fat of the young bull of the sin offering shall he raise up from it, 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, just as it is being raised up from the bull of the sacrifice of peace offerings. Then the priest will cause them to fume on the altar of ascent offering.
exeGeses companion Bible	And he lifts of it all the fat of the bullock for the sin - the fat covering the inwards and all the fat on the inwards and the two reins and the fat thereon by the flanks and the caul above the liver with the reins he twists off: as they lift it off the ox of the sacrifice of shelamim: and the priest incenses them on the sacrifice altar of the holocaust:.
Orthodox Jewish Bible	And he shall take off from it all the chelev (fat) of the young bull for the chattat (sin offering); 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, Just as it was removed from the ox of the zevach hashelamim; and the kohen shall burn them upon the Mizbe'ach HaOlah.

### Expanded/Embellished Bibles:

The Expanded Bible	He must remove all the fat from the bull of the ·sin [or purification; 4:3] offering—the fat on and around the inner organs, 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. (He must do this in the same way the fat is removed from the bull of the ·fellowship [peace; well-being] offering [3:3–4].) Then the priest must ·burn [ <sup>L</sup> turn into smoke] the animal parts on the altar of burnt offering.
Kretzmann's Commentary	And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, the large net of adipose membrane in the abdominal cavity, and all the fat that is up on the inwards, the loose fat along the intestines, and the two kidneys, and the fat that is up on them, which is by the flanks, attached to the muscles of the upper pelvic region, and the caul above the liver, the small net of adipose membrane which extends from the liver to the kidneys, with the kidneys, it shall he take away, as it was taken off from the bullock of the sacrifice of peace-offerings, Leviticus 3:3-4; and the priest shall burn them upon the altar of the burnt offering.
Lexham English Bible	“ ‘He must remove [Or “And he must remove”] all the fat from the bull of the sin offering: the fat that covers the inner parts [Or “entrails”] and all of the fat that is on the inner parts, [Or “entrails”] the two [Or “and the two”] kidneys and the fat that is on them, and

Syndein/Thieme	<p>the liver's lobe that he must remove in addition to the kidneys— just as it is removed from the ox of the fellowship offerings' sacrifice—and the priest shall turn them into smoke on the altar of the burnt offering.</p> <p>{Inner Part of the Offering - Same as Before - See Meaning of Parts Above}</p> <p>"And he shall take off from it all the fat {best part} of the bull for the sin offering; the fat that covers the inwards, and all the fat that is upon the inwards, and the two kidneys {volition}, and the fat that is upon them, which is by the flanks {confidence}, and the 'membrane {translucent Super Abundance of glory} over the liver' {yothereth}, with the kidneys, it shall he take away, as it was taken off from the bull of the sacrifice of peace offerings. And the priest shall burn them upon the altar of the burnt offering."</p>
The Voice	<p><b>Eternal One:</b> The priest must remove all of the fat from the bull being offered as a purification offering for sin, 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 with the kidneys). <i>He should remove these portions</i> in the same manner that they are removed from the ox sacrificed as a peace offering. The priest should then offer them on the altar of burnt offering.</p>

### Bible Translations with Many Footnotes:

The Complete Tanach	<p>And all the fat of the sin offering bull he shall separate from it: the fat covering the innards, and all the fat that is on the innards,...</p> <p><b>And all the fat of the [...] bull:</b> It should have said, "its fat." What does the [seemingly superfluous] word "bull" teach us? It comes to include [another bull, namely,] the bull of Yom Kippur (Lev. 16:3) in the [laws regarding the] kidneys, the fats and the diaphragm.</p> <p><b>the sin-offering:</b> [Similarly, this seemingly superfluous word] comes to include [another sin-offering, namely,] goats [brought as a sin-offering to atone for unintentional] idolatry (Num. 15:24) in the [laws regarding the] kidneys, the fats and the diaphragm.</p> <p><b>he shall separate...from it:</b> i.e., [he shall remove the fat] while it is still attached [to the animal]; he shall not cut [the animal] into [its prescribed] pieces before the removal of its fat. — [Torath Kohanim 4:230]</p> <p>...and the two kidneys [along] with the fat that is on them, which is on the flanks; and the diaphragm with the liver, along with the kidneys, he shall remove it, just as was separated from the bull [sacrificed as] a peace offering, the kohen shall then cause them to [go up in] smoke on the altar [used] for burnt offerings.</p> <p><b>just as was separated:</b> Like those parts specified in the case of the ox [offered as a] peace-offering. But what is specified in the case of the peace-offerings that is not specified here? [Nothing at all! So why mention the peace-offering altogether?] In order to compare it to the peace-offering, [as follows]: Just as the peace-offering had to be designated for the specific purpose of a peace-offering, so too, this sacrifice had to be designated for its specific purpose, and just as peace-offerings [bring] peace to the world, so too, this sacrifice [brings] peace to the world. — [Torath Kohanim 4:231] And in Shechitath Kodashim (Zev.), it is taught that this [seemingly superfluous phrase, "just as was separated...",] is necessary here, in order to learn from it the rule, that we do not derive a law from another matter which is itself only derived [and not explicitly stated in Scripture], when it comes to holy sacrifices. [This is found] in chapter [five of Zev.,] Eizehu Mekoman. — [Zev. 49b] 9-11.</p> <p>"Then he must take up all the fat from the sin offering bull:<sup>14</sup> the fat covering the entrails<sup>15</sup> and all the fat surrounding the entrails,<sup>16</sup> 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)<sup>17</sup> – just as it is taken from the ox of the peace offering sacrifice<sup>18</sup> – and the priest must offer them up in smoke on the altar of burnt offering.</p> <p><sup>14th</sup> Heb "all the fat of the bull of the sin offering he shall take up from it."</p>
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<sup>15tc</sup> The MT has here the preposition  $\nu\lambda$  ('al, "on, upon" [i.e., "which covers on the entrails," as awkward in Hebrew as it is in English]), but Smr, LXX, Syriac, and Targums read  $\kappa\eta$  ('et), which is what would be expected (i.e., "which covers the entrails"; cf. Lev 3:3, 9, 14). It may have been mistakenly inserted here under the influence of "on ( $\nu\lambda$ ) the entrails" at the end of the verse.

<sup>16tn</sup> 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).

<sup>17tn</sup> Heb "and the protruding lobe on the liver on the kidneys he shall remove it."

<sup>18tn</sup> Heb "taken up from"; KJV, ASV "taken off from"; NAB, NASB, NIV, NRSV "removed." See the notes on Lev 3:3-4 above (cf. also 3:9-10, 14-15).

Rotherham's *Emphasized B.* And <all the fat of the sin-bearing' bullock> shall he heave up therefrom,-the fat that covereth over the inwards, and all the fat that is upon the inwards; and the two kidneys, and the fat that is upon them? which is upon the loins,-and <as for the caul<sup>a</sup> upon the liver> <upon the kidneys> shall he remove it: just as it is heaved up from the ox of the peace'- offering,-and the priest shall make of them a perfume on the altar of ascending-sacrifice.

<sup>a</sup> Or: "network"-Fu. H.L.

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

Charles Thomson OT	And with regard to all the suet of the bull for the sin offering, he shall strip off the caul, which covereth the entrails and all the fat on the entrails and the two kidneys with the suet on them; that which is on the loins and the lobe which is on the liver he shall strip off with the two kidneys in the same manner as it is to be taken from the young bull of the sacrifice of thanksgiving; and the priest shall offer up these upon the altar of homage offerings.
Context Group Version	And all the fat of the bull of the purification-offering he shall take off from it; 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 lobe on the liver, with the kidneys, he shall take away, as it is taken off from the ox of the sacrifice of peace-offerings: and the priest shall burn them on the altar of ascension [offering].
English Standard Version	And all the fat of the bull of the sin offering he shall remove from it, 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 at the loins and the long lobe of the liver that he shall remove with the kidneys (just as these are taken from the ox of the sacrifice of the peace offerings); and the priest shall burn them on the altar of burnt offering.
Modern Literal Version 2020	And all the fat of the bull of the sin-offering he will take off from it. The fat that covers the inward-parts and all the fat that is upon the inward-parts, and the two kidneys and the fat that is upon them, which is by the loins and the lobe of the liver, with the kidneys, he will take away, as it is taken off from the ox of the sacrifice of peace-offerings. And the priest will burn them upon the altar of burnt-offering.
Revised Mechanical Trans.	...and he will raise up all the fat of the bull of the failure, the fat of the covering upon the insides and all the fat which is upon the insides, and the two kidneys and the fat, which is upon them, which is upon the hips, and the lobe upon the heavy one[713] with the kidneys he will remove. Just as they were raised up from the ox of the sacrifice of the offerings of restitution, and the administrator will burn them as incense upon the altar of the ascension offering,...
A Voice in the Wilderness	He shall take from it all the fat of the bull as the sin offering. The fat that covers the entrails and all the fat which 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, as it was taken from the bull of the sacrifice of the peace offering; and the priest shall burn them with smoke upon the altar of the burnt offering.

Young's Updated LT

“And all the fat of the bullock of the sin-offering he does lift up from it, the fat which is covering over 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), as it is lifted up from the ox of the sacrifice of the peace-offerings; and the priest has made them a perfume on the altar of the burnt-offering.

**The gist of this passage:** The fat around the digestive tract and the digestive organs are dealt with.  
8-10

Leviticus 4:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; sometimes 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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<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 <i>KHAY-le<sup>b</sup>v</i> ]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
par (פָּר) [pronounced <i>pahr</i> ]	<i>bull, [especially a] young bull, steer</i>	masculine singular construct	Strong's #6499 BDB #830
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the definite article	Strong's #2403 BDB #308
rûwm (רוּם) [pronounced <i>room</i> ]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7311 BDB #926
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4480 BDB #577

**Translation:** The priest [lit., *he*] will lift up all the fat from the bull, the sin-offering;...

I took some liberties with the translation here, eliminating the final word + suffix (*from it*).

There are specific things which are removed from the animal; mostly all of the organs related to the digestive tract, along with anything attached to that. When an animal is gutted, preparing it for food, this part of the animal is removed, because it will taint the taste of the animal. Now, my choice is to take this and throw it away completely. Some do preserve and eat these internal organs. I am referring to people who kill various animals for food; and not to the sacrificial rites taking place here.

## Leviticus 4:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; sometimes 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
chêleb (חֵלֶב) [pronounced KHAY-le <sup>b</sup> 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>	Piel participle with the definite article	Strong's #3680 BDB #491
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
qereb (קֶרֶב) [pronounced KEH-re <sup>b</sup> 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 <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced koh]	<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 <sup>b</sup> 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
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
qereb (קֶרֶב) [pronounced KEH-re <sup>b</sup> 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:** ...[that is] the fat which is over [its] entrails and all of the fat which is over the entrails.

All of the inner portion of the digestive tract is removed.

This represents the sin nature or the sins which would be paid for by the Lord.

Leviticus 4:8 The priest [lit., *he*] will lift up all the fat from the bull, the sin-offering; [that is] the fat which is over [its] entrails and all of the fat which is over the entrails. (Kukis mostly literal translation)

The fat here is the choicest portion of the bull. Most Bibles render the word *chattâ'th* (חֶטֶת) [pronounced *khat-TAWTH*] as *sin offering*; but it is the simple word for sin; the sin and the offering for sin are so closely related that this word is often rendered *sin offering*.

Leviticus 4:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; sometimes 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
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>-NAY</i> ]	<i>two of, a pair of, both of, a duo of</i>	masculine plural numeral; construct form	Strong's #8147 BDB #1040
k <sup>e</sup> lâyôwth (כֶּלְאֵי־וֶתֶלַעַת) [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
chêleb (חֵלֶב) [pronounced <i>KHAY-le<sup>b</sup>v</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>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine 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>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
keçel (כֶּעָל) [pronounced <i>KEH-seh</i> ]	<i>loins, bull-headedness, dogmatism; stupidity; confidence; hope</i>	masculine singular noun with the definite article	Strong's #3689 BDB #492

**Translation:** He will remove both kidneys [and] the fat which is on them which [is] on the loins,...

The kidneys are also removed.

Leviticus 4:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (תָּא) [pronounced <i>ayth</i> ]	generally untranslated; sometimes 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, over above, 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, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
k <sup>e</sup> 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 (וּסַ) [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 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5493 (and #5494) BDB #693

**Translation:** ...and the appendage over the liver [which is] upon the kidneys.

The appendage over or next to the liver is removed (I assume along with the liver and kidneys).

Leviticus 4:9 He will remove both kidneys [and] the fat which is on them which [is] on the loins, and the appendage over the liver [which is] upon the kidneys. (Kukis mostly literal translation)

Much of the insides of the animal are removed. Primarily, these are the organs in the digestive tract.

Leviticus 4:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

## Leviticus 4:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כַּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
rûm (רוּם) [pronounced room]	<i>to be raised [up], to be lifted up, to be make high; to be elevated, to be erected, to be offered as a sacrifice; to be taken [off, away]; to be abolished</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect	Strong's #7311 BDB #926
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
shôwr (שׁוֹר) [pronounced shohr]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular construct	Strong's #7794 BDB #1004
zebach (זֶבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

**Translation:** This [lit., as which] is taken away from the sacrificial ox of the peace offerings.

All of this is removed from the sacrificial ox. The peace offering is peace between man and God.

The internal organs represent the sin nature, which must be removed from believer in order for us to fully have fellowship with God.

## Leviticus 4:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
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

Leviticus 4:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh]</i>	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
‘ôlâh (עֹלָה) [pronounced <i>go-LAW]</i>	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

**Translation:** The priest will then burn [these things] on the altar of the burnt offering.

All of the internal organs are burned on the altar of burnt offering.

Leviticus 4:10 This [lit., as *which*] is taken away from the sacrificial ox of the peace offerings. The priest will then burn [these things] on the altar of the burnt offering. (Kukis mostly literal translation)

The insides of the animal are burned upon the brazen altar. Recall that the peace offering is one of peace with God, prosperity, and fellowship.

Leviticus 4:8–10 The priest [lit., *he*] will lift up all the fat from the bull, the sin-offering; [that is] the fat which is over [its] entrails and all of the fat which is over the entrails. He will remove both kidneys [and] the fat which is on them which [is] on the loins, and the appendage over the liver [which is] upon the kidneys. This [lit., as *which*] is taken away from the sacrificial ox of the peace offerings. The priest will then burn [these things] on the altar of the burnt offering. (Kukis mostly literal translation)

Leviticus 4:8–10 The priest will lift up all of the fat from the bull, the sin offering; the which is over the entrails. He will also remove both of the kidneys and the fat on them which is over the loins; and the appendage over the liver, which is over the kidneys. All of this is removed from the sacrificial bull for the peace-offerings. The priest will take these internal organs and fat and burn them on the altar of burnt offerings. (Kukis paraphrase)

What I have found that, after reading two dozen translations and their notes, a reader often has a very good understanding of the passage before him. One will learn after awhile that not all footnotes are created equal; and some sets of footnotes are more helpful than others; and some sets of footnotes are very targeted.

**And skin of the bull and all his flesh beside his head; and beside his [two] legs and his entrail and his excrement; and he will bring out all of the bull unto from an outside to the camp, unto a place clean, unto a pouring of ashes, and he will consume him [with fire] over pieces [of wood] in the fire. Upon a pouring of ashes he is consumed [with fire].**

Leviticus  
4:11–12

**[The priest will take] the bull's hide, all of its meat, in addition to its head and its legs, along with its entrails and excrement, and he will carry out the entire bull to the outskirts of the camp to a ceremonially clean place, to [a place where] ashes are thrown out. [There] he will consume the entire bull with fire, [placing it on] pieces of burning wood. Together with the thrown out ashes, it will be [completely] consumed [by fire].**

**The priest will take the entire bull—its hide, all of its meat, its head and legs, its entrails and even its excrement—and carry it to the outskirts of camp, to a ceremonially clean place, where ashes are disposed of. There, he will burn the entire bull with fire, placing it on pieces of burning wood. Just like the ashes thrown out there, the bull will be completely consumed by fire.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)	And skin of the bull and all his flesh beside his head; and beside his [two] legs and his entrail and his excrement; and he will bring out all of the bull unto from an outside to the camp, unto a place clean, unto a pouring of ashes, and he will consume him [with fire] over pieces [of wood] in the fire. Upon a pouring of ashes he is consumed [with fire].
Dead Sea Scrolls	.
Targum (Onkelos)	The bullocks skin, all its flesh with its head and feet, its innards and its waste [that is in its intestines]. He shall take out the entire bullock beyond the encampment, to a pure [undefiled] place, [to the place] where the ashes are thrown and burn it on logs, in a fire. It shall be burned [at the place] where the ashes are thrown.
Targum (Pseudo-Jonathan)	And all the skin of the bullock, and his flesh with his head and with his legs, and his inward parts and his dung, the whole of the bullock he shall carry forth into a clean place without the camp, to a place where the cinders are poured out, and shall burn him with wood in the fire, at the place where cinders are poured out shall be burned.
Douay-Rheims 1899 (Amer.)	But the skin and all the flesh with the head and the feet and the bowels and the dung: And the rest of the body, he shall carry forth without the camp into a clean place where the ashes are wont to be poured out: and he shall burn them upon a pile of wood. They shall be burnt in the place where the ashes are poured out.
Aramaic ESV of Peshitta	The bull's skin, all its flesh, with its head, and with its legs, its innards, and its dung, even the whole bull shall he carry forth outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire. Where the ashes are poured out it shall be burned.
Lamsa's Peshitta (Syriac)	And the skin of the ox and all his flesh with his dung and with his head and with his legs and with his insides, He shall take all of the bull outside of the camp to a place that is clean, to the place where they were casting the ashes, and he shall burn it on wood upon fire where they were casting the ashes and it will burn up.
Samaritan Pentateuch	And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.
Updated Brenton (Greek)	And they shall take the skin of the calf, and all his flesh with the head and the extremities and the belly and the dung, and they shall carry out the whole calf out of the camp into a clean place, where they pour out the ashes, and they shall consume it there on wood with fire: it shall be burnt on the ashes poured out.

Significant differences:

#### **Limited Vocabulary Translations:**

Bible in Basic English	And the skin of the ox and all its flesh, with its head and its legs and its inside parts and its waste, All the ox, he is to take away outside the circle of the tents into a clean place where the burned waste is put, and there it is to be burned on wood with fire.
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Easy English	He must take up the skin and all the meat. He must take the head, the legs and all the inside pieces. He must include the stomach. The priest must take all the pieces to a clean place outside the camp. He must put them on the ashes and he must burn them on a wood fire.
Easy-to-Read Version—2008	But the priest must carry out the bull's skin, inside parts and body waste, and all the meat on its head and legs. The priest must carry those parts outside the camp to the special place where the ashes are poured out. The priest must put those parts there on the wood and burn them. The bull must be burned where the ashes are poured out.
God's Word™	Then he will take the entire bull (the skin, meat, head, legs, internal organs, and excrement) to a clean place outside the camp where the ashes are dumped. He will burn it there on a wood fire.
Good News Bible (TEV)	But he shall take its skin, all its flesh, its head, its legs, and its internal organs, including the intestines, carry it all outside the camp to the ritually clean place where the ashes are poured out, and there he shall burn it on a wood fire.
The Message	Finally, he is to burn all this on the Altar of Burnt Offering. Everything else—the bull's hide, meat, head, legs, organs, and guts—he is to take outside the camp to a clean place where the ashes are dumped and is to burn it on a wood fire.
NIRV	But the bull's hide must be taken away. So must all its meat. So must its head and legs. And so must its inside parts and guts. In other words, all the rest of the bull must be taken away. The priest must take it outside the camp. He must take it to a "clean" place. He must take it to the place where the ashes are thrown. Then he must burn it there in a wood fire on a pile of ashes.

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

Casual English Bible	But don't burn the bull's hide, legs, intestines, and waste. Burn these parts—in other words, the rest of the bull—outside the camp, in a ritually clean place—on the ash heap. [5] <sup>54:12</sup> This was possibly the ash heap where the ashes of all sacrificed animals were deposited. See Leviticus 1:16.
Contemporary English V.	The skin and flesh of the bull, together with its legs, insides, and the food still in its stomach, are to be taken outside the camp and burned on a wood fire near the ash heap.
The Living Bible	But the remainder of the young bull—the skin, meat, head, legs, internal organs, and intestines—shall be carried to a ceremonially clean place outside the camp—a place where the ashes are brought from the altar—and burned there on a wood fire.
New Berkeley Version	.
New Life Version	But the bull's skin and all its flesh, its head, legs, inside parts and its waste, all the rest of the bull, he is to bring to a clean place away from the tents, where the ashes are poured out. There he will burn it on wood with fire. It will be burned where the ashes are poured out.
Unfolding Bible Simplified	But all the other parts of the animal—its skin and all its other meat, its head and its legs, its inner parts and the intestines, he must take outside the camp and throw them in a place that is made acceptable to Yahweh, where the ashes are thrown, and he must burn them in a fire on the pile of ashes.

#### Partially literal and partially paraphrased translations:

American English Bible	As for the calf's skin, flesh, head, extremities, belly, and dung; It must all be carried outside the camp into the clean place where they pour the ashes, and it must be totally burned among the wood ashes that will be poured out there.
Beck's American Translation	.

Common English Bible	But the bull's hide and all of its flesh, along with its head, lower legs, entrails, and dung— all that remains of the bull—will be taken to a clean location outside the camp, to the ash heap. It should be burned there at the ash heap on a wood fire.
New Advent (Knox) Bible	The skin and all the flesh, with the head, the feet, the entrails and the dung, and all the rest of its carcass, he will carry away from the camp to the place you have hallowed for pouring the ashes away, and burn them over a wood fire, there on the ash-pit.
Translation for Translators	But all the other parts of the animal—its skin/hide and all its other meat, its head and its legs, its inner parts and the intestines, he must take outside the camp and throw them in a place that is acceptable to Yahweh, where the ashes are thrown, and he must burn them in a fire on the pile of ashes.

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

Berean Study Bible	But the hide of the bull and all its flesh, with its head and legs and its entrails and dung—all the rest of the bull—he must take outside the camp to a ceremonially clean place, where the ashes are poured out, and he must burn it on a wood fire on the ash heap.
Revised Ferrar-Fenton Bible	But all the skin of the ox, and the whole of the flesh, with its head and chest, and dung, he shall also cause to be brought, the whole of the ox, to the outside of the camp, to a clean place, to burn the fat upon wood with fire. It shall be burnt where the ashes are poured out.
International Standard V	“Now as for the bull's hide, its flesh, its head, its legs, its internal organs, its dung, along with the rest of the bull, he is to bring it outside the camp to a clean place, where fat ashes are to be poured over it and then it is to be thoroughly burned over wood with fire. It is to be burned where the fat ashes are poured out.”
Unfolding Bible Literal Text	The skin of the bull and any remaining meat, with its head and with its legs and its inner parts and its dung, all the rest of the parts of the bull—he will carry all these parts outside the camp to a place that they have cleansed for me, where they pour out the ashes; they will burn those parts there on wood. They must burn those parts where they pour out the ashes.

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

New American Bible (2011)	<p>* But the hide of the bull and its meat, with its head, shanks, inner organs and dung, that is, the whole bull, shall be brought outside the camp to a clean place* where the ashes are deposited and there be burned in a wood fire. At the place of the ash heap, there it must be burned.<sup>e</sup></p> <p>* [4:11–12] See note on 6:17–23.</p> <p>* [6:17–23] There are two types of purification offering: one whose blood is used inside the tent sanctuary (4:1–12, 13–21) and another whose blood was only used at the outer sacrificial altar (4:22–26, 27–31, 32–35). The carcasses of the former, as well as of purification offerings brought by the priests themselves (cf. 8:14–17; 9:8–11), are not eaten by priests but disposed of at the ash heap outside the camp, which itself is set up around the sanctuary (Ex 29:14; Lv 4:11–12, 21; 6:23; 8:17; 9:11; 16:27). The Letter to the Hebrews compares Jesus' suffering “outside the gate” to the disposal of purification offering carcasses outside the camp (Heb 13:11–13).</p> <p>e. [4:12] Lv 6:23.</p>
The Catholic Bible	But as to the skin of the young bull, the meat with its head, the entrails, the legs and the dung, that is, the young bull, he shall carry it outside of the camp to a pure place, <sup>[c]</sup> where they throw the ashes. He shall burn it upon a wood fire, in the place where they throw the ashes.

[c] *Pure place*: this was a place that was considered to be ritually clean and was not concerned with dirt or physical cleanliness.

Revised English Bible—1989 ...but the hide of the bull and all its flesh, as well as its head, its shins, its entrails and offal, the whole of it, he must take away outside the camp to a ritually clean place, where the ash-heap is, and destroy it on a wood fire on top of the ash-heap.

### Jewish/Hebrew Names Bibles:

Kaplan Translation [He shall take] the bull's skin and all its flesh, from head to toe, as well as the food in its intestines." The entire bull shall thus be removed to the ritually pure place outside the camp, where the altar's ashes are deposited." It shall be burned in fire on the wood in the place where the ashes are deposited.  
4:11 **food in its intestines** (Radak, Sherashim). See Exodus 29:14. According to some the food is left in the intestines (Yoma 68a).  
4:12 **where the altar's ashes** . . . See 6:4.

Tree of Life Version The bull's hide, all its flesh, with its head, along with its legs, its innards and its dung—the entire bull—he is to carry outside the camp to a clean place, where the fat ashes are poured out, and burn it over wood in the fire. It is to be burned on top of the place of pouring fat ashes.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND THEY SHALL TAKE THE SKIN OF THE CALF, AND ALL HIS FLESH WITH THE HEAD AND THE EXTREMITIES AND THE BELLY AND THE DUNG, AND THEY SHALL CARRY OUT THE WHOLE CALF OUT OF THE CAMP INTO A CLEAN PLACE, WHERE THEY POUR OUT THE ASHES, AND THEY SHALL CONSUME IT THERE ON WOOD WITH FIRE: IT SHALL BE BURNT ON THE ASHES POURED OUT.

Awful Scroll Bible The hide of the young bull, its flesh, head, legs, and the inward parts, and its scatterings,  
and the young bull he is to have brought out, without the camp to a clean place, where the fat ashes are poured, and is to have burned it on wood set afire, among where the fat ashes are poured out was he to burn it.

Concordant Literal Version Yet the hide of the young bull and all its flesh on its head and on its shanks, its inwards and its dung,  
namely all left of the young bull will he bring forth outside the camp to a clean place, to the pouring out place of the greasy ash, and he will burn it over the sticks with fire. On the pouring out place of the greasy ash shall it be burned.

exeGesés companion Bible ...and the skin of the bullock and all the flesh  
with the head and with the legs  
and the inwards and the dung  
- he carries the whole bullock outside the camp  
to a pure place where they pour the fat ashes;  
and burns him on the timber with fire:  
- burns him where they pour the fat ashes.

Orthodox Jewish Bible And the hide of the young bull, and all his basar, with his head, and with his legs, and his innards, and his dung,  
Even the rest of the young bull shall he carry forth outside the machaneh unto a makom tahor, where the ashes are poured out, and burn him on the wood with eish;  
where the ashes are poured out shall he be burned.

### Expanded/Embellished Bibles:

The Expanded Bible	But the priest must carry off the skin of the bull and all its meat, along with the rest of the bull—its head, legs, intestines, and other inner organs. He must take it outside the camp to the special clean <sup>[C]</sup> in a ritual sense place where the ashes are poured out. He must burn it on a wood fire on the pile of ashes.
Kretzmann's Commentary	And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out when they were carried out from time to time out of the court of the Tabernacle, and burn him on the wood with fire; where the ashes are poured out shall he be burned. This complete removal of the sacrifice of sin-offering signified that the sin for which it was brought was now put away entirely, and the whole ceremony was intended to express the fact that the fellowship with God, which had been disturbed or severed by the sinful act, was now once more restored to its original integrity.
Lexham English Bible	But [Or "And"] the bull's skin and its meat, in addition to its head, its lower leg bones, [Literally "and in addition to its lower leg bones"] its [Or "and its"] inner parts, [Or "entrails"] and its offal—he shall carry [Or "and he shall carry out"] all of the bull outside the camp [Literally "to from an outside place of the camp"] to a ceremonially clean place, to the fatty ashes' dump, and he shall burn it on wood in the fire; it must be burned up on the fatty ashes' dump.
Syndein/Thieme	{Outer Part of the offering} "And the skin of the bull {impeccability - outward perfection}, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bull shall he carry forth outside the camp {outside represents that Jesus was separated completely on the cross - forsaken by the Godhead, angels, humans - no one could help Him}, unto a clean place where the ashes are poured out {ashes represent completion - the wrath/fire of God on the sins of the world was finished - they were all judged}, and burn him on the wood with fire - where the ashes are poured out - shall he be burnt."
The Voice	<b>Eternal One:</b> As for the bull's skin and the rest of its meat, head, legs, intestines, and excrement— basically, the rest of the bull's body—the priest must move it to a ritually clean space where ashes are dumped outside the community, and he must burn it there on the wood-fire. It must be burned in the place where the ashes are dumped. <hr/> <b>This procedure makes sure that the priest does not benefit from his own sins. Nothing is left over from the sacrifice for him to consume and enjoy.</b>

### Bible Translations with Many Footnotes:

The Complete Tanach	<p>[He shall then take] the bull's skin and all of its flesh, along with its head and along with its legs, its innards and its waste matter.</p> <p><b>with the liver, along with the diaphragm, along with its head and along with its legs:</b> All these [mentions of the word <sup>ל</sup> upon here, literally "upon,"] are expressions of adding, like (בְּלִי) "apart from." [Thus, in addition to the explanations given earlier (see Rashi verse 3:4), when verse 9 says, "And he shall remove the diaphragm with [part of] the liver, along with the kidneys," the meaning is "he shall remove the diaphragm, besides (removing part of) the liver and the kidneys."]</p> <p>He shall take out the entire bull to a clean place outside the camp, [namely,] to the ash depository, and he shall burn it in fire on wood. Thus, it shall be burnt in the ash depository.</p> <p><b>to a clean place:</b> Since there was a place outside the city designated for uncleanness, [namely,] to cast plague-stricken stones [which had thereby become unclean] (Lev. 14:40), and for a cemetery, Scripture needed to qualify this instance of "outside the camp" -which [in the case of Jerusalem] was equivalent to outside the city-that the place</p>
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had to be [ritually] clean.

**outside the camp:** Outside the three camps [of the encampment of Israel, when they were set up in the desert, namely: The camp of the Shechinah, the Levite camp, and the general Israelite camp.]. Regarding the Holy Temple in Jerusalem, however, it means outside the city, as is explained by our Rabbis in Tractate Yoma (68a), and in San. (42b).

**to the ash depository:** Heb. וְשִׁדְרָה, רֶפֶץ שׁ לָא, to the place where they poured out (וַיִּכְפֹּשׁ) the ashes which were removed from the altar, as it is said, “and he shall take out the ashes...outside the camp” (Lev. 6:4).

**Thus, it shall be burnt in the ash depository:** [But the verse has just told us this!] Surely, it does not need to restate it! However, [this repetition comes] to teach [us] that [the bull shall be burnt in the ash depository,] even if there are no ashes there [at the time]. — [Torath Kohanim 4:239]

NET Bible®

But the hide of the bull, all its flesh along with its head and its legs, its entrails, and its dung – all the rest of the bull<sup>19</sup> – he must bring outside the camp<sup>20</sup> to a ceremonially clean place,<sup>21</sup> to the fatty ash pile,<sup>22</sup> and he must burn<sup>23</sup> it on a wood fire; it must be burned on the fatty ash pile.

<sup>19tn</sup> All of v. 11 is a so-called casus pendens (also known as an extraposition or a nominative absolute), which means that it anticipates the next verse, being the full description of “all (the rest of) the bull” (lit. “all the bull”) at the beginning of v. 12 (actually after the first verb of the verse; see the next note below).

<sup>20tn</sup> Heb “And he (the offerer) shall bring out all the bull to from outside to the camp to a clean place.”

<sup>21tn</sup> Heb “a clean place,” but referring to a place that is ceremonially clean. This has been specified in the translation for clarity.

<sup>22tn</sup> Heb “the pouring out [place] of fatty ash.”

<sup>23tn</sup> Heb “burn with fire.” This expression is somewhat redundant in English, so the translation collocates “fire” with “wood,” thus “a wood fire.”

Rotherham's *Emphasized B.*

But  $\leq$ as for the skin of the bullock? and all its flesh? with its head? and with its legs,-and its inwards and its dung $\geq^b$  he $^c$  shall take forth the entire bullock-unto the outside of the camp unto a clean place unto the outpoured heap of fat-ashes, and shall burn it up on wood in the fire,-<upon the outpoured heap of fatashes> shall it be burned up.

$^b$  "The feces within the belly"-T.G.; P.B.

$^c$  Or: "one."

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

C. Thompson (updated) OT	...but the skin of the bull and all his flesh with the head and the limbs and the belly and the dung even the whole bull they shall carry forth without the camp to a clean place where the ashes are emptied out, and burn him on wood with fire. On the out pourings of the ashes he shall be burned.
Context Group Version	And the skin of the bull, and all its flesh, with its head, and with its legs, and its insides, and its dung, even the entire bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire: where the ashes are poured out it shall be burnt.
Legacy Standard Bible	But the hide of the bull and all its flesh with its head and its legs and its entrails and its refuse, that is, [Lit and] all the rest of the bull, he shall bring out to a clean place outside the camp where the ashes [Soaked with fat; or <i>fat ashes</i> ] are poured out, and he shall burn it on wood with fire; where the ashes [Soaked with fat; or <i>fat ashes</i> ] are poured out it shall be burned.
Literal Standard Version	And the skin of the bullock, and all its flesh, with its head, and with its legs, and its innards, and its dung—he has even brought out the whole bullock to the outside of the camp, to a clean place, to the place of the pouring out of the ashes, and he has



Modern English Version	burned it on the wood with fire; it is burned beside the place of the pouring out of the ashes. The skin of the bull, and all its flesh, with its head, its legs, its entrails, and its dung, all the rest of the bull, he shall bring outside the camp to a <i>ritually</i> clean <sup>[a]</sup> place at the ash pile and burn it on wood with fire. It shall be burned on the ash heap.
Revised Mechanical Trans.	[a] “Clean” and “unclean” refer to ceremonial aspects of places, objects, or people. ...and the skin of the bull and all his flesh upon his head and upon his legs and his inside and his dung, and he will bring out all of the bull to the outside of the camp, to the clean area for pouring out the fatness, and he will cremate him upon the wood with the fire, upon the pouring out of the fatness he will be cremated...
World English Bible	The bull's skin, all its meat, with its head, and with its legs, its innards, and its dung, he shall carry the whole bull outside of the camp to a clean place, where the ashes are poured out, and burn it on wood with fire. Where the ashes are poured out, it shall be burned.
Young's Updated LT	“And the skin of the bullock, and all its flesh, besides its head, and besides its legs, and its inwards, and its dung—he has even brought out the whole bullock unto the outside of the camp, unto a clean place, unto the place of the pouring out of the ashes, and he has burnt it on the wood with fire; beside the place of the pouring out of the ashes it is burnt.

**The gist of this passage:** The remainder of the bull carcase is taken out to a ceremonially clean place and dumped.

11-12

Leviticus 4:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
gôwr (גֹּוֹר) [pronounced gohr]	skin, skins, hide; poetically used of the body, life	masculine singular construct	Strong's #5785 BDB #736
par (פָּר) [pronounced pahr]	bull, [especially a] young bull, steer	masculine singular noun with the definite article	Strong's #6499 BDB #830
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh]	every, each, all of, all; any of, any; some have translated, all manner of	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	flesh; body; animal meat	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #1320 BDB #142

**Translation:** [The priest will take] the bull's hide, all of its meat,...

I have had to add some additional words in order to smooth the translation out, so that the reader might better understand it.

The priest is the one doing this. However, given the size of the bull, the High Priest is going to be directing the priestly class and/or the Levites to do these things. The High Priest will oversee this entire ceremony.

All of the bull's hide and meat is going to be taken to the outskirts of the camp.

Leviticus 4:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ) [pronounced <i>rohsh</i> ]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7218 BDB #910
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וְ) [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
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
kêrâ'ayim (כַּרְעִימַי) [pronounced <i>keh-raw-GAH-yihm</i> ]	<i>legs; [two] legs</i>	feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3767 BDB #502

**Translation:** ...in addition to its head and its legs,...

No part of the bull is going to be left behind. Its head and legs are also transported to the outskirts of the camp.

Leviticus 4:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וְ) [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

Leviticus 4:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qereb (קֶרֶב) [pronounced KEH-re <sup>b</sup> 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 3 <sup>rd</sup> person masculine singular suffix	Strong's #7130 BDB #899
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
peresh (פֶּרֶשׁ) [pronounced PEH-rehsh]	<i>fecal matter [from the intestines], excrement, dung</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6569 BDB #831

**Translation:** ...along with its entrails and excrement,...

Even the innards of the bull along with its excrement are carried out of the camp.

The bull represents our sins as it is representative of the sin bearer (in Scripture, there is no differentiation made between *sin* and *the sin bearer* (or, *the sin offering*); it is the same word. The bull is at once the sin and the offering for sin.

All of the bull is taken outside of the camp (away from Israel).

Leviticus 4:11 [The priest will take] the bull's hide, all of its meat, in addition to its head and its legs, along with its entrails and excrement,... (Kukis mostly literal translation)

The other portions of the bull will have a different end. For this offering, the insides are burned upon the brazen altar and the bulk of the beast is burned outside the camp of Israel. This animal is not eaten as a part of the sacrifice.

Leviticus 4:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #3318 BDB #422
'êth (אֵת) [pronounced ayth]	generally untranslated; sometimes 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

## Leviticus 4:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun with the definite article	Strong's #6499 BDB #830
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577

Do these words of a meaning together?

chûts (חוּץ) (חִיצוֹן) [pronounced khoots]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
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Together, these seem to simply mean, *from without, outside, on the outskirts of*.

lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

**Translation:** ...and he will carry out the entire bull to the outskirts of the camp...

Again, obviously one man cannot carry an entire bull; so it is the High Priest directing many men to carry every single part of the bull outside of the camp. It is this part of the passage which tells us where the bull is taken.

## Leviticus 4:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מָקוֹם) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun	Strong's #4725 BDB #879

## Leviticus 4:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâhōwr (טָהוֹר) ṭâhôr (טָהָר) [pronounced taw-HOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

**Translation:** ...to a ceremonially clean place,...

The bull will be taken to a clean place; indicating that where it goes will be considered ceremonially clean.

## Leviticus 4:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
shephek (שִׁפְךָ) [pronounced SHEH-fehk]	<i>a place of pouring</i>	masculine singular construct	Strong's #8211 BDB #1050
deshen (דֶּשֶׁן) [pronounced DEH-shen]	<i>fatness, fat ashes, fertility, abundance; oil</i>	masculine singular noun	Strong's #1880 BDB #206

**Translation:** ...to [a place where] ashes are thrown out.

For those who have a fireplace, you know that there is an opening at the floor of the fire place, and ashes are put there. Or, after you have burned a number of fires, you carefully remove all of the ashes from the fireplace itself. Ashes is what remains of anything that is burned and they must go somewhere. Here, we are speaking of the encampment of Israel (where the people are camped in the desert); but this can later be applied to be the city dump, outside of the city, where ashes are taken.

The idea is, this is where things are taken to be permanently disposed of.

The bull, representing our sins, is going to be permanently disposed of. Every part of the bull will be carried out of the camp (away from those who have believed in the Revealed God). So God will remove our sins from us.

Psalms 103:12 *as far as the east is from the west, so far does He remove our transgressions from us.*

Jer 31:34 *And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."* (ESV; capitalized)

## Leviticus 4:12d

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



Leviticus 4:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8313 BDB #976
'êth (אֶת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'êtsîym (עֵצִים) [pronounced gay-TSEEM]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel, pieces of wood (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural noun	Strong's #6086 BDB #781
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

**Translation:** [There] he will consume the entire bull with fire, [placing it on] pieces of burning wood.

This is one of the few animal sacrifices where all of the animal is burned up and removed completely from Israel.

This represents all of our sins being removed far from us by God.

Leviticus 4:12e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
shephek (שִׁפְךָ) [pronounced SHEH-fehk]	<i>a place of pouring</i>	masculine singular construct	Strong's #8211 BDB #1050
deshen (דֶּשֶׁן) [pronounced DEH-shen]	<i>fatness, fat ashes, fertility, abundance; oil</i>	masculine singular noun	Strong's #1880 BDB #206

## Leviticus 4:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâraph (סָרַף) [pronounced saw-RAHF]	to be burned [with fire]; to be consumed [by fire]; to be baked	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #8313 BDB #976

**Translation:** Together with the thrown out ashes, it will be [completely] consumed [by fire].

This place of ashes is removed from the camp. These things were put out of the camp permanently. The bull is also, in its entirety, taken outside of the camp and burned.

Leviticus 4:12 ...and he will carry out the entire bull to the outskirts of the camp to a ceremonially clean place, to [a place where] ashes are thrown out. [There] he will consume the entire bull with fire, [placing it on] pieces of burning wood. Together with the thrown out ashes, it will be [completely] consumed [by fire]. (Kukis mostly literal translation)

Because a thick darkness hung over Golgotha when our Lord died for our sins, no one ever saw Him actually bear our sins—even those who were there at the time. Even so, in this way, the public does not see part of the sacrifice being burned. The writer of Hebrews draws an additional analogy: *With reference to the bodies of those animals whose blood is brought into the holy place by the high priest for sin, they are burned outside the camp. Therefore, Jesus, also, that He might sanctify the people through His own blood, suffered outside the gate. Therefore, let us go out to Him outside the camp, bearing His reproach* (Hebrews 13:11–13).<sup>19</sup> We find other instances of the sacrifice being slain outside the camp in Exodus 29:14 Leviticus 9:11 16:26–28 and Numbers 19:3.

The interest in cleanliness for a place outside the camp was not a matter of physical cleanliness (Mark 7:1–4). Cleanliness has a two-fold emphasis: upon the purity of our Lord Who gave Himself for us (1Cor. 5:21 1Peter 2:22) and upon our cleanliness as a result of salvation (Leviticus 11:45 20:7). Throughout the Old Testament, there is an emphasis upon things which are clean as versus things which are unclean. In life, there are issues which are black and white and there are issues which allow for graduations of gray. When it comes to salvation, you are either saved or unsaved; there is no in-between. This is the contrast between clean and unclean (which we will study more of in Leviticus 11–15). However, when it comes to spiritual growth, we have people who behave like unbelievers (1Cor. 3:3) to people who are called *friend of God* (James 2:23) and all points in between.

Now, what we do have in these previous verse is also an analogy. We have the anointed priests with their personal sin or sins, bringing guilt upon the whole people, followed by the appropriate sacrifice. Adam, by his personal sin, brought guilt upon all mankind. Jesus, the second Adam, by His blood sacrifice, took it away. It is difficult to put together a perfect analogy, as the human High Priest would undoubtedly sin, and actual provision should be made for that. However, the High Priests are simply men, and men sin. Each High Priest represents the Messiah to come. So the sin of the High Priest (as men) brings guilt upon all of Israel; the sacrifice they offer and their office as High Priest, represents Jesus, and the sacrifice takes away this sin.

Leviticus 4:11–12 [The priest will take] the bull's hide, all of its meat, in addition to its head and its legs, along with its entrails and excrement, and he will carry out the entire bull to the outskirts of the camp to a ceremonially clean place, to [a place where] ashes are thrown out. [There] he will consume the entire bull with fire, [placing it on] pieces of burning wood. Together with the thrown out ashes, it will be [completely] consumed [by fire]. (Kukis mostly literal translation)

<sup>19</sup> As an aside, the point to this passage in Hebrews was not just to draw an analogy, but to encourage the Jews who receive this letter to go outside the gate of Judaism and Jewish traditions to where our Lord Jesus was sacrificed on their behalf. As Scofield so aptly put it on p. 130: *The cross becomes a new altar in a new place where, without the smallest merit i themselves, the redeemed gather to offer, as believer-priests, spiritual sacrifices.* See also 1Peter 2:5.

Taking this entire passage together as a whole, it strikes me as if there is a lot of waste in this sacrifice. There is a reason for that.

The Voice: *This procedure makes sure that the priest does not benefit from his own sins. Nothing is left over from the sacrifice for him to consume and enjoy.*<sup>20</sup> That is rather sobering, is it not?

Leviticus 4:11–12 The priest will take the entire bull—its hide, all of its meat, its head and legs, its entrails and even its excrement—and carry it to the outskirts of camp, to a ceremonially clean place, where ashes are disposed of. There, he will burn the entire bull with fire, placing it on pieces of burning wood. Just like the ashes thrown out there, the bull will be completely consumed by fire. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Sin Offerings for the Nation

This particular section is Leviticus 4:13–21.

And if all of a congregation of Israel goes astray and has been concealed a word from eyes of a congregation; and they have done one from any of prohibitions of Y<sup>e</sup>howah which are not to be done and they are guilty; and [if] is known the misstep [or, *sin*] that they sinned upon her, then will bring near the congregation a bull, s son of a herd for a misstep [or, *sin offering*]. And they will bring near him to faces of a Tent of Appointment. And have has rested elders of the congregation their hands hand upon a head of the bull to faces of Y<sup>e</sup>howah. And he has slaughtered the bull to faces of Y<sup>e</sup>howah.

Leviticus  
4:13–15

If the entire congregation of Israel goes astray and [this] thing has been hidden from the eyes of the congregation—that they have done one of the prohibitions [given by] Y<sup>e</sup>howah, which [prohibition] they should not have done; but they are guilty [of it]. If [that] sin has become known—the sin which they committed—the congregation will bring near a bull, from the herd as a sin offering. They will bring the bull [lit., *it*] forward before the Tent of Meeting. The elders of the congregation will place their hands on the head of [this] bull before Y<sup>e</sup>howah; and [then] they will slaughter the bull before Y<sup>e</sup>howah.

Let's say that the entire congregation of Israel sinned and that this was hidden from the eyes of the congregation. That is, they violated their covenant with God by violating one of the prohibitions set out in His Law. If this sin becomes known, then the congregation will offer up a bull from the herd. They will bring the bull forward right to the Tent of Meeting, right before Jehovah. The elders of the congregation, in representation of all the people, will then place their hands upon the head of the bull, to transfer this sin to the bull; after which, the High Priest will slaughter the bull before Jehovah.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And if all of a congregation of Israel goes astray and has been concealed a word from eyes of a congregation; and they have done one from any of prohibitions of Y<sup>e</sup>howah which are not to be done and they are guilty; and [if] is known the misstep [or, *sin*] that they sinned upon her, then will bring near the congregation a bull, s son of a herd for a misstep [or, *sin offering*]. And they will bring near him to faces of a Tent of Appointment. And have has rested elders of the congregation their hands

<sup>20</sup> From <https://www.biblegateway.com/passage/?search=Leviticus%204&version=VOICE> accessed February 21, 2024.

hand upon a head of the bull to faces of Y<sup>e</sup>howah. And he has slaughtered the bull to faces of Y<sup>e</sup>howah.

Dead Sea Scrolls  
Targum (Onkelos)

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If the entire congregation of Yisroel erred and the matter [that error] was concealed from the eyes of the community, and they did [transgress] one of the commandments of Adonoy that should [is] not [fitting to] be done, they incur guilt. [When] they realize the sin which they committed, the community shall bring a young bullock as a sin-offering and they shall bring it to the front of the Tent of Meeting.

The elders of the congregation shall lay their hands on the head of the bullock, before Adonoy and he shall slaughter the bullock before Adonoy.

Targum (Pseudo-Jonathan)

And if the whole congregation of Israel have erred, and the thing hath been hidden from the sight of the congregation in doing inadvertently against one of the commandments of the Lord what was not right to be done, and (thus) have sinned; and the sin which they have sinned be made known to them; the congregation shall offer a young bullock as a sin offering, and shall bring him before the tabernacle of ordinance. And twelve of the elders of the congregation, the counsellors (amarkelin) appointed over the twelve tribes, shall lay their hands firmly upon the head of the bullock, and the slayer shall kill the bullock before the Lord.

Douay-Rheims 1899 (Amer.)

And if all the multitude of Israel shall be ignorant, and through ignorance shall do that which is against the commandment of the Lord, And afterwards shall understand their sin: they shall offer for their sin a calf, and shall bring it to the door of the tabernacle. And the ancients of the people shall put their hands upon the head thereof before the Lord. And the calf being immolated in the sight of the Lord.

Aramaic ESV of Peshitta

"If the whole congregation of Yisrael sins, and the thing is hidden from the eyes of the assembly, and they have done any of the things which Mar-Yah has commanded not to be done, and are guilty; when the sin in which they have sinned is known, then the assembly shall offer a young bull for a sin offering, and bring it before the Tabernacle. The elders of the congregation shall lay their hands on the head of the bull before Mar-Yah; and the bull shall be killed before Mar-Yah.

Lamsa's Peshitta (Syriac)

And if all of the assembly of Israel will stray and the matter will be hidden from the eyes of the assembly and they will do one thing of all the commandments of LORD JEHOVAH that are not done, and will be guilty; And the sin that they have sinned will be made known in it, let all of the assembly bring one bull, the son of an ox for the sin, and they shall bring it before the Time Tabernacle. And the Elders of the Assembly shall lay their hands on the head of the bull before LORD JEHOVAH and they shall kill the bull before LORD JEHOVAH.

Samaritan Pentateuch

And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done [somewhat against] any of the commandments of the LORD [concerning things] which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then the congregation shall offer a flawless young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

Updated Brenton (Greek)

And if the whole congregation of Israel trespass ignorantly, and a thing should escape the notice of the congregation, and they should do one thing forbidden of any of the commands of the Lord, which ought not to be done, and should transgress: and the sin wherein they have sinned should become known to them, then shall the congregation bring an unblemished calf of the herd for a sin-offering, and they shall bring it to the doors of the tabernacle of witness. And the elders of the congregation shall lay their hands on the head of the calf before the Lord, and they shall slay the calf before the Lord.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And if all the people of Israel do wrong, without anyone's knowledge; if they have done any of the things which by the Lord's order are not to be done, causing sin to come on them; When the sin which they have done comes to light, then let all the people give an ox for a sin-offering, and take it before the Tent of meeting. And let the chiefs of the people put their hands on its head before the Lord, and put the ox to death before the Lord.
Easy English	All of the people might do bad things when they did not really want to do them. They might not obey some of the Lord's rules. They will have sinned, even if they did not know this. When they do know about it they must bring a young bull to the Tent of Meeting. The animal is a sin offering. The leaders of the people must put their hands on the young bull's head. Then they must kill it in front of the Lord.
Easy-to-Read Version–2008	“It may happen that the whole nation of Israel sins without knowing it. They might have done any of the things that the Lord has commanded them not to do. If this happens, they will become guilty. If they learn about that sin, then they must offer a young bull as a sin offering for the whole nation. They must bring the bull to the Meeting Tent. [30] The elders (leaders) of the people must put their hands on the bull's head in front of the Lord, and then a person must kill the bull in front of the Lord.
Good News Bible (TEV)	If it is the whole community of Israel that sins and becomes guilty of breaking one of the LORD's commands without intending to, then as soon as the sin becomes known, the community shall bring a young bull as a sin offering. They shall bring it to the Tent of the LORD's presence; the leaders of the community shall put their hands on its head, and it shall be killed there.
<i>The Message</i>	“If the whole congregation sins unintentionally by straying from one of the commandments of GOD that must not be broken, they become guilty even though no one is aware of it. When they do become aware of the sin they've committed, the congregation must bring a bull as an Absolution-Offering and present it at the Tent of Meeting. The elders of the congregation will lay their hands on the bull's head in the presence of GOD and one of them will slaughter it before GOD.
Names of God Bible	<b>Offerings for Wrongdoing by the Whole Congregation</b> “If the whole congregation of Israel unintentionally does something wrong, without the assembly being aware of it, if they do even one thing that is forbidden by any of <b>Yahweh's</b> commands, they will be guilty. When the wrong they have done becomes known, the congregation must sacrifice a bull as an offering for sin. They must bring it in front of the tent of meeting. The leaders of the congregation will place their hands on the bull's head in <b>Yahweh's</b> presence. One of them will slaughter it in <b>Yahweh's</b> presence.
NIRV	“ ‘Or suppose the whole community of Israel sins without meaning to. They do something the Lord commands us not to do. Suppose they realize their guilt. And suppose their sin becomes known. Then they must bring a young bull as a sin offering. They must offer it in front of the tent of meeting. The elders of the community must place their hands on the bull's head in the sight of the Lord. The bull must be killed in the sight of the Lord.

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

Casual English Bible	<b>When the nation sins</b> If the nation accidentally breaks one of the LORD's laws and the people don't realize it until later, they need to deal with their sin once they discover what they've
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done. The community needs to sacrifice a bull as sin offering. [6] They should bring the bull near the entrance of the Meeting Tent.

Community leaders should rest their hands on the bull's head, and then kill it there as a sacrifice to the LORD.

<sup>6</sup>4:14 A sin offering here refers to something the people of Israel brought to God after they realized they had accidentally broken one of God's laws earlier. Some scholars say a better translation is the opposite of "sin" because the sacrifice is intended to "un-sin" people, to purify them. So those scholars call it a "purification offering."

Contemporary English V.

When the nation of Israel disobeys me without meaning to, the whole nation is still guilty. Once you realize what has happened, you must sacrifice a young bull to ask my forgiveness. Lead the bull to the entrance of the sacred tent, where your tribal leaders will lay their hands on its head, before having it killed in my presence.

The Living Bible

"If the entire nation of Israel sins without realizing it and does something that Jehovah has said not to do, all the people are guilty. When they realize it, they shall offer a young bull for a sin offering, bringing it to the Tabernacle where the leaders [literally, "elders."] of the nation shall lay their hands upon the animal's head and kill it before the Lord.

New Berkeley Version  
New Life Version

.  
'If all the people of Israel sin and do not obey what the Lord has told them, without meaning to and without knowing about it, they are guilty. When their sin becomes known, the people will give a bull from the herd for a sin gift. They will bring it in front of the meeting tent. Then the leaders of the people will lay their hands on the bull's head before the Lord. And the bull will be killed before the Lord.

Unfolding Bible Simplified

If all the Israelite people sin without intending to sin, doing something that is forbidden in any of Yahweh's commands, they will be guilty, even if they do not realize that they have sinned. When they realize that they have committed a sin, together they must bring a young bull to be an offering for their sin, to the front of the sacred tent. The elders must lay their hands on the bull's head in the presence of Yahweh and slaughter it and catch some of the blood in a bowl.

### Partially literal and partially paraphrased translations:

American English Bible

'Also, if the whole gathering of IsraEl should unknowingly commit a sin and it goes unnoticed by them (if they should do something that is forbidden, shouldn't be done, and is a sin against any of the Commandments of Jehovah), but they later realize what they have done; the gathering should bring a perfect calf from the herd as a sin offering to the entrance of the Tent of Proofs.

Then [all] the elders of the gathering must lay their hands on the calf's head and slaughter it before Jehovah.

The **footnote** for *gathering* has been placed in the **Addendum**.

Beck's American Translation  
Common English Bible

.  
If it is the entire Israelite community that has done something wrong unintentionally and the deed escapes the assembly's notice—but they've done something that shouldn't be done in violation of the Lord's commands, becoming guilty of sin—once the sin that they committed becomes known, the assembly must present a bull from the herd as a purification offering. They will bring it before the meeting tent. The community elders will press their hands on the bull's head before the Lord and then slaughter it before the Lord.

New Advent (Knox) Bible

Or perhaps the whole people of Israel has been betrayed into a fault, transgressing the Lord's command unwittingly. If so, when they find out their error, they will bring a young bullock to the tabernacle door in amends. There, in the Lord's presence, the elders of the people will lay their hands on its head; and when the bullock has been immolated before him.

Translation for Translators 'If all the Israeli people sin without intending to sin, doing something that is forbidden in any of Yahweh's commands, they will be guilty, even if they do not realize that they have sinned. When they realize that they have committed a sin, together they must bring a young bull to be an offering for their sin, to the front of the Sacred Tent. The elders must lay their hands on the bull's head in the presence of Yahweh and slaughter it *and catch some of the blood in a bowl*.

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

Berean Study Bible Now if the whole congregation of Israel sins unintentionally and the matter escapes the notice of the assembly so that they violate any of the LORD's commandments and incur guilt by doing what is forbidden, when they become aware of the sin they have committed, then the assembly must bring a young bull as a sin offering and present it before the Tent of Meeting. The elders of the congregation are to lay their hands on the bull's head before the LORD, and it shall be slaughtered before the LORD.

Revised Ferrar-Fenton Bible **Sins of Members of the Parliament.**  
"But if any of the fathers of Israel goes and secretly commits out of the sight of the public, a breach of one of the commandments of the EVER-LIVING,—which they should not do, and he sins; then he shall confess the sin that he has sinned; and shall offer Publicly an ox from the fold for his sin, and bring it to the front of the Hall of Assembly, where the elders of the Parliament shall lay their hands upon the head of the ox before the EVER-LIVING, and slay the ox before the LORD.

International Standard V **National Sin Offerings**  
"If the whole congregation of Israel goes astray, and if the sin is hidden from the eyes of the assembly, and if they will have gone astray from one of the Lord's commands that should not be violated, then they will stand guilty. When the sin that they have committed becomes known, the entire congregation is to bring a young bull as a sin offering to the Tent of Meeting, where the elders of the community are to lay their hands on the head of the bull in the Lord's presence and slaughter it. [Lit. the bull in the Lord's presence]

Unfolding Bible Literal Text If the whole assembly of Israel sins without wanting to sin, and the assembly is unaware that they have sinned and done any of the things which Yahweh has commanded not to be done, and if they are guilty, then, when the sin they have committed becomes known, then the assembly must offer a young bull for a sin offering and bring it before the tent of meeting. The elders of the assembly will lay their hands on the head of the bull before Yahweh, and the bull will be killed before Yahweh.

Urim-Thummim Version Now if the whole company of Israel sin unintentionally, and the thing is concealed from the eyes of the company, and they have done something against any of the commandments of YHWH concerning things that should not be done and are guilty. When the sin that they have sinned is made known, then the company will present a young bull for the sin, and bring it before the Tabernacle at the Appointed Place. Then the Elders of the nation will lay their hands on the head of the bull before YHWH, and the bull will be slaughtered before Him.

Wikipedia Bible Project And if all the congregation of Israel will err, and the thing is hidden from the sight of the crowd, and they did one of all Yahweh's commandments which is not to be done, and they are guilty. And the sins which they have sinned of became known, and the crowd will sacrifice a male bull cattle, and they brought it before the tent of events. And the elders of the congregation will rest their hands on the head of the bull before Yahweh, and he will slaughter the bull before Yahweh.

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

New American Bible (2011) **For the Community.**

If the whole community of Israel errs\* inadvertently and without even being aware of it violates any of the LORD's prohibitions, and thus are guilty, when the wrong that was committed becomes known, the community shall offer a bull of the herd as a purification offering. They shall bring it before the tent of meeting. V. 15 will be placed with the next passage for context.

\* [4:13] Whole community...errs: this case probably complements that of vv. 3–12. There the high priest sins so that the people become guilty. Those verses deal with his requirements for atonement; vv. 13–21 deal with the people's requirements.

## The Catholic Bible

**For the Whole Assembly.** "If the whole assembly of Israel unknowingly commits a sin, for the thing was not clear to them, and they do one of the things that they were commanded by the LORD not to do and they incur guilt, when they realize their sin, the assembly shall offer as a sin offering a young bull and bring it in front of the meeting tent. The elders of the community shall lay their hands on the head of the young bull and they shall slay it before the LORD.

## New Jerusalem Bible

"If the whole community of Israel has sinned inadvertently and, without being aware of it has incurred guilt by doing something forbidden by Yahweh's commandments, once the sin of which it is guilty has been discovered, the community must offer a young bull, an unblemished animal from the herd, as a sacrifice for sin, and bring it in front of the Tent of Meeting. The elders of the community will then lay their hands on the bull's head before Yahweh, and the bull will be slaughtered before Yahweh.

## Revised English Bible–1989

If it is the whole Israelite community that sins inadvertently by doing what is forbidden by any of the LORD's commandments, and so incurs guilt, and the matter is not known to the assembly, then, when the sin they have committed is brought to their notice, the assembly must present a young bull as a purification-offering and bring it in front of the Tent of Meeting. The elders of the community must lay their hands on the victim's head before the LORD, and it must be slaughtered before the LORD.

**Jewish/Hebrew Names Bibles:**

## Complete Jewish Bible

"If the entire community of Isra'el inadvertently makes a mistake, with the assembly being unaware of the matter, and they do something against any of the *mitzvot* of *ADONAI* concerning things which should not be done, they are guilty. When the sin they have committed becomes known, then the assembly is to offer a young bull as a sin offering and bring it before the tent of meeting. The leaders of the community are to lay their hands on the bull's head and slaughter the bull in the presence of *ADONAI*.

## Israeli Authorized Version

And if the whole congregation of Yisrael sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of The Commandments of YY concerning things which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before YY : and the bullock shall be killed before YY.

## Kaplan Translation

[Sin Offerings for the Community]

If the entire community of Israel commits an inadvertent [violation] as a result of [the truth] being hidden from the congregation's eyes," and they violate one of the [specified] prohibitory commandments of God, they shall incur guilt. When the violation that they have committed becomes known, the congregation must bring a young bull as a sin offering, presenting it before the Communion Tent. The community elders\* shall press their hands on the bull's head before God, and it shall be slaughtered\* before God.

4:13 **congregation's eyes**. This denotes the Sanhedrin (Rashi).

4:15 **elders**. Members of the Sanhedrin. See Exodus 3:16. Actually, three elders would place their hands on the bull's head (Sanhedrin 2a; Yad, Maaseh HaKorbanoth 3:10).

— **it shall be** . . . Literally, "he shall."

The Scriptures—2009

'And if the entire congregation of Yisra'el strays by mistake, and the matter has been hidden from the eyes of the assembly, and they have done *against* any of the commands of יהוה, which are not to be done, and shall be guilty, when the sin which they have sinned becomes known, then the assembly shall bring a young bull for the sin, and bring it before the Tent of Appointment. 'And the elders of the congregation shall lay their hands on the head of the bull before יהוה, and the bull shall be slain before יהוה.

Tree of Life Version

"Now if the whole congregation of Israel sins, but the deed is hidden from the eyes of the community, yet they have done one of Adonai's mitzvot that are not to be done, then they are guilty. When the sin that they committed becomes known, then the community is to offer a young bull for a sin offering, and bring it before the Tent of Meeting. The elders of the congregation are to lay their hands on the head of the bull before Adonai, and the bull is to be slaughtered before Adonai.

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

Alpha & Omega Bible

AND IF THE WHOLE CONGREGATION OF JESRAEL TRESPASS IGNORANTLY, AND A THING SHOULD ESCAPE THE NOTICE OF THE CONGREGATION, AND THEY SHOULD DO ONE THING FORBIDDEN OF ANY OF THE COMMANDS OF JESUS, WHICH OUGHT NOT TO BE DONE, AND SHOULD TRANSGRESS: AND THE SIN WHEREIN THEY HAVE SINNED SHOULD BECOME KNOWN TO THEM, THEN SHALL THE CONGREGATION BRING AN UNBLEMISHED CALF OF THE HERD FOR A SIN-OFFERING, AND THEY SHALL BRING IT TO THE DOORS OF THE TABERNACLE OF WITNESS. AND THE ELDERS OF THE CONGREGATION SHALL LAY THEIR HANDS ON THE HEAD OF THE CALF BEFORE JESUS, AND THEY SHALL SLAY THE CALF BEFORE JESUS.

Awful Scroll Bible

Was the assembly of Isra-el to be led astray, and the concern is to have been hid from the eyes of the assembly, even is to have done it against any of the commandments, of Sustains To Become indeed is to have been guilty of it, from their misses of the mark, they are to have been made pure from, as they are to have learned of it, and the congregation is to have brought near of the large cattle, a young bull for their misses of the mark, and are to have brought it in the tent of the appointed place.

The elders of the assembly, are to have rested their hands upon the head of the young bull, turned before Sustains To Become and the bull are they to have slaughtered, turned before Sustains To Become.

Concordant Literal Version

If the whole congregation of Israel should err inadvertently and the matter is obscured from the eyes of the assembly, and they do something departing from any of Yahweh's instructions of what should not be done, and they realize their guilt. when the sin with which they have sinned becomes known, then the assembly will bring near a flawless young bull calf of the herd as a sin offering and bring it before the tent of appointment.

The elders of the congregation will support their hands on the head of the young bull before Yahweh, and one will slay the young bull before Yahweh.

exeGesés companion Bible

### **CONGREGATIONAL INADVERTENT ERRING QORBANS**

And if the whole witness of Yisra El  
err inadvertently;  
and the word is concealed

from the eyes of the congregation;  
 and they work one of the misvoth of Yah Veh  
 not to be worked - and guilt;  
 when the sin they sinned against becomes known;  
 then the congregation oblates  
 a bullock son of the oxen for the sin;  
 and brings him  
 at the face of the tent of the congregation.  
 And the elders of the witness  
 prop their hands on the head of the bullock  
 at the face of Yah Veh:  
 and slaughter the bullock at the face of Yah Veh:...

Orthodox Jewish Bible

And if the kol Adat Yisroel sin through ignorance (unintentionally), and the thing be hid from the eyes of the Kahal (Assembly), and they have done any one thing against any of the mitzvot of Hashem concerning things which should not be done, and are guilty;  
 When the chattat (sin), which they have sinned against it, is known, then the Kahal (Assembly) shall offer a young bull for the chattat (sin), and bring him before the Ohel Mo'ed.  
 And the Ziknei HaEdah shall lay their hands upon the head of the young bull before Hashem; and the young bull shall be slaughtered (shachat) before Hashem.

### Expanded/Embellished Bibles:

The Expanded Bible

“If the whole ·nation [congregation; assembly] of Israel sins ·accidentally [inadvertently; unintentionally; 4:2] ·without knowing it [<sup>L</sup>and the matter is hidden from the eyes of the assembly/crowd] and does something the Lord has commanded not to be done, they are guilty. When they learn about the sin they have done, they must offer a young bull as a ·sin [or purification] offering [4:3] and bring it before the Meeting Tent. The elders of the ·group of people [congregation; assembly] must ·put [lay; 1:4] their hands on the bull’s head before the Lord, and it must be ·killed [slaughtered] before the Lord.

Kretzmann’s Commentary

#### Verses 13-21

For the Whole Congregation

And if the whole congregation of Israel sin through ignorance, that is, through inadvertence due either to unconsciousness of the act's sinfulness or to lack of information on certain points of the Law, and the thing be hid from the eyes of the assembly, and they have done somewhat (something) against any of the commandments of the Lord concerning things which should not be done, and are guilty, although, for the time being, still in ignorance of that fact;  
 when the sin, which they have sinned against it, is known, then the congregation, as a body, shall offer a young bullock For the sin, and bring him before the Tabernacle of the Congregation.

And the elders of the congregation, as the representatives of the entire people, shall lay their hands up on the head of the bullock before the Lord, both in confessing the sin and expressing the transfer of the sin to the sacrificial animal; and the bullock shall be killed before the Lord.

Lexham English Bible

“ ‘If [Or “And if”] Israel’s whole assembly did wrong unintentionally and the matter [Or “thing”] was concealed from the assembly’s eyes, and they acted [Or “did”] against any of [Literally “one from all of”] Yahweh’s commands that should not be violated, [Literally “done”] so that [Or “and”] they incur guilt, when [Or “and”] the sin that they have committed [Literally “sinned”] against that command [The 3fs pronominal suffix may refer to “one of Yahweh’s commands”—“one” is also fs] becomes known, the assembly [Or “and the assembly”] shall present a young bull [Literally “a bull, a son of cattle”] as a sin offering, and



they shall bring it before the tent of assembly. And the elders of the community shall place their hands on the bull's head before Yahweh, and he [Or "someone"; see NET—the 3ms refers to either one of the elders or the priest] shall slaughter the bull before Yahweh.

Syndein/Thieme

{Verses 13-21: Categories of People Who Commit Unknown Sins - Collective Sin - To Sin in Mass}

{Same as Before - See above for Meaning if Not Described Again}

"And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of Jehovah/God concerning things which should not be done, and are guilty; when the sin, which they have sinned against it, is known, then the congregation shall offer a young bull for the sin, and bring him before the tabernacle of the congregation."

{Elders are Leaders Who Represent entire Congregation}

"And the elders of the congregation shall lay their hands upon the head of the bull before Jehovah/God. And the bull shall be killed before Jehovah/God."

The Voice

**Eternal One:** If the entire community of Israel unintentionally commits a sin and, for a time at least, the sin goes unnoticed by the community, and they have violated any one of the directives I gave them, and they are guilty, then *later* when the sin is realized, the community must offer a young bull as a purification offering for sin. They must bring the bull to the entrance of the congregation tent. The community elders are to place their hands on the bull's head and then slaughter the bull in My presence.

### Bible Translations with Many Footnotes:

The Complete Tanach

And if the entire community of Israel errs because a matter was hidden from the eyes of the congregation, and they commit one of all the commandments of the Lord, which may not be committed, incurring guilt;...

**the...community of Israel:** This refers to the [Great] Sanhedrin [the Supreme Court of Israel, seated at the Holy Temple]. — [Torath Kohanim 4:241]

**because a matter was hidden:** [This means that the Sanhedrin] issued an erroneous decision regarding any matter in the Torah that incurs the penalty of excision, by declaring that matter permissible. — [Hor. 7b]

**the congregation, and they and they commit:** meaning that the community acted upon their instruction. — [Hor. 3a]

...When the sin which they had committed becomes known, the congregation shall bring a young bull as a sin offering. They shall bring it before the Tent of Meeting. The elders of the community shall lean their hands [forcefully] upon the bull's head, before the Lord, and one shall slaughter the bull before the Lord.

NET Bible®

*For the Whole Congregation*

"If the whole congregation of Israel strays unintentionally<sup>24</sup> and the matter is not noticed by<sup>25</sup> the assembly, and they violate one of the Lord's commandments, which must not be violated,<sup>26</sup> so they become guilty, the assembly must present a young bull for a sin offering when the sin they have committed<sup>27</sup> becomes known. They must bring it before the Meeting Tent, the elders of the congregation must lay their hands on the head of the bull before the Lord, and someone must slaughter<sup>28</sup> the bull before the Lord.

<sup>24tn</sup> Heb "strays"; KJV "sin through ignorance." The verb "strays" here is the verbal form of the noun in the expression "by straying" (see the note on Lev 4:2 above).

<sup>25tn</sup> Heb "is concealed from the eyes of"; NASB, NRSV, NLT "escapes the notice of."

<sup>26tn</sup> Heb "and they do one from all the commandments of the Lord which must not be done" (cf. v. 2).

<sup>27tn</sup> Heb “and the sin which they committed on it becomes known”; KJV “which they have sinned against it.” The Hebrew הִלָּע (‘aleha, “on it”) probably refers back to “one of the commandments” in v. 13 (J. Milgrom, *Leviticus* [AB], 1:243).

<sup>28tn</sup> Heb “and he shall slaughter.” The singular verb seems to refer to an individual who represents the whole congregation, perhaps one of the elders referred to at the beginning of the verse, or the officiating priest (cf. v. 21). The LXX and Syriac make the verb plural, referring to “the elders of the congregation.”

Rotherham's *Emphasized B.* **ii. Offences by the Assembly.**

And ≤if ||the whole assembly of Israel|| shall make a mistake,<sup>d</sup> and a matter be hidden from the eyes of the convocation,-and so they do something whereby they depart from any of the commandments of Yahweh as to things which should not be done and become guilty; and the sin shall become known which they have committed therein<sup>≥</sup> then shall the convocation bring near a choice young bullock as a sin-bearer,<sup>e</sup> yea they shall bring it in before the tent of meeting; and the elders of the assembly shall lean their hands upon the head of the bullock before Yahweh,-and shall slay<sup>f</sup> the bullock before Yahweh;...

d Or: "commit an inadvertence."

e Mt.: "for sin." Cp. ver. 3.

f So it shd be (w. Sep. and Syr.)-G.n. [M.C.T.: "He shall slay."]

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

C. Thompson (updated) OT	And if the whole congregation of Israel be unwittingly ignorant and a commandment has escaped the notice of the whole congregation, and they will do an act, which by any of the commandments of the Lord ought not to be done and will transgress: when the sin which they have thereby committed is made known to them, the congregation will bring a young bull from the herd without blemish for their sin offering; and when they have brought him to the doors of the tabernacle of the testimony, the elders of the congregation will lay their hands on the head of the bull before the Lord and slay the bull before the Lord;...
Context Group Version	And if the entire congregation of Israel should err, and the thing has been hid from the eyes of the assembly, and they have done any of the things which YHWH has commanded not to be done, and are declared guilty; when the disgrace with which they have disgraced [God] is known, then the assembly shall offer a young bull for a purification-offering, and bring it before the tent of meeting. And the elders of the congregation shall lay their hands on the head of the bull before YHWH; and the bull shall be killed before YHWH.
Literal Standard Version	And if all the congregation of Israel errs ignorantly, and the thing has been hidden from the eyes of the assembly, and they have done [something against] one of all the commands of YHWH [regarding things] which are not to be done, and have been guilty; when the sin which they have sinned concerning it has been known, then the assembly has brought a bullock near, a son of the herd, for a sin-offering, and they have brought it in before the Tent of Meeting; and the elderly of the congregation have laid their hands on the head of the bullock, before YHWH, and [one] has slaughtered the bullock before YHWH.
Modern English Version	If the whole congregation of Israel commits an unintentional sin, and the matter is hidden from the eyes of the assembly, and they do any one of the things that by the commandments of the LORD should not be done, and they are found guilty, and the sin that they committed against the commandment becomes known, the congregation shall offer a bull for a sin offering, and they will bring it before the tent of meeting. The elders of the congregation shall lay their hands on the head of the bull before the LORD, and the bull will be slaughtered before the LORD.
New American Standard B.	'Now if the entire congregation of Israel does wrong unintentionally and the matter escapes [Lit <i>is hidden from the eyes of</i> ] the notice of the assembly, and they commit

any of the things [Lit *commands of the Lord which are not to be done*] which the LORD has commanded not to be done, and they become guilty; when the sin which [Lit *concerning which*] they have committed [Lit *sinned*] becomes known, then the assembly shall offer a bull [Lit *son of the herd*] of the herd as a sin offering and bring it in front of the tent of meeting. Then the elders of the congregation shall lay their hands on the head of the bull before the LORD, and the bull shall be slaughtered before the LORD.

Revised Mechanical Trans. ...and if all the company of Yisra'eyl will go astray, and a word<sup>[715]</sup> was out of sight from the eyes of the assembly, and they did anyone of the directives of YHWH, which was not to be done, then they will be guilty, and the failure, which they failed, will be known upon her, and the assembly will bring near a son of a bull of the cattle for the failure, and they will bring him to the face of the appointed tent, and the bearded ones will support the company with their hands upon the head of the bull to the face of YHWH, and they will slay the bull to the face of YHWH,...

<sup>715</sup>. This Hebrew word may also mean "matter."

A Voice in the Wilderness And if the whole congregation of Israel sins unintentionally, and the thing is hidden from the eyes of the assembly, and they have done something against any of the commandments of Jehovah in anything which should not be done, and are guilty; when the sin which they have sinned becomes known, then the assembly shall offer a young bull for the sin, and bring it before the tent of meeting. And the elders of the congregation shall lay their hands on the head of the bull before Jehovah, and the bull shall be killed before Jehovah.

Young's Updated LT "And if the whole company of Israel err ignorantly, and the thing has been hidden from the eyes of the assembly, and they have done something against one of all the commands of Jehovah concerning things which are not to be done, and have been guilty; when the sin which they have sinned concerning it has been known, then have the assembly brought near a bullock, a son of the herd, for a sin-offering, and they have brought it in before the tent of meeting; and the elders of the company have laid their hands on the head of the bullock, before Jehovah, and one has slaughtered the bullock before Jehovah.

**The gist of this passage:** If the entire congregation of Israel sinned unknowingly, there was a specific set of things to be done to ceremonially deal with that sin.

13-15

### Leviticus 4:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw 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</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
kôl (כֹּל) [pronounced <i>kohl</i> ]	<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

Leviticus 4:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ēdāh (עֵדָה) [pronounced <i>gā-DAWH</i> ]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
shāgāh (שָׁגָה) [pronounced <i>shaw-GAWH</i> ]	<i>to wander, to go astray; to err, to transgress; to commit a sin unknowingly; to reel through wine, to be intoxicated</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7686 BDB #993

**Translation:** *If the entire congregation of Israel goes astray...*

This is an interesting thing—the entire congregation here is said to have sinned. This is not something commonly spoken of in Scripture. However, there are what we might consider to be group sins; or norms and standards which are evil, and yet held to by an entire society.

**Application:** We have this today in the United States. It is widely accepted that homosexuality and homosexual acts are either neutral or good. When someone *comes out* (that is, they claim to be attracted more to those of their own gender), this is praised as being a good thing, a positive thing; and we are so glad that Charley Brown is will to publically state such a thing. However, homosexual acts, before and after Jesus, are wrong. They are sins. Now, they are not necessarily special sins, worse than all others; but they are not minor sins either. Homosexual actions are an affront to God and He did not design us to do them. A society which celebrates homosexual marriages and homosexual activities is a society which has gone astray.

**Application:** We have a similar thing occurring today with those of a doubtful gender; where there are actually organizations who try to sell us on the idea that there are 57 possible genders. Our society is not quite as universally behind this as we are behind homosexuality; but there are significant numbers in our society who support and even celebrate such perversion.

**Application:** Another area in with American culture has gone awry is regarding intoxicants. We, as Americans, consume a massive number of intoxicants, seeking desperately to escape our own natural state. We might be as high as 10% of Americans who indulge in this way. So that there is no mistake, this is not condemning a person who has a glass of wine with dinner or who drinks a beer whenever Mexican food is being served; but this is a person who looks to become intoxicated in some way or another (whether through alcohol or drugs).

Leviticus 4:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251

## Leviticus 4:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâlam (עֲלַם) [pronounced ġaw-LAHM]	<i>to be concealed, to be hidden</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #5956 BDB #761
dâbâr (דְּבַר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
ʿâyânôwth (תְּנוּיִת) [pronounced ġuh-yaw-NOHTH]	<i>fountains, springs; surfaces; eyes</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744
qâhâl (קָהָל) [pronounced kaw-HAWL]	<i>an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular noun with the definite article	Strong's #6951 BDB #874

**Translation:** ...and [this] thing has been hidden from the eyes of the congregation—...

How is a massive sin, committed by large numbers of a society, go hidden? It is hidden by the value system of that society. The society as decided, in its own wisdom, that a particular sin or set of evil values are not sinful or evil. In this way, it is hidden from the society.

**Application:** We have two easy examples from modern American society. Our attitude towards intoxicants—including the use of drugs; and our permissive attitude towards homosexual acts. So, even though drug abuse and homosexual activity might be right out in the open (not meaning that this necessarily occurs in public, but it might), but that the activity is known about and not widely condemned.

By the wrong norms and standards, a society may not realize that there are things designated by God as being sinful, but that they tolerate and, in many cases, even celebrate.

## Leviticus 4:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #6213 BDB #793



## Leviticus 4:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, min kôl (מִן כֹּל) [pronounced mihn-koh] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Gen. 3:14); <i>from among all</i> (Exodus 19:5).			
mits'êwth (מִצְוֹת) [pronounced mits'-OHTH]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural construct	Strong's #4687 BDB #846
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 <sup>rd</sup> person feminine plural, Niphal imperfect	Strong's #6213 BDB #793

**Translation:** ...that they have done one of the prohibitions [given by] Y<sup>e</sup>howah, which [prohibition] they should not have done;...

The way to understand this passage is, not every single person is committing the sins spoken of. However, there are significant numbers of people committing such sins; and these sins appear to be tolerated by larger numbers of people. But God says here, *these things should not be done!*

## Leviticus 4:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsham (אָשָׁם) [pronounced <i>aw-SHAHM</i> ]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #816 BDB #79

**Translation:** ...but they are guilty [of it].

In our passage, the fact that many people are guilty of committing these sins is acknowledged.

**Application:** In the examples which I have given, there might not be any societal condemnation of the sins being committed in a society. Can you imagine a movie or television start today condemning homosexual actions as being wrong? He or she would be blackballed from the business. Evil does not tolerate opposing views; but it requires societal toleration for its own tenets.

Leviticus 4:13 *If the entire congregation of Israel goes astray and [this] thing has been hidden from the eyes of the congregation—that they have done one of the prohibitions [given by] Y<sup>e</sup>howah, which [prohibition] they should not have done; but they are guilty [of it].* (Kukis mostly literal translation)

This is the protasis to a conditional statement. The first verb sounds like a verb, a noun and a modifier (*commits a sin unknowingly*); however, it is the single word shâgâh (שָׁגָה) [pronounced *shaw-GAWH*] and it is the verb cognate for sh<sup>e</sup>gâgâh. It is translated *to err, to go astray*; the context of this verse (see Leviticus 4:14), it implies that this is an unknown sin; hence the translation.

## Leviticus 4:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâda' (יָדָע) [pronounced <i>yaw-DAHĠ</i> ]	<i>to be known, to become known; to be instructed, to be taught by experience, to be punished</i>	3 <sup>rd</sup> person feminine singular, Niphal perfect	Strong's #3045 BDB #393
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the definite article	Strong's #2403 BDB #308
'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
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #2398 BDB #306

## Leviticus 4:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity; with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5921 BDB #752

**Translation:** If [that] sin has become known—the sin which they committed—...

Now, at some point in time, the sin becomes known. Regarding nation Israel, this was a fairly simple process. Israel's society has a set of beliefs based upon their Scriptures. So, they may go outside of the proper norms and standards; but, when they face the clear wording of their Scriptures, they are brought back into line.

**Application:** In American society, this is not quite as straightforward. We do not have universal acceptance of Scriptures in America as Israel did (although, for many periods of time, the Scriptures were considered authoritative in the United States). When our Constitution was written, the most quoted book at the Constitutional Convention was the Bible. There are more references to Holy Writ than to any other authoritative writing. But, we are far from that point of view today.

**Application:** Obviously, you and I would like to see a time when the Bible is universally respected, or very nearly so, as it once was in America. However, we cannot force people to accept the Scriptures; nor are we encouraged to do so. All we can do as individual believers is to **grow in grace and knowledge of the Lord Jesus Christ**. From the point of Christian maturity, we do whatever God guides us to do.

**Application:** There are some changes in your perspective which come to you as a believer which may be difficult. There are various times in your life when you will have to make the conscious decision, *do I believe the Bible or do I believe what is in my heart?* Remember what the Bible says. **The heart is wicked above all things and is desperately wicked.**

## Leviticus 4:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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
qârab (בָּרַק) [pronounced kaw-RA <sup>BV</sup> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong #7126 BDB #897
qâhâl (לָהֵק) [pronounced kaw-HAWL]	<i>an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular noun with the definite article	Strong's #6951 BDB #874
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830

## Leviticus 4:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Although this term was often used of a yearling (Ex. 29:1 Lev. 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).			
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בָּקָר) [pronounced baw-KAWR]	bull, cow, ox, collectively: herd, cattle, oxen	masculine singular collective noun	Strong's #1241 BDB #133
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...the congregation will bring near a bull, from the herd as a sin offering.

Israel does something entirely different from what we would do today. Israel brings forth an animal sacrifice to admit the sin which is being committed. They are confessing to the guilt of their actions as a society.

Israel is to bring a bull from the herd before God as a sin offering.

## Leviticus 4:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced boh]	to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #935 BDB #97
'êth (אֵת) [pronounced ayth]	him, it; he; untranslated mark of a direct object; occasionally to him, toward him	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	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<sup>e</sup>pânîym (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*.

'ohel (אֹהֶל) [pronounced OH-hel]	tent, tabernacle, house, temporary dwelling	masculine singular construct	Strong's #168 BDB #13
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## Leviticus 4:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417
This is similar to v. 5b.			

**Translation:** They will bring the bull [lit., it] forward before the Tent of Meeting.

The bull is brought to the Tent of Meeting. Of course, all of this takes place outside of the Tabernacle.

Leviticus 4:14 If [that] sin has become known—the sin which they committed—the congregation will bring near a bull, from the herd as a sin offering. They will bring the bull [lit., it] forward before the Tent of Meeting. (Kukis mostly literal translation)

This tells us that the sin in question is an unknown sin and helps to pin down the meaning of shâgâh for us (and its adjective cognate shêgâgâh). *Becomes known* is the 3<sup>rd</sup> person feminine singular, Niphal perfect of yâda' (יָדָע) [pronounced yaw-DAHG], and this is the common word for *know*, used a thousand times in the Old Testament.

## Leviticus 4:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâmakê (סָמַךְ) [pronounced saw- MAHK <sup>e</sup> ]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #5564 BDB #701
zêqênîym (זִקְנִיִּם) [pronounced zê-kay- NEEM]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct	Strong's #2205 BDB #278
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes 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



Leviticus 4:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâdôwth (יָדוּת) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3027 BDB #388
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, over above, 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 construct	Strong's #7218 BDB #910
par (פָּר) [pronounced pah]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun with the definite article	Strong's #6499 BDB #830
This is similar to v. 4b.			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** The elders of the congregation will place their hands on the head of [this] bull before Y<sup>e</sup>howah;...

There will be a representative group who will place their hands on the head of the bull. Obviously, if there are thousands who have committed the sin spoken of in this passage, they cannot all put their hands on the bull's head.

The symbology is the same. The guilt is transferred from the people to the bull (just as our sins are transferred to Jesus).

Leviticus 4:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Leviticus 4:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâchaṭ (שָׁחַט) [pronounced shaw-KHAT]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7819 and 7820 BDB #1006
'êth (אֶת) [pronounced 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
par (פָּר) [pronounced pahṛ]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun with the definite article	Strong's #6499 BDB #830
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לפָּנֶיךָ) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
This is v. 4c.			

**Translation:** ...and [then] they will slaughter the bull before Y<sup>e</sup>howah.

This bull will be then brought before God and slaughtered.

Leviticus 4:15 The elders of the congregation will place their hands on the head of [this] bull before Y<sup>e</sup>howah; and [then] they will slaughter the bull before Y<sup>e</sup>howah. (Kukis mostly literal translation)

This is a sin committed by most or all of Israel. An example of this from the past was their involvement with the golden calf idol (See Exodus ). In the future it will be cowardice in war and failure to destroy the entirety of an enemy when so instructed. The elders of the congregation represent the entire congregation before God, just as rulers will have to give an account before God for the rulership which<sup>1</sup> was entrusted by God to them.

Leviticus 4:13–15 If the entire congregation of Israel goes astray and [this] thing has been hidden from the eyes of the congregation—that they have done one of the prohibitions [given by] Y<sup>e</sup>howah, which [prohibition] they should not have done; but they are guilty [of it]. If [that] sin has become known—the sin which they committed—the congregation will bring near a bull, from the herd as a sin offering. They will bring the bull [lit., it] forward before the Tent of Meeting. The elders of the congregation will place their hands on the head of [this] bull before Y<sup>e</sup>howah; and [then] they will slaughter the bull before Y<sup>e</sup>howah. (Kukis mostly literal translation)

Leviticus 4:13–15 Let's say that the entire congregation of Israel sinned and that this was hidden from the eyes of the congregation. That is, they violated their covenant with God by violating one of the prohibitions set out in His Law. If this sin becomes known, then the congregation will offer up a bull from the herd. They will bring the bull forward right to the Tent of Meeting, right before Jehovah. The elders of the congregation, in representation

of all the people, will then place their hands upon the head of the bull, to transfer this sin to the bull; after which, the High Priest will slaughter the bull before Jehovah. (Kukis paraphrase)

We continue with the sacrifice of the bull for the unknown or unintentional national sin. What we are studying in this passage is the blood and the fat from that sacrifice.

And has brought in the priest, the anointed [one], from blood of the bull unto a Tent of Appointment. And has dipped the priest his finger from the blood and he has made sprinkle seven time to faces of Y<sup>e</sup>howah faces of the veil. And from the blood he has given upon horns of the altar which [is] to faces of Y<sup>e</sup>howah which [is] in a Tent of Appointment. And all the blood he will pour out unto a foundation of an altar of the burnt offering, which [is at] an opening of a Tent of Appointment. And all of his fat he will raise up [or, *take away*] from him and he has caused to burn [on] the altar-ward.

Leviticus  
4:16–19

The anointed priest will bring blood from the bull to the Tent of Meeting. The priest will dip his finger into the blood and sprinkle [it] seven times before Y<sup>e</sup>howah at the veil. He has placed [lit., *given*] some of the blood onto the horns of the altar, which [is] before Y<sup>e</sup>howah, Who [is] in the Tent of Meeting. He will pour out the rest of the blood at the base of the altar of burnt offering, which [is at] the opening of the Tent of Meeting. He will also take up the fat from it and cause it to be burned upon the altar.

The anointed priest—the High Priest—will take the blood of the bull into the courtyard before the Tent of Meeting. He will dip his finger into the blood and sprinkle this blood 7 times before Jehovah, Who is in the Tent of Meeting. A portion of the blood will be placed onto the horns of the altar, which is before Jehovah at the opening of the Tent of Meeting. The priest will then pour out the rest of the blood at the base of the altar of burnt offering, which is in front of the opening of the Tent of Meeting. He will also offer up the fat from the bull on the altar.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And has brought in the priest, the anointed [one], from blood of the bull unto a Tent of Appointment. And has dipped the priest his finger from the blood and he has made sprinkle seven time to faces of Y<sup>e</sup>howah faces of the veil. And from the blood he has given upon horns of the altar which [is] to faces of Y<sup>e</sup>howah which [is] in a Tent of Appointment. And all the blood he will pour out unto a foundation of an altar of the burnt offering, which [is at] an opening of a Tent of Appointment. And all of his fat he will raise up [or, *take away*] from him and he has caused to burn [on] the altar-ward.

Dead Sea Scrolls  
Targum (Onkelos)

.  
The anointed kohein [gadol] shall bring some of the bullocks blood inside the Tent of Meeting.  
The kohein shall dip his finger into some of the blood and sprinkle [it] seven times before Adonoy, in front of the curtain.  
He shall put some of the blood atop the corners of the altar which is before Adonoy, inside the Tent of Meeting. He shall spill all the [remaining] blood into the base of the altar of the burnt-offering, which is at the entrance of the Tent of Meeting.  
He shall remove all its fat from it and burn it on the altar.

Targum (Pseudo-Jonathan)

And the high priest shall carry some of the blood of the bullock into the tabernacle of ordinance. And the priest shall dip his finger into the blood, and sprinkle some

thereof seven times in the presence of the Lord before the veil; and he shall put some of the blood upon the horns of the altar that is before the Lord within the tabernacle of ordinance, and all the (residue of the) blood he shall pour out at the foundation of the altar of burnt offering which is at the door of the tabernacle of ordinance. And all the fat he shall separate from him, and burn at the altar.

Douay-Rheims 1899 (Amer.) The priest that is anointed shall carry of the blood into the tabernacle of the testimony. And shall dip his finger in it and sprinkle it seven times before the veil. And he shall put of the same blood on the horns of the altar that is before the Lord, in the tabernacle of the testimony. And the rest of the blood he shall pour at the foot of the altar of holocaust, which is at the door of the tabernacle of the testimony. And all the fat thereof he shall take off, and shall burn it upon the altar:...

Aramaic ESV of Peshitta The anointed priest shall bring of the blood of the bull to the Tabernacle: and the priest shall dip his finger in the blood, and sprinkle it seven times before Mar-Yah, before the veil. He shall put some of the blood on the horns of the altar which is before Mar-Yah, that is in the Tabernacle; and the rest of the blood he shall pour out at the base of the altar of burnt offering, which is at the door of the Tabernacle. All its fat he shall take from it, and burn it on the altar.

Lamsa's Peshitta (Syriac) The Priest that is anointed shall bring some of the blood of the bull to the door of the Time Tent: And the Priest shall dip his finger in the blood and shall sprinkle it seven times before LORD JEHOVAH on the face of the veil. And some blood he shall put on the horns of the altar that is before LORD JEHOVAH in the Time Tent and he shall pour all the blood on the base of the altar of burnt offering in the door of the Time Tent. And he shall take all of its fat from it and shall offer it on the altar.

Samaritan Pentateuch And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: And the priest shall dip with his finger [in some] of the blood, and sprinkle of the blood seven times before the LORD, [even] before the veil of the sanctuary. And the priest shall put [some] of the blood upon the horns of the altar of smoking incense which [is] before the LORD, that [is] in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn [it] upon the altar.

Updated Brenton (Greek) And the anointed priest shall bring in of the blood of the calf into the tabernacle of witness. And the priest shall dip his finger into some of the blood of the calf, and shall sprinkle it seven times before the Lord, in front of the veil of the sanctuary. And the priest shall put some of the blood on the horns of the altar of the incense of composition, which is before the Lord, which is in the tabernacle of witness; and he shall pour out all the blood at the bottom of the altar of whole burnt offerings, which is by the door of the tabernacle of witness. And he shall take away all the fat from it, and shall offer it up on the altar.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English And the priest is to take some of its blood to the Tent of meeting; And put his finger in the blood, shaking drops of the blood seven times before the Lord in front of the veil. And he is to put some of the blood on the horns of the altar which is before the Lord in the Tent of meeting; and all the rest of the blood is to be drained out at the base of the altar of burned offering at the door of the Tent of meeting. And he is to take off all its fat, burning it on the altar.

Easy English The priest will take some of the blood into the Tent of Meeting. He will put his finger in the blood. He must shake it in front of the Lord and the holy curtain seven times. He will take some of the blood. Then he will put it on the horns of the altar that is in front of the Lord. He will pour the blood that he did not use onto the floor. He must

pour it in front of the burnt offering altar. This altar is outside the door of the Tent of Meeting. The priest will cut all the fat from the dead animal. And he will burn all the fat on the altar of burnt offering.

Easy-to-Read Version–2008 Then the anointed priest [31] must get some of the bull's blood and take it into the Meeting Tent. The priest must put his finger in the blood and sprinkle it seven times in front of the curtain before the Lord. Then the priest must put some of the blood on the corners of the altar. [32] (This altar is in the Meeting Tent, in front of the Lord.) The priest must pour out all the blood at the base of the altar of burnt offering. (This altar is at the entrance of the Meeting Tent.) Then the priest must take all the fat from the animal and burn it on the altar.

Good News Bible (TEV) The High Priest shall take some of the bull's blood into the Tent, dip his finger in it, and sprinkle it in front of the curtain seven times. He shall put some of the blood on the projections at the corners of the incense altar inside the Tent and pour out the rest of it at the base of the altar used for burning sacrifices, which is at the entrance of the Tent. Then he shall take all its fat and burn it on the altar.

*The Message* The anointed priest will then bring some of the blood into the Tent of Meeting, dip his finger in the blood, and sprinkle some of it seven times before God in front of the curtain. He will smear some of the blood on the horns of the Altar which is before God in the Tent of Meeting and pour the rest of it at the base of the Altar of Whole-Burnt-Offering at the entrance of the Tent of Meeting. He will remove all the fat and burn it on the Altar.

Names of God Bible Then the anointed priest will bring some of the bull's blood into the tent of meeting. The priest will dip his finger in some of the blood and sprinkle it seven times in **Yahweh's** presence facing the canopy. He will also put some blood on the horns of the altar in **Yahweh's** presence in the tent of meeting. He will pour the rest of the blood at the bottom of the altar for burnt offerings at the entrance to the tent of meeting. He will remove all the fat and burn it on the altar.

NIRV Then the anointed priest must take some of the bull's blood into the tent of meeting. He must dip his finger into the blood. He must sprinkle it seven times in the sight of the Lord. He must do it in front of the curtain. He must put some of the blood on the horns that stick out from the upper four corners of the altar. The altar stands in front of the Lord in the tent of meeting. The priest must pour out the rest of the blood at the bottom of the altar for burnt offerings. That altar stands at the entrance to the tent. He must remove all the fat from the bull. He must burn it on the altar.

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

Casual English Bible Community leaders should rest their hands on the bull's head, and then kill it there as a sacrifice to the LORD. The priest will collect some of the blood and take it into the Meeting Tent. He'll dip a finger into the blood and flick it seven times in front of the curtain entrance to the Most Sacred Room.

Then he'll also dab some blood onto the four horns of the altar of incense, there in the LORD's presence inside the Meeting Tent. The priest will pour the rest of the blood around the base of the sacrificial altar just outside the Meeting Tent, near the entrance. The priest will cut off all the bull's fat and burn it on the altar as an offering that goes up in smoke. V. 15 is included for context.

Contemporary English V. The priest will take a bowl of the animal's blood inside the sacred tent, dip a finger in the blood, and sprinkle some of it seven times toward the sacred chest behind the curtain. Then, in my presence, he must smear some of the blood on each of the four corners of the incense altar, before pouring out the rest at the foot of the bronze altar near the entrance to the tent. After this, the priest will remove the fat from the bull and send it up in smoke on the altar.

New Berkeley Version .



New Life Version	The chosen religious leader will take some of the bull's blood to the meeting tent. There the religious leader will put his finger in the blood and put it seven times before the Lord and in front of the curtains. He will put some of the blood on the horns of the altar before the Lord in the meeting tent. And he will pour out all the blood at the base of the altar of burnt gifts at the door of the meeting tent. He will take all its fat from it and burn it on the altar.
New Living Translation	The high priest will then take some of the bull's blood into the Tabernacle, dip his finger in the blood, and sprinkle it seven times before the Lord in front of the inner curtain. He will then put some of the blood on the horns of the altar for fragrant incense that stands in the Lord's presence inside the Tabernacle. He will pour out the rest of the blood at the base of the altar for burnt offerings at the entrance of the Tabernacle. V. 19 will be placed with the next passage for context.
Unfolding Bible Simplified	Then the high priest must take some of that blood into the sacred tent. He must dip one of his fingers into the blood and sprinkle it seven times in the presence of Yahweh, in front of the curtain that separates the holy place from the very holy place. Then he must put some of the blood on the projections at the corners of the altar that is in the presence of Yahweh in the sacred tent. The remaining part of the bull's blood he must pour out at the base of the altar where sacrifices are burned, at the entrance of the sacred tent. He must remove all the animal's fat and burn it on the altar.

#### Partially literal and partially paraphrased translations:

American English Bible	Thereafter, the Anointed Priest must bring the calf's blood into the Tent of Proofs, then dip his finger in some of the blood and sprinkle it seven times before the veil of the Most Holy, there before Jehovah. 'The Priest must also put some of the blood on the horns of the incense Altar that stands before Jehovah inside the Tent of Proofs. Then he must pour the rest of the blood at the base of the Altar of whole-burnt offerings, which is by the entrance to the Tent of Proofs. V. 19 will be placed with the next passage for context.
Beck's American Translation .	
Common English Bible	The anointed priest will take some of the bull's blood into the meeting tent. The priest will dip his finger into the blood and sprinkle it seven times before the Lord toward the inner curtain. Then he will put some of the blood on the horns of the altar that is before the Lord in the meeting tent. But he will pour all the rest of the blood out at the base of the altar of entirely burned offerings that is at the meeting tent's entrance. Then he will remove all the fat from it and completely burn it on the altar.
New Advent (Knox) Bible	There, in the Lord's presence, the elders of the people will lay their hands on its head; and when the bullock has been immolated before him, some of its blood will be taken into the tabernacle by the high priest then in office, who will dip his finger and sprinkle it before the veil seven times, smear with it the horns of the altar that stands within the tabernacle in the Lord's presence, and pour away the rest about the foot of the sacrificial altar, by the tabernacle door. V. 15 is included for context. V. 19 will be placed with the next passage for context.
Translation for Translators	Then the Supreme [MTY] Priest must take some of that blood into the Sacred Tent. 'He must dip <i>one of</i> his fingers into the blood and sprinkle it seven times in the presence of Yahweh, in front of the curtain <i>that separates the Holy Place from the Very Holy Place</i> . Then he must put some of the blood on the projections at the corners of the altar that is in the presence of Yahweh in the Sacred Tent. The remaining part of the bull's blood, he must pour out at the base of the altar where sacrifices are burned, at the entrance of the Sacred Tent. He must remove all the animal's fat and burn it on the altar.

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

Revised Ferrar-Fenton Bible	Then the consecrated priest shall bring some of the blood of the ox to the Hall of Assembly, where the priest shall dip his forefinger into some of the blood, and sprinkle it seven times before the EVER-LIVING at the front of the veil. But he shall put some of the blood upon the horns of the altar, that is before the EVER-LIVING in the Hall of Assembly; and all the rest of the blood he shall pour out at the side of the altar of burnt-offerings, at the door of the Hall of Assembly. V. 19 will be placed with the next passage for context.
International Standard V	The anointed priest is to take blood from the bull and bring it to the Tent of Meeting. Then the priest is to dip his finger in the blood and sprinkle some of the blood seven times in front of the curtain in the Lord's presence. "Then the priest is to put blood on the horn of the altar near the Tent of Meeting in the Lord's presence. He is to pour the rest of the blood as a burnt offering at the base of the altar that is at the entrance of the Tent of Meeting. Then he is to remove all the fat from the bull for a sin offering and burn it on the altar.
Urim-Thummim Version	The priest that is anointed will bring of the bull's blood to the Tabernacle at the Appointed Place and the priest will dip his finger in some of the blood and sprinkle it 7 times before YHWH, even in front of the veil. Then he will put some of the blood on the horns of the Altar that is before YHWH, that is in the Tabernacle at the Appointed Place. He will pour out all the blood at the bottom of the Altar of Burnt-Offering that is at the entrance to the Tabernacle at the Appointed Place. Then he will take all the fat from the bull and burn it on the Altar.
Wikipedia Bible Project	And the anointed priest will bring of the blood of the bull to the tent of events. And the priest dipped his finger of the blood, and he dripped seven times before Yahweh, at the face of the curtain. And from the blood he will give on the horns of the altar which is before Yahweh, which is in the tent of events, and all the blood he will pour into the base of the altar of offerings, which is at the opening of the tent of events. And all its fat he will lift off of it, and he will grill on the altar.

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

The Heritage Bible	And the priest who is anointed shall bring in of the bullock's blood to the tent of appointed meeting; And the priest shall plunge his finger in some of the blood, and sprinkle it seven times before the face of Jehovah, before the face of the veil. And he shall put some of the blood on the horns of the altar which is before the face of Jehovah, which is in the tent of appointed meeting, and shall pour out all the blood at the bottom of the altar of burnt offering, which is at the door of the tent of appointed meeting. And he shall raise up all its fat from it, and burn it as perfumed incense on the altar.
New American Bible (2011)	The elders of the community shall lay their hands on the bull's head before the LORD. When the bull has been slaughtered before the LORD, the anointed priest shall bring some of its blood into the tent of meeting, and dipping his finger in the blood, he shall sprinkle it seven times before the LORD, toward the veil. He shall also put some of the blood on the horns of the altar which is before the LORD in the tent of meeting. The rest of the blood he shall pour out at the base of the altar for burnt offerings which is at the entrance of the tent of meeting. Vv. 15–18 in the NAB.
Revised English Bible—1989	The anointed priest must then bring some of the blood into the Tent of Meeting, dip his finger in it, and sprinkle it in front of the curtain seven times before the LORD. He must smear some of the blood on the horns of the altar which is before the LORD in the Tent of Meeting, and pour all the rest at the base of the altar of

whole-offering, which is at the entrance of the Tent of Meeting. He must set aside all the fat from the bull and burn it on the altar.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The anointed <i>cohen</i> is to bring some of the bull's blood to the tent of meeting. The <i>cohen</i> is to dip his finger in the blood and sprinkle it seven times in the presence of <i>ADONAI</i> in front of the curtain. He is to put some of the blood on the horns of the altar before <i>ADONAI</i> , there in the tent of meeting. All the remaining blood he is to pour out at the base of the altar for burnt offerings, which is at the entrance to the tent of meeting. He is to remove all its fat and make it go up in smoke on the altar.
Hebraic Roots Bible	And the priest who is anointed shall bring in some of the blood of the bull to the tabernacle of the congregation. And the priest shall dip his finger in the blood and shall sprinkle seven times before the face of YAHWEH, at the front of the veil. And he shall put some of the blood on the horns of the altar before the face of YAHWEH in the tent of the meeting of the congregation. And he shall pour out all the blood at the base of the altar of burnt offering at the door of the tabernacle of the congregation. And he shall lift up all its fat from it and shall burn it as incense on the altar.
Israeli Authorized Version	And the kohen that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: And the kohen shall dip his finger in some of the blood, and sprinkle it seven times before YY , even before the vail. And he shall put some of the blood upon the shofars of the altar which is before YY , that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn it upon the altar.
Kaplan Translation	The anointed priest shall bring some of the bull's blood into the Communion Tent, and dipping his finger into the blood, he shall sprinkle [it] seven times before God toward the cloth partition. He shall then place some of the blood on the horns of the [incense] altar that is before God in the Communion Tent. He shall spill out all [the rest of] the blood at the base of the sacrificial altar which is [in front of] the Communion Tent's entrance. V. 19 will be placed with the next passage for context.
The Scriptures—2009	'And the anointed priest shall bring some of the bull's blood to the Tent of Appointment, and the priest shall dip his finger in the blood and sprinkle it seven times before הוה, in front of the veil, and put some of the blood on the horns of the slaughter-place which is before הוה, which is in the Tent of Appointment, and pour all the blood at the base of the slaughter-place of ascending offering, which is at the door of the Tent of Appointment. 'Then he takes all the fat from it and shall burn it on the slaughter-place.
Tree of Life Version	The anointed kohen should bring some of the blood from the bull to the Tent of Meeting. Then the kohen is to dip his finger in the blood, and sprinkle it seven times before Adonai, before the curtain. He is to put some of the blood on the horns of the altar that is before Adonai, in the Tent of Meeting, and the rest of the blood he is to pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting. He is to take all its fat from it, and burn it up as smoke on the altar.

### Weird English, 𐤀𐤁𐤅𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE ANOINTED PRIEST SHALL BRING IN OF THE BLOOD OF THE CALF INTO THE TABERNACLE OF WITNESS.
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AND THE PRIEST SHALL DIP HIS FINGER INTO SOME OF THE BLOOD OF THE CALF, AND SHALL SPRINKLE IT SEVEN TIMES BEFORE JESUS, IN FRONT OF THE VEIL OF THE SANCTUARY.

AND THE PRIEST SHALL PUT SOME OF THE BLOOD ON THE HORNS OF THE ALTAR OF THE INCENSE OF COMPOSITION, WHICH IS BEFORE JESUS, WHICH IS IN THE TABERNACLE OF WITNESS; AND HE SHALL POUR OUT ALL THE BLOOD AT THE BOTTOM OF THE ALTAR OF WHOLE BURNT OFFERINGS, WHICH IS BY THE DOOR OF THE TABERNACLE OF WITNESS. AND HE SHALL TAKE AWAY ALL THE FAT FROM IT, AND SHALL OFFER IT UP ON THE ALTAR.

Awful Scroll Bible

A priest who is anointed, is to have brought in of the blood of the young bull, to the tent of the appointed place.

The priest is to have dipped his finger in the blood, and is to have sprung it seven times, turned before Sustains To Become even turned towards the veil.

He was to put of the blood on the horns of the altar, turned before Sustains To Become in the tent of the appointed place, and was to pour out the blood, at the base of the altar of the whole burnt offering, at the opening of the tent of the appointed place.

Concordant Literal Version

He was to lift up its fat, and is to have made a smoky burning of it on the altar.

And the anointed priest will bring some of the blood of the young bull to the tent of appointment.

The priest will dip his finger into the blood and spatter it seven times before Yahweh, at the surface of the curtain of the holy place.

And some of the blood the priest shall put on the horns of the altar of the incense of spices before Yahweh, which is in the tent of appointment. All the rest of the blood shall he pour out at the foundation of the altar of ascent offering which is at the opening of the tent of appointment.

All its fat shall he raise up from it and cause it to fume on the altar.

exeGesés companion Bible

...and the priest who is anointed

brings of the blood of the bullock

to the tent of the congregation:

and the priest dips his finger in the blood

and sprinkles it seven times at the face of Yah Veh

- at the face of the veil:

and he gives of the blood

on the horns of the sacrifice altar

at the face of Yah Veh

in the tent of the congregation;

and pours out all the blood

at the foundation of the sacrifice altar of the holocaust

at the opening of the tent of the congregation:

and he lifts all the fat thereof

and incenses it on the sacrifice altar:...

Orthodox Jewish Bible

And the Kohen HaMoshiach [see Lv 4:3] shall bring of the young bull's dahn to the Ohel Mo'ed; And the kohen shall dip his forefinger in some of the dahn, and sprinkle [see Isa 52:15] it seven times before Hashem, even before the Parochet (curtain). And he shall put some of the dahn upon the horns of the Mizbe'ach which is before Hashem, that is in the Ohel Mo'ed, and shall pour out the rest of the dahn at the base of the Mizbe'ach HaOlah, which is at the entrance of the Ohel Mo'ed. And he shall remove all his chelev (fat) from him, and burn it upon the Mizbe'ach.

**Expanded/Embellished Bibles:**

*The Amplified Bible*

The anointed priest is to bring some of the bull's blood to the Tent of Meeting, and the priest shall dip his finger in the blood, and sprinkle it seven times before the Lord, in front of the veil [which screens off the Holy of Holies and the ark of the covenant]. He shall put some of the blood on the horns of the altar [of incense] which is before the Lord in the Tent of Meeting; and he shall pour out all the rest of the blood at the base of the altar of burnt offering which is at the doorway of the Tent of Meeting. He shall remove all its fat from the bull and offer it up in smoke on the altar.

*The Expanded Bible*

Then the ·appointed [<sup>L</sup>anointed] priest must bring some of the bull's blood into the Meeting Tent. Dipping his finger in the blood, he must ·sprinkle [dash] it seven times before the Lord in front of the curtain. Then he must put some of the blood on the ·corners [horns; Ex. 27:2] of the altar that is before the Lord in the Meeting Tent. The priest must pour out the rest of the blood at the ·bottom [base; foundation] of the altar of burnt offering, which is at the entrance to the Meeting Tent. V. 19 will be placed with the next passage for context.

*Kretzmann's Commentary*

And the priest that is anointed, the high priest, shall bring of the bullock's blood, which was caught up as usual, to the Tabernacle of the Congregation, to the Holy Place;

and the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the veil, behind which was the throne of the Lord, the mercy-seat of the ark.

And he shall put some of the blood up on the horns of the altar which is before the Lord, that is in the Tabernacle of the Congregation, the golden altar of incense, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the Tabernacle of the Congregation.

And he shall take all his fat from him, and burn it up on the altar.

*Lexham English Bible*

Then the anointed priest shall bring some of [Literally "from"] the bull's blood to the tent of assembly, and the priest shall dip his finger in [Or "from"] the blood and shall spatter it seven times before Yahweh in front of the curtain. He must put [Or "And he must put"] some of [Literally "from"] the blood on the altar's horns before Yahweh in the tent of assembly, [Literally "which is in the tent of assembly"—the reference is to the altar] and all the rest [Indicated by the context] of the blood he must pour out on the base of the altar of the burnt offering, which is at the tent of assembly's entrance. He must remove [Or "And he must remove"] **all** its fat from it, and he shall turn it into smoke on the altar.

*Syngein/Thieme  
The Voice*

**Eternal One:** The one anointed as *high* priest must then carry some of the bull's blood into the congregation tent, where he is to dip his finger into the blood and sprinkle it seven times in My presence in front of the veil of *the sanctuary*. The priest must also approach the altar, which is before Me in the congregation tent, and place some of the blood on its horns. He is to pour the rest of the blood at the base of the altar of burnt offering located at the entrance to the congregation tent. The priest must remove all the bull's fat and offer it up in smoke on the altar.

**Bible Translations with Many Footnotes:***The Complete Tanach*

The anointed kohen shall bring some of the bull's blood into the Tent of Meeting, and the kohen shall dip his finger from the blood, and sprinkle [it] seven times before the Lord, before the dividing curtain.

**before the dividing curtain:** But above, Scripture says (verse 6), "before the dividing curtain of the Sanctuary." [Why before was there mention of holiness, whereas now, the verse omits it?] This may be compared to a king against whom a province revolted. If only a minority rebels, his cabinet remains intact. If the entire country rebels, however, his cabinet does not remain intact. Here, too. When the anointed kohen sinned (referred



to in the verses leading up to verse 6), the name of holiness was still attached to the Sanctuary. When they all sin, (as verse 13 states, “If the entire community of Israel errs”), God forbid, the holiness retracts. — [Zev. 41b]

And he shall then place some of the blood on the horns of the altar that is before the Lord in the Tent of Meeting. And then he shall pour all the blood onto the base of the altar [used] for burnt offerings, which is at the entrance to the Tent of Meeting.

**the base of the altar [used] for burnt-offerings, which is at the entrance to the Tent of Meeting:** This is the western base, which is [situated] opposite the entrance. — [Torath Kohanim 4:229]

And he shall separate all its fat from it and cause it to [go up in] smoke on the altar

**And he shall separate all its fat:** Although Scripture here does not explicitly mention the diaphragm and the two kidneys, they are derived from (verse 20 below), “He shall do to the bull just as he did [to the bull (sacrificed) as a sin-offering].” Now why are these details not specified here? The School of Rabbi Ishmael taught: This can be compared to a king who was furious with his beloved friend, but shortened [the account of] his offense, because of the affection [he had for him]. — [Zev. 41a]

Then the high priest<sup>29</sup> must bring some of the blood of the bull to the Meeting Tent, and that priest must dip his finger in the blood<sup>30</sup> and sprinkle<sup>31</sup> some of the blood seven times<sup>32</sup> before the Lord toward<sup>33</sup> the front of the veil-canopy.<sup>34</sup> He must put some of the blood on the horns of the altar<sup>35</sup> which is before the Lord in the Meeting Tent, and all the rest of the blood he must pour out at the base of the altar of burnt offering that is at the entrance of the Meeting Tent.

“Then the priest<sup>36</sup> must take all its fat<sup>37</sup> and offer the fat<sup>38</sup> up in smoke on the altar.”  
<sup>29tn</sup> Heb “the anointed priest” (so ASV, NAB, NASB, NIV, NRSV). This refers to the high priest (cf. TEV).

<sup>30tn</sup> The words “in the blood” are not repeated in the Hebrew text at this point, but must be supplied in the English translation for clarity.

<sup>31tn</sup> The Hebrew verb *vȳhizzah* (Hiphil of *ḥāṣ, nazah*) does indeed mean “sprinkle” or “splatter.” Contrast the different Hebrew verb translated “splash” in Lev 1:5 (*ṣāḥ, zara*).

<sup>32tc</sup> The MT reads literally, “and the priest shall dip his finger from the blood and sprinkle seven times.” This is awkward. Compare v. 6, which has literally, “and the priest shall dip his finger in the blood and sprinkle from the blood seven times.” The MT appears to be corrupt by haplography (i.e., assuming v. 6 to be the correct form, in v. 17 the scribe skipped from “his finger” to “from the blood,” thus missing “in the blood”) and metathesis (i.e., this also resulted in a text where “from the blood” stands before “sprinkle” rather than after it; J. E. Hartley, *Leviticus* [WBC], 47).

<sup>33tn</sup> See the note on v. 6 above.

<sup>tn</sup> The particle here translated “toward” usually serves as a direct object indicator or a preposition meaning “with.” With the verb of motion it probably means “toward,” “in the direction of” (J. Milgrom, *Leviticus* [AB], 1:234; J. E. Hartley, *Leviticus* [WBC], 60); cf. NAB, CEV.

<sup>34tn</sup> See the note on v. 6 above.

<sup>tn</sup> The Hebrew term *ṭōkhet* (*parokhet*) is usually translated “veil” (e.g., ASV, NAB, NASB) or “curtain” (e.g., NIV, NRSV), but it seems to have stretched not only in front of but also over the top of the ark of the covenant which stood behind and under it inside the most holy place (see R. E. Averbeck, *NIDOTTE* 3:687-89).

<sup>35sn</sup> See v. 7, where this altar is identified as the altar of fragrant incense.

<sup>36tn</sup> Heb “Then he”; the referent has been specified in the translation for clarity. Based on the parallel statement in 4:10 and 4:31, it is the priest who performs this action rather than the person who brought the offering.

<sup>37tn</sup> Heb “take up all its fat from it”; NASB “shall remove all its fat from it.”

<sup>sn</sup> See the full discussion of the fat regulations in Lev 4:8-9 above.

<sup>38tn</sup> Heb "it"; the referent (the fat) has been specified in the translation for clarity. Only the fat is meant here, since the "rest" of the bull is mentioned in v. 21.

Rotherham's *Emphasized B.* ...and the anointed priest shall bring in of the blood of the bullock,-into the tent of meeting; and the priest shall dip his finger in the blood,-and shall sprinkle of the blood<sup>9</sup> seven times before Yahweh, upon the face of the veil; and <some of the blood> shall he put upon the horns of the altar which is before Yahweh, which is in the tent of meeting; and <all the [remainder of the] blood> shall he pour out at the base of the altar of ascending-sacrifice, which is at the entrance of the tent of meeting; and <as for all the fat thereof> he shall heave up therefrom,-and make a perfume at the altar.

<sup>9</sup> So it shd be (w. Sep. and as in ver. 6)-G.n. [M.C.T. has (lit.): "dip his finger from the blood."]

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

Charles Thomson OT	...and the priest, the anointed one shall carry some of the blood of the bull into the tabernacle of the testimony; and the priest shall dip his finger into some of the blood of the bull and sprinkle it seven times before the Lord in front of the holy veil, and shall put some of the blood on the horns of the altar of compound incense which is before the Lord in the tabernacle of the testimony. Now all the blood he is to pour out at the base of the altar of homage offerings which is at the door of the tabernacle of the testimony. Then he shall take off all the suet of the victim and carry it up upon the altar and shall do with this bull in the same manner as was done with the bull for the sin offering. This being done the priest shall make atonement for them, and the sin shall be forgiven them. V. 20 is included for context.
Context Group Version	And the anointed priest shall bring of the blood of the bull to the tent of meeting; and the priest shall dip his finger in the blood, and sprinkle it seven times before YHWH, before the veil. And he shall put of the blood on the horns of the altar which is before YHWH, that is in the tent of meeting; and all the blood he shall pour out at the base of the altar of ascension [offering], which is at the door of the tent of meeting. And all the fat he shall take off from it, and burn it on the altar.
Literal Standard Version	And the priest who is anointed has brought in of the blood of the bullock to the Tent of Meeting, and the priest has dipped his finger in the blood, and has sprinkled seven times before YHWH at the front of the veil, and he puts [some] of the blood on the horns of the altar which [is] before YHWH, which [is] in the Tent of Meeting; and he pours out all the blood at the foundation of the altar of the burnt-offering, which [is] at the opening of the Tent of Meeting; and he lifts up all its fat from it, and has made incense on the altar.
Modern Literal Version 2020	And the anointed priest will bring of the blood of the bull to the tent of meeting. And the priest will dip his finger in the blood and sprinkle it seven times before Jehovah, before the veil. And he will put of the blood upon the horns of the altar which is before Jehovah, that is in the tent of meeting and all the blood he will pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting. And all the fat of it he will take off from it and burn it upon the altar.
Revised Mechanical Trans.	...and the smeared administrator will bring the blood from the bull to the appointed tent, and the administrator will dip his finger in the blood and he will spatter it seven times to the face of YHWH, at the face of the tent curtain, and from the blood, he will place it upon the horns of the altar, which is to the face of YHWH, which is in the appointed tent, and he will pour out all the blood to the bottom base of the altar of the ascension offering, which is at the opening of the appointed tent, and he will raise up all his fat from him, and he will burn it as incense upon the altar,...

## A Voice in the Wilderness

The anointed priest shall bring some of the bull's blood to the tent of meeting. And the priest shall dip his finger in the blood and sprinkle it seven times before Jehovah, in front of the veil. And he shall put some of the blood on the horns of the altar which is before Jehovah, which is in the tent of meeting; and he shall pour the remaining blood at the base of the altar of burnt offering, which is at the door of the tent of meeting. He shall take all the fat from it and burn it on the altar with smoke.

## Webster's Bible Translation

And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the veil. And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn it upon the altar.

## Young's Updated LT

“And the priest who is anointed has brought in of the blood of the bullock unto the tent of meeting, and the priest has dipped his finger in the blood, and has sprinkled seven times before Jehovah at the front of the veil, and some of the blood he does put on the horns of the altar which is before Jehovah, which is in the tent of meeting; and all the blood he does pour out at the foundation of the altar of the burnt-offering, which is at the opening of the tent of meeting; and all its fat he does lift up from it, and has made perfume on the altar.

## The gist of this passage:

The priest puts his finger in the blood of the bull and engages in various rituals with it.

16-19

## Leviticus 4:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i> ]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #935 BDB #97
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
Mâshîyach (or, <i>mâshîyach</i> ) (מִשִּׁיחַ) [pronounced <i>maw-SHEE-ahkh</i> ]	<i>anointed, anointed one, transliterated Messiah</i>	masculine singular noun with the definite article	Strong's #4899 BDB #603
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
par (פָּר) [pronounced <i>pahr</i> ]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun with the definite article	Strong's #6499 BDB #830

## Leviticus 4:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** The anointed priest will bring blood from the bull to the Tent of Meeting.

The *anointed priest* is a reference to the High Priest. He often represents the people to God.

As is the case with all animal sacrifices, there is a lot of blood. The blood is never ignored. The blood from the bull—the bull who is offered up for the entire congregation of Israel—is collected by the priest (well, no doubt from the other priests and/or Levites, who then hand the blood to the priest).

Leviticus 4:16 The anointed priest will bring blood from the bull to the Tent of Meeting. (Kukis mostly literal translation)

Because the life of the animal is in the blood, the blood of the animal sacrifice is continually emphasized in every sacrifice of an animal.

## Leviticus 4:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâbal (טָבַל) [pronounced taw <sup>b</sup> -VAHL]	<i>to dip [into], to moisten, to place partway into blood</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2881 BDB #371
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
'ets <sup>e</sup> ba' (עֵצָבָא) [pronounced etz <sup>e</sup> -BAHG]	<i>finger, forefinger, finger used for dipping; toes</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #676 BDB #840
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577

## Leviticus 4:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196

This is very similar to v. 6a.

**Translation:** *The priest will dip his finger into the blood...*

I would assume that the blood is collected into a container like a bowl; and certainly, from normal daily life, the people know the number and size of bowl (s) needed for the blood of a bull.

Before the congregation, the High Priest will dip his finger into this blood, which is likely in a bowl.

## Leviticus 4:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâzâh (נָזַח) [pronounced naw-ZAW]	<i>to cause to spurt, to make spatter, to make sprinkle</i>	2 <sup>nd</sup> person masculine singular, Hiphil perfect	Strong's #5137 BDB #633
sheba <sup>c</sup> (שֶׁבַע) [pronounced she <sup>b</sup> -VAHG]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
p <sup>e</sup> â <sup>m</sup> îym (פְּעֻמִּים) [pronounced peh-ġaw-MEEM]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun	Strong's #6471 BDB #821
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵים) [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 *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<sup>e</sup>pânîym (לְפָנֵים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	generally untranslated; sometimes 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 4:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Pânîym preceded by the generally untranslated 'êth means <i>before, in presence of</i> .			
pôreketh (פֹּרֶקֶת) [pronounced poh-REH-keith]	curtain, veil	feminine singular noun with the definite article	Strong's #6532 BDB #827
This is very similar to v. 6b.			

**Translation:** ...and sprinkle [it] seven times before Y<sup>e</sup>howah at the veil.

He sprinkles this blood 7 times before Y<sup>e</sup>howah. We do know exactly from this text where this blood was splattered. It may have been against the altar; and maybe it was towards the veil of the tent. All of this is taking place outside of the Tent of Meeting within the courtyard.

It would make sense that this is done right out in the open, before the people of Israel. This is because this references a nation-wide sin.

Leviticus 4:17 The priest will dip his finger into the blood and sprinkle [it] seven times before Y<sup>e</sup>howah at the veil. (Kukis mostly literal translation)

My attempt here is to improve the accuracy of the translation, which is why some of the verbs and prepositions are different from what you have in your Bible.

## Leviticus 4:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced dawm]	blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]	masculine singular noun with the definite article	Strong's #1818 BDB #196
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678

All of the BDB meanings for the Qal stem of nâthan are as follows: 1) to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.

## Leviticus 4:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
qerîym (קִרְיִם) [pronounced <i>keh-REEM</i> ]	<i>horns; flashes of lightning, rays of light</i>	masculine plural construct	Strong's #7161 BDB #901
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
’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
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
’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
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
’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:** He has placed [lit., given] some of the blood onto the horns of the altar, which [is] before Y<sup>e</sup>howah, Who [is] in the Tent of Meeting.

Some of the blood is to be poured out onto the horns of the altar. This is done, because **all things are cleansed by blood** (Hebrews 9:22a).

Leviticus 4:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; sometimes 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
kôl (כָּל) [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
In Leviticus 4:18 this is translated <i>the rest of</i> .			
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
shâphak <sup>e</sup> (שָׁפַךְ) [pronounced <i>shaw-FAHK<sup>e</sup></i> ]	<i>to pour, to pour out, to shed; to heap up [on a mound]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8210 BDB #1049
’el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
yeçôwd (יְסֻד) [pronounced <i>yehs-OHD</i> ]	<i>foundation, base; bottom</i>	feminine singular construct	Strong's #3247 BDB #414
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
’ôlâh (עֹלָה) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
’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
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

## Leviticus 4:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

This is the latter portion of v. 7b.

**Translation:** He will pour out the rest of the blood at the base of the altar of burnt offering, which [is at] the opening of the Tent of Meeting.

The blood which remains would then be poured out at the base of the altar of burnt offering.

The blood of animals represents the blood of Jesus. The blood of Jesus is a reference to His spiritual death on the cross (Jesus did not bleed to death on the cross; in fact, there was limited bleeding in His case).

Leviticus 4:18 He has placed [lit., *given*] some of the blood onto the horns of the altar, which [is] before Y<sup>e</sup>howah, Who [is] in the Tent of Meeting. He will pour out the rest of the blood at the base of the altar of burnt offering, which [is at] the opening of the Tent of Meeting. (Kukis mostly literal translation)

I was hard-pressed to come up for an answer to this question. I checked a number of different sites and was disappointed with most that I read. What we read below is reasonable, but I don't think that it quite explains it.

### What Does the Horn Represent in Scripture (by Lan Dough)

In Daniel 7:7 and 7:24, the ten horns of Daniel's fourth beast represent ten kings. "All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted" Psalm 75:10. In other words, the righteous will prevail, no matter how strong the wicked seem to be. In Jeremiah 48:25, "Moab's horn is cut off" means that the strength of Moab is gone. The four horns in Zechariah 1:18–19 represent the powerful nations that attacked and scattered Israel.

Animal horns were also used as receptacles for oil (1 Samuel 16:1) or as a shofar trumpet (Joshua 6:5). The prayer in Psalm 92:10 contains both a reference to oil and a figurative use of a horn: "But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil"

"And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation." 1 Samuel 2:1, indicating the strength that will come from her having a child. In Luke 1:69, Zechariah praises God "And hath raised up an horn of salvation for us in the house of his servant David;" In this case, the "horn of salvation" is a reference to Jesus the Christ, the powerful deliverer and king who was soon to be born.

## What Does the Horn Represent in Scripture (by Lan Dough)

Another significant instance of the word horn in the Old Testament is in reference to the protrusion at each corner of the altar (Exodus 27:2). In worship, the horns of the altar were dabbled with blood to purify them and make atonement for sin (Leviticus 8:15; 4:6). The horns of the altar speak of the power of God's salvation. That part of the altar also became a place of refuge and sanctuary for a fugitive (1 Kings 1:50).

We often see the horn in Scripture as a symbol of salvation. "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Psalm 18:2

In the New Testament, Jesus is the horn of salvation (Luke 1:68–69). A title applied to God the Father is also applied to Jesus; they are both called "the horn of salvation." The very name Jesus means "The Lord Is Salvation." The salvation Jesus offers is strong, triumphant, and powerful. Just like the horns on the altar offered refuge and atonement, Jesus offers clemency and cleansing through His death on the cross. It is to say, however strong our spiritual foe, the horn of our salvation is stronger still.



I feel that this is related to the power and protection that the horn provides the animal. Perhaps at some point this will come to me.

From <https://www.quora.com/What-does-the-horn-represent-in-the-Bible> accessed February 21, 2024. The graphic comes from the same place.

See <https://hoshanarabbah.org/blog/2016/02/17/four-horns-of-the-altar/> for further reference.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Leviticus 4:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; sometimes 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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<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 <i>KHAY-le<sup>b</sup>v</i> ]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2459 BDB #316



## Leviticus 4:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rûwm (רור) [pronounced room]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7311 BDB #926
min (מן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4480 BDB #577

**Translation:** He will also take up the fat from it...

The fat will then be taken from the bull.

## Leviticus 4:19b

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

With the locative hê, this means *towards the altar, near the altar, upon the altar*.

**Translation:** ...and cause it to be burned upon the altar.

The blood is poured out at the base of the altar and the fat of the bull is burned on the altar.

Leviticus 4:19 He will also take up the fat from it and cause it to be burned upon the altar. (Kukis mostly literal translation)

And since this term occurs so many times, at some time, we may need to evaluate what it means.

Leviticus 4:16–19 The anointed priest will bring blood from the bull to the Tent of Meeting. The priest will dip his finger into the blood and sprinkle [it] seven times before Y<sup>e</sup>howah at the veil. He has placed [lit., *given*] some of the blood onto the horns of the altar, which [is] before Y<sup>e</sup>howah, Who [is] in the Tent of Meeting. He will pour out the rest of the blood at the base of the altar of burnt offering, which [is at] the opening of the Tent of Meeting. He will also take up the fat from it and cause it to be burned upon the altar. (Kukis mostly literal translation)

Leviticus 4:16–19 The anointed priest—the High Priest—will take the blood of the bull into the courtyard before the Tent of Meeting. He will dip his finger into the blood and sprinkle this blood 7 times before Jehovah, Who is in the Tent of Meeting. A portion of the blood will be placed onto the horns of the altar, which is before Jehovah

at the opening of the Tent of Meeting. The priest will then pour out the rest of the blood at the base of the altar of burnt offering, which is in front of the opening of the Tent of Meeting. He will also offer up the fat from the bull on the altar. (Kukis paraphrase)

A number of translations placed vv. 19–20 in the same sentence, so I will preserve that where it happened.

And he has done to the bull as which he did to a bull of the sin offering, so he will do to him. And has covered over upon them the priest. And he has been forgiven to them. And he has brought out the bull unto from an outside to the camp. And he has burned him as which he burned the bull the first; a sin offering of the assembly he.

Leviticus  
4:20–21

The priest [lit., *he*] will do to the bull; as he did to the bull of the sin offering, so he will do to this bull [lit., *it, him*]. The priest will make atonement for them so that their sin [lit., *it, he*] has been forgiven them. He will then bring the bull out to the outskirts of the camp. [There] he will burn it as he burned the first bull. It [is] a sin offering for the people [lit., *the assembly*].

The priest will do to this bull as he had done to the bull of the sin offering. By this, the priest has made atonement for them and their sin has been forgiven them. He will then bring the bull out to the outskirts of camp. There he will burn it just like he burned the first bull. It will be a sin offering for the people.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And he has done to the bull as which he did to a bull of the sin offering, so he will do to him. And has covered over upon them the priest. And he has been forgiven to them. And he has brought out the bull unto from an outside to the camp. And he has burned him as which he burned the bull the first; a sin offering of the assembly he.
Dead Sea Scrolls	.
Targum (Onkelos)	He shall do to the bullock [the same] as he did to the sin-offering bullock, so he shall do to it. The kohein will atone for them and they will be pardoned. He shall take the bullock outside, beyond the encampment, and burn it in the same manner as he burned the first bullock; it is a communal sin-offering.
Targum (Pseudo-Jonathan)	And he shall do with the bullock as he did with the bullock for the sin of the high priest, so shall he do with him. And the priest shall atone for them, and it shall be forgiven them. And the bullock shall be carried forth without the camp and be burned, as the former bullock of the high priest was burned, that through it the sin of Israel may be forgiven. It is a sin offering for the congregation.
Douay-Rheims 1899 (Amer.)	Doing so with this calf, as he did also with that before. And the priest praying for them, the Lord will be merciful unto them. But the calf itself he shall carry forth without the camp, and shall burn it as he did the former calf: because it is for the sin of the multitude.
Aramaic ESV of Peshitta	Thus shall he do with the bull; as he did with the bull of the sin offering, so shall he do with this; and the priest shall make atonement for them, and they shall be forgiven. He shall carry forth the bull outside the camp, and burn it as he burned the first bull. It is the sin offering for the assembly.
Lamsa's Peshitta (Syriac)	What he did with the bull of sin, so he shall do with it, and the Priest shall make atonement for them and it shall be forgiven to them. And he shall take the bull outside of the camp and he shall burn it as when he burned the first bull; it is the sin of the assembly.

Samaritan Pentateuch	And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it [is] a sin offering for the congregation.
Updated Brenton (Greek)	And he shall do to the calf as he did to the calf of the sin-offering, so shall it be done; and the priest shall make atonement for them, and the trespass shall be forgiven them. And they shall carry forth the calf whole outside the camp, and they shall burn the calf as they burned the former calf: it is the sin-offering of the congregation.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Let him do with the ox as he did with the ox of the sin-offering; and the priest will take away their sin and they will have forgiveness. Then let the ox be taken away outside the tent-circle, that it may be burned as the other ox was burned; it is the sin-offering for all the people.
Easy English	He will do with this bull what he did with the bull for the sin offering. This is how the priest will atone for the sins of the people. God will forgive them when the priest does this. The priest will take the dead animal outside the camp. He will put it on the ashes from the altar fire. He will burn the animal as he did the first bull. This is the sin offering for all the people.
Easy-to-Read Version–2008	The priest must offer these parts just like he offered the bull of the sin offering. [33] In this way, the priest will make the people pure. [34] And God will forgive the people of Israel. The priest must carry this bull outside the camp and burn it, just like he burned the other bull. This is the sin offering for the whole community.
Good News Bible (TEV)	He shall do the same thing with this bull as he does with the bull for the sin offering, and in this way he shall make the sacrifice for the people's sin, and they will be forgiven. Then he shall take the bull outside the camp and burn it, just as he burns the bull offered for his own sin. This is an offering to take away the sin of the community.
<i>The Message</i>	He will follow the same procedure with this bull as with the bull for the Absolution-Offering. The priest makes atonement for them and they are forgiven. They then will take the bull outside the camp and burn it just as they burned the first bull. It's the Absolution-Offering for the congregation.
NIRV	He must do the same thing with that bull as he did with the bull for the sin offering. When he does, he will pay for the sin of the community. And they will be forgiven. Then he must take the bull outside the camp. He must burn it just as he burned the first bull. It is the sin offering for the whole community.

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

Casual English Bible	He should do to the bull exactly what is done when a priest sins. This is how the priest will atone for the nation's sins and keep the people on good terms with God. Take whatever is left of the bull outside the camp and burn it, just as you do in a sacrifice when a priest sins. This is the sin offering for the community.
Contemporary English V.	Finally, he will burn its remains outside the camp, just as he did with the other bull. By this sacrifice the sin of the whole nation will be forgiven.
The Living Bible	He shall follow the same procedure as for a sin offering; in this way the priest shall make atonement for the nation, and everyone will be forgiven. The priest shall then cart the young bull outside the camp and burn it there, just as though it were a sin offering for an individual, only this time it is a sin offering for the entire nation.
New Berkeley Version	.

New Life Version	He will do the same with the bull as he did with the bull of the sin gift. So the religious leader will pay for their sins. And they will be forgiven. Then he will bring the bull away from the tents and burn it as he burned the first bull. It is the sin gift for all the people.
New Living Translation	Then the priest must remove all the animal's fat and burn it on the altar, just as he does with the bull offered as a sin offering for the high priest. Through this process, the priest will purify the people, making them right with the Lord,[c] and they will be forgiven. Then the priest must take what is left of the bull and carry it outside the camp and burn it there, just as is done with the sin offering for the high priest. This offering is for the sin of the entire congregation of Israel. V. 19 is included for context.
Unfolding Bible Simplified	He must do with this bull the same things that he did with the bull that was an offering for his own sins, and they will be forgiven. Then the priest must take the other parts of the bull outside the camp and burn them, like he does when he himself has sinned. That will be the offering for the sin that all the people have committed, and they will be forgiven.

### Partially literal and partially paraphrased translations:

American English Bible	He must cut off all its fat and offer it on the Altar, dealing with it in the same way as he does with the calf of the sin offering. That's how the Priests must pay for their sins, and then their mistakes will be forgiven. After that, they must take the rest of the calf outside of the camp and burn it in the same way as the other calf. This is the sin offering for the [entire] gathering. A portion of v. 19 is included for context. The <b>footnote</b> for <i>gathering</i> has been placed in the <b>Addendum</b> .
Beck's American Translation	.
Common English Bible	He will do the same with this bull as he did with the other bull for the purification offering; that is exactly what he must do. In this way, the priest will make reconciliation for them, and they will be forgiven. Then the priest will take the bull outside the camp and burn it, just as the first bull was burned. It is the purification offering for the assembly.
New Advent (Knox) Bible	He will separate the fat and burn it on the altar, treating it like the bullock aforementioned; and at the priest's intercession, the Lord will have mercy. The bullock itself he will take away from the camp, as before; and so amends will be made for the general transgression. V. 19 is included for context.
Translation for Translators	He must do with this bull the same things that he did with the bull that was an offering for his own sins, and they will be forgiven {Yahweh will forgive them}. Then the priest must take <i>the other parts of</i> the bull outside the camp and burn them, like he does when he himself has sinned. That will be the offering for the sin that all the people have committed, and they will be forgiven.

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

Revised Ferrar-Fenton Bible	He shall then remove the whole of the fat from it, and offer it on the altar; and do with the ox as he does with the ox for a sin-offering, he shall do the same. Thus the priest shall expiate for him, and forgive him. "Next, he shall cause the ox to be brought outside of the camp and burn it, as he burnt the former ox. It is a Public offering. V. 19 is included for context.
International Standard V	"He is to do to the bull what he did to the bull for sin offering. He is to do it this way so that the priest will make atonement for them and they will be forgiven. Then he

Unfolding Bible Literal Text Urim-Thummim Version	is to bring the rest of the bull outside the camp and burn it just as he had burned the first bull. This is the sin offering for the congregation.”
Wikipedia Bible Project	He will do with the bull as he did with the bull for a Sin-Offering, so he will do with this one also, and the priest will make Propitiatory- Covering for them and they will receive forgiveness. Then he will carry out the bull outside the camp and burn it as he burned the first bull. This is a Sin-Offering for the nation. And he did to the bull as he does to the sinstuff bull, thus he will do to it. And the priest atoned over them, and it will be forgiven of them. And he will remove the bull to outside the camp, and he burned it as he burned the earlier bull. It is the sinstuff of the crowd.

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

New American Bible (2011)	He shall remove all of its fat and burn it on the altar, doing with this bull just as he did with the other bull of the purification offering; he will do the same thing. Thus the priest shall make atonement <sup>f</sup> on their behalf, that they may be forgiven. This bull shall also be brought outside the camp and burned, <sup>g</sup> just as the first bull. It is a purification offering for the assembly. V. 19 is included for context. f. [4:20] Lv 1:4. g. [4:21] Lv 6:23.
The Catholic Bible	He shall perform the same ceremony with this young bull as with the offering of a sin offering: all done the same way. The priest shall make atonement for them, and they will be forgiven. <sup>[d]</sup> Then he shall carry the young bull outside the camp and burn it as he burned the first young bull. It is a sin offering for the assembly. [d] <i>Will be forgiven</i> : this phrase, emphasizing God’s forgiveness, is repeated numerous times in this section and reinforces the repeated assurance of God’s mercy needed by all God’s children throughout the ages.
Revised English Bible–1989	He is to deal with this bull as he deals with the bull of the purification-offering; in this way the priest makes expiation for the people's guilt and they are forgiven. He is then to have the bull taken outside the camp to be burnt as the other bull was burnt. This is a purification-offering for the assembly.

### Jewish/Hebrew Names Bibles:

Kaplan Translation	He shall then separate out all of its fat, and burn it on the altar, doing with this bull exactly as he did with the bull sacrificed as a sin offering [for the anointed priest].* The priest shall thus make atonement for [the community] so that they will be forgiven. He shall remove the bull to a place outside the camp, and burn it just as he burned the first bull. This is the sin offering for the [entire] congregation. V. 19 is included for context.
The Scriptures–2009	‘And he shall do with the bull as he did with the bull as a sin offering – so shall he do it. And the priest shall make atonement for them, and it shall be forgiven them. ‘And he shall bring the bull outside the camp, and burn it as he burned the first bull. It is a sin offering for the assembly.
Tree of Life Version	He is also to do with the bull just as he did with the bull of the sin offering—he must do the same with it. So the kohen should make atonement for them—and they will be forgiven. Then he is to carry the bull outside the camp and burn it as he burned the first bull. It is the sin offering for the community.

### Weird English, Old English, Anachronistic English Translations:



Alpha & Omega Bible	AND HE SHALL DO TO THE CALF AS HE DID TO THE CALF OF THE SIN-OFFERING, SO SHALL IT BE DONE; AND THE PRIEST SHALL MAKE ATONEMENT FOR THEM, AND THE TRESPASS SHALL BE FORGIVEN THEM. AND THEY SHALL CARRY FORTH THE CALF WHOLE OUTSIDE THE CAMP, AND THEY SHALL BURN THE CALF AS THEY BURNT THE FORMER CALF: IT IS THE SIN-OFFERING OF THE CONGREGATION.
Awful Scroll Bible	He is to have done with the young bull, as he is to have done to the young bull, for the miss of the mark, even was he to effect it. The priest is to have made a covering over, and it is to have been forgiven of them. He is to have brought out the young bull without the camp, and is to have burned it, as he is to have burned the first young bull, for the misses of the mark of the assembly.
Concordant Literal Version	So he will do to the young bull just as he did to the young bull of the sin offering; thus shall he do to it. The priest will make a propitiatory shelter over them, and it will be pardoned them. Then he will bring forth the young bull outside the camp and burn it just as he burned the former young bull. It is the sin offering for the assembly.
exeGesés companion Bible	...and he works the bullock: as he worked the bullock for the sin, thus he works this: and the priest kapars/atones for them and they are forgiven: and he carries the bullock outside the camp and burns him as he burned the first bullock: - the sin of the congregation.
Orthodox Jewish Bible	And he shall do with the young bull as he did with the young bull for a chattat (sin offering), so shall he do with this; and the kohen shall make kapparah for them, and it shall be forgiven them. And he shall carry forth the young bull outside the machaneh, and burn him as he burned the first young bull; it is a chattat (sin offering) for the Kahal..
Rotherham's <i>Emphasized B.</i>	And he shall do to the bullock, <as he did to the [first] sin-bearing' bullock>   so   shall he do with this,-and the priest shall put a propitiatory-covering over them? and it shall be forgiven them. And he shall take forth the bullock unto the outside of the camp, and burn it up? just as he burned up the first bullock,- <the sin-bearer of the convocation> it is'.

### Expanded/Embellished Bibles:

The Expanded Bible	He must remove all the fat from the animal and ·burn it [ <sup>L</sup> turn it into smoke] on the altar; he will do the same thing with this bull that he did with the first bull of the ·sin [or purification] offering [4:3]. In this way the priest ·removes the sins of the people so they will belong to the Lord and [ <sup>L</sup> atones for them and they will] be forgiven. Then the priest must carry the bull outside the camp and burn it, just as he did with the first bull. This is the ·sin [or purification] offering [4:3] for the whole ·community [assembly; crowd]. V. 19 is included for context.
Kretzmann's Commentary	And he shall do with the bullock as he did with the bullock for a sin-offering, that offered by the high priest, so shall he do with this; and the priest shall make an atonement For them, and it shall be forgiven them. And he shall carry forth the bullock without the camp and burn him as he burned the first bullock, it is a sin-offering for the congregation, The high priest here acted as the mediator of the people, and the meaning of the entire ceremony was this, that the sin was covered, put out of sight, not, of course, as if the wrong could be undone, but that God had so hidden it as to have the sinner stand in His presence without fault. The sin-offering, in this case especially, was a symbol of the perfect

sacrifice of Jesus Christ, as He gave Himself for the sins of the whole world, and of the atonement which He gained by it. At the same time we Christians must not lose sight of the fact that, if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, Hebrews 10:26.

Lexham English Bible

He shall do [Or "And he shall do"] to the bull just as [Literally "as that"] he did to the sin offering's bull, so he must do to it. The priest [Or "And the priest"] shall make atonement for them, and they will be forgiven. [Literally "it shall be forgiven to them"] He shall bring [Or "And he shall bring out"] the rest of [Indicated by the context] the bull outside the camp, [Literally "to from an outside place of the camp"] and he shall burn it just as [Literally "as that"] he burned the first bull; it is the sin offering for the assembly.

Syndein/Thieme

"And he shall do with the bull as he did with the bull for a sin offering, so shall he do with this. And the priest shall make an atonement for them, and has received forgiveness/pardoning {calash} for them {the unknown sins} {calach - Niphal/passive and perfect tense - the future is so certain that it is considered already complete - all sins before or after the cross were judged on the cross and forgiveness was given by God - the action is complete}."

"And he shall carry forth the bull without the camp, and burn him as he burned the first bull. It is a sin offering for the congregation."

The Voice

**Eternal One:** He is to do the same thing with this bull that he did with the bull of the purification offering for sin. This is how the priest will cover the sin of the community of Israel, and the entire community will be forgiven. Then the priest must carry the rest of the bull's body outside the camp and burn it in the same manner that he burned the first *purification-offering* bull. This is the purification offering for sin when the entire community is involved.

### Bible Translations with Many Footnotes:

The Complete Tanach

He shall do to the bull just as he did to the bull of the sin offering thus he shall do to it. Thus the kohen shall make atonement for them [the community], and they will be forgiven.

**He shall do to the bull:** i.e., with this bull,

**just as he did to the bull [sacrificed] as a sin-offering:** i.e., just as is delineated in the case of the bull of the anointed kohen. [Thus,] included [in the procedures of sacrificing this bull, is the burning of] the diaphragm and the two kidneys, which are specified there and are not specified here (Zev. 41a). [Now, since Scripture relies on the anointed kohen's sin-offering to teach us the service of sacrificing this bull, why does it specify the procedure involving the sprinkling of the blood, which amounts to a repetition?] The repetition of [details of] the service procedures [involving the sprinkling of blood] comes to teach us that if [even] one application of blood is missing [in the service, the offering is] invalid. — [Torath Kohanim 4:252] [But surely we would know this, without Scripture having to tell us. Why should we think that one missing application of blood would still result in a valid offering?] Since we find regarding the applications [of blood] upon the outer altar, that if the kohen made [only] one application, he nevertheless effected atonement, thus, Scripture needs to tell us here, that [in the case of this bull, where the blood was sprinkled inside the Sanctuary,] that [the omission of even] one application [of blood] affects [the validity of the offering].

And he shall take the bull outside the camp and burn it, just as he burned the first bull. It is a sin offering for the congregation.

NET Bible®

He must do with the rest of the bull just as he did with the bull of the sin offering; this is what he must do with it.<sup>39</sup> So the priest will make atonement<sup>40</sup> on their behalf and they will be forgiven.<sup>41</sup> He<sup>42</sup> must bring the rest of the bull outside the camp<sup>43</sup> and burn it just as he burned the first bull – it is the sin offering of the assembly.

<sup>39sn</sup> Cf. Lev 4:11-12 above for the disposition of "the [rest of] the bull."

<sup>40sn</sup> The focus of sin offering "atonement" was purging impurities from the tabernacle (see the note on Lev 1:4).

<sup>41tn</sup> Heb “there shall be forgiveness to them” or “it shall be forgiven to them.”

<sup>42sn</sup> See the note on the word “slaughter” in v. 15.

<sup>tn</sup> Heb “and he shall slaughter.” The singular verb seems to refer to an individual who represents the whole congregation, perhaps one of the elders referred to at the beginning of the verse, or the officiating priest (cf. v. 21). The LXX and Syriac make the verb plural, referring to “the elders of the congregation.”

<sup>43tn</sup> Heb “And he shall bring out the bull to from outside to the camp.”

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

Context Group Version	Thus he shall do with the bull; as he did with the bull of the purification-offering, so he shall do with this; and the priest shall make atonement for them, and they shall be forgiven. And he shall carry out the bull outside the camp, and burn it as he burned the first bull: it is the purification-offering for the assembly.
Literal Standard Version	And he has done to the bullock as he has done to the bullock of the sin-offering, so he does to it; and the priest has made atonement for them, and it has been forgiven them; and he has brought out the bullock to the outside of the camp, and has burned it as he has burned the first bullock; it [is] a sin-offering of the assembly.
Modern Literal Version 2020	And he will do with the bull, as he did with the bull of the sin-offering, so he will do with this. And the priest will make atonement for them and they will be forgiven. And he will carry forth the bull outside the camp and burn it as he burned the first bull. It is the sin-offering for the assembly.
Revised Mechanical Trans.	...and he will do to the bull just as he did to the bull of the failure, so he will do to him, and the administrator will make a covering upon them and he will be forgiven for them, and he will bring out the bull to the outside of the camp, and he will cremate him just as he cremated the first bull, he is the failure of the assembly...
Young's Updated LT	“And he has done to the bullock as he has done to the bullock of the sin-offering, so he does to it; and the priest has made atonement for them, and it has been forgiven them; and he has brought out the bullock unto the outside of the camp, and has burned it as he has burned the first bullock; it is a sin-offering of the assembly.

**The gist of this passage:** This bull will be dealt with as the previous bull. It will be taken outside of the camp and burned up.

20-21

### Leviticus 4:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par (פָּר) [pronounced <i>pahr</i> ]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun with the definite article	Strong's #6499 BDB #830

## Leviticus 4:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
'āsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular construct	Strong's #6499 BDB #830
chattā'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
'āsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** The priest [lit., *he*] will do to the bull; as he did to the bull of the sin offering, so he will do to this bull [lit., *it, him*].

In the previous section, there is a more detailed expression of what was to be done to the bull of the sin offering. Since God just described this to Moses, He says, “And deal with this bull in the same way.”

The things done to the bull of the sin offering are described in the previous section, Leviticus 4:8–12 *And all the fat of the bull of the sin offering he shall remove from it, 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 at the loins and the long lobe of the liver that he shall remove with the kidneys (just as these are taken from the ox of the sacrifice of the peace offerings); and the priest shall burn them on the altar of burnt offering. But the skin of the bull and all its flesh, with its head, its legs, its entrails, and its dung—all the rest of the bull—he shall carry outside the camp to a clean place, to the ash heap, and shall burn it up on a fire of wood. On the ash heap it shall be burned up.* (ESV)

## Leviticus 4:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i> ]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #3722 BDB #497
ʿal (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5921 BDB #752
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

**Translation:** *The priest will make atonement for them...*

This was a congregation-wide sin. I have already given some contemporary examples of this. For the ancient Hebrews, so often this was them chasing after other gods. Whether that would be considered an unknown sin or not might depend upon the culture of that time.

The verb for *atonement* is found 4x in this chapter. It is kâphar (כָּפַר) [pronounced *kaw-FAHR*] and it means, *to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness*. Strong's #3722 BDB #497.

## Leviticus 4:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâlach (סָלַח) [pronounced <i>saw-LAHKH</i> ]	<i>to be forgiven, to be pardoned; being overlook, not held responsible for, not holding to</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #5545 BDB #699
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** *...so that their sin [lit., it, he] has been forgiven them.*

The actions of the priest by offering this sacrifice allows for the entire congregation of Israel to be saved.

The parallels are stunning. First of all, Israel is considered to elect race; those who are save are the **elect**. All Israel is pictured here as having sinned; all of the human race has sinned against God. The priest represents the



Lord Jesus Christ; the sacrificed bull represents the Lord offering Himself for our sins. As a result, all those who have believed on Him are saved.

Leviticus 4:20 *The priest [lit., he] will do to the bull; as he did to the bull of the sin offering, so he will do to this bull [lit., it, him]. The priest will make atonement for them so that their sin [lit., it, he] has been forgiven them.* (Kukis mostly literal translation)

Literally, we have the *bull of the sin* here and it is possible that we can continue to translate chatâ'ch as *sin, transgression, offense* rather than as *sin offering*.

Dr. Robert Dean, Jr.: *The Hebrew word for atonement is kaphar. For a long time scholars thought that kaphar had the idea of covering and it was almost always thought of as a picture of the atoning work of Christ, phase one justification, the payment for sin. What is interesting is that in a number of passages in the LXX it is translated with the Greek word katharizo [kaqarizw] which means to be cleansed, not covered. A lot of recent scholarship based on recent discoveries of other manuscripts find that kaphar is more closely related to cleansing. In this passage, when the translators of the LXX translated kaphar into Greek they translated it hilaskomai [i(laskomai] which is the word for mercy seat. And it is a word for propitiation. So these ideas are all interconnected. What we see here is the same imagery as we have when we confess our sins. The framework for confession is that we are going back to the cross where God's justice was satisfied, and that is why in 1 John 1:7 it says the blood of Christ is continuously cleansing us from all sin. It is not that we are continuously, experientially cleansed but that the blood of Christ is sufficient to cover all sin, and experientially we have to admit or acknowledge our sins for forgiveness to take place in time.*

Dean continues: *So all the way through Leviticus four and five there is example after example where there is a sacrifice, the priest makes atonement, and it is connected to forgiveness. So the idea here of atonement is closer to the idea of propitiation, and that relates to forgiveness because the reason God can forgive us is because His justice and righteousness are satisfied. Cf. Numbers 15:26, 28. It is the same idea as Daniel 9:19 where Daniel calls upon God to forgive their nation.*<sup>21</sup>

There are more things on Leviticus 4 at that Dean link.

Leviticus 4:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
par (פָּר) [pronounced pahr]	bull, [especially a] young bull, steer	masculine singular noun with the definite article	Strong's #6499 BDB #830

<sup>21</sup> From [deanbible.org](http://deanbible.org); accessed March 18, 2018.

## Leviticus 4:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
Do these words of a meaning together?			
chûts (חוּץ) (חָוָה) [pronounced khoots]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> .			
lâmed (לִּ) [pronounced lʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334
This is almost identical to v. 12a.			

**Translation:** He will then bring the bull out to the outskirts of the camp.

The body of the bull is prepared as previously described; and it is brought to the outskirts of the camp. Again, this is parallel to the previous section.

## Leviticus 4:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8313 BDB #976
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
kaph or k <sup>e</sup> (כּ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

## Leviticus 4:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כַּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8313 BDB #976
ʾêth (אֶת) [pronounced ayth]	generally untranslated; sometimes 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
par (פָּר) [pronounced pahṛ]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun with the definite article	Strong's #6499 BDB #830
rîshônâh (רִשׁוֹנָה) [pronounced ree-show- NAW]	<i>first [in time, in degree], chief, former [in time], past, ancestors, former things; foremost; beginning</i>	feminine singular adjective/noun with the definite article	Strong's #7223 BDB #911

**Translation:** [There] he will burn it as he burned the first bull.

The bull will be burned up outside of the camp.

## Leviticus 4:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chattâ'th (חַטָּאת) [pronounced khat- TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular construct	Strong's #2403 BDB #308
qâhâl (קָהָל) [pronounced kaw-HAWL]	<i>an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular noun with the definite article	Strong's #6951 BDB #874
hûw' (הוּא) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

**Translation:** It [is] a sin offering for the people [lit., the assembly].

The bull will stand as a sin offering for all of the people.

Leviticus 4:21 He will then bring the bull out to the outskirts of the camp. [There] he will burn it as he burned the first bull. It [is] a sin offering for the people [lit., the assembly]. (Kukis mostly literal translation)

With a corrected translation, the meaning becomes more clear. The sin is closely identified with the bull and the bull is removed from the camp and judged, just as Jesus Christ hung between heaven and hell, away from the camp of Israel, and died for our sins. Also, God has removed our sin from us. **The next day he saw Jesus coming to him and he said, "Behold, the Lamb of God who takes away the sin of the world!"** (John 1:29). **And you know that He was revealed in order to take away sins and in Him there is no sin** (1John 3:5). **"Your iniquity is taken away and your sin is forgiven."** (Isa. 6:7b). **As far as the east is from the west, so far has He removed our transgressions from us** (Psalm 103:12).

Again, we have this careful mixture of actuality and analogy is continued. If the entire congregation of Israel commits sin (which, obviously, they have to as individuals, being human), then one anointed priest makes an offering for all of Israel. As you have read, we do not have a plurality of priests in this function. One priest offers the sacrifice and that priest goes through all the rituals to atone for the sin on behalf of the entire congregation. Now, although it is possible for all of Israel to commit a sin (such as the demanding that Saul be their king), this is a pretty rare situation. Still, a ceremony which covers this sin is put together for us, because what it represents is much more important than the actual ceremony itself.

Leviticus 4:20–21 **The priest [lit., he] will do to the bull; as he did to the bull of the sin offering, so he will do to this bull [lit., it, him]. The priest will make atonement for them so that their sin [lit., it, he] has been forgiven them. He will then bring the bull out to the outskirts of the camp. [There] he will burn it as he burned the first bull. It [is] a sin offering for the people [lit., the assembly].** (Kukis mostly literal translation)

Leviticus 4:20–21 **The priest will do to this bull as he had done to the bull of the sin offering. By this, the priest has made atonement for them and their sin has been forgiven them. He will then bring the bull out to the outskirts of camp. There he will burn it just like he burned the first bull. It will be a sin offering for the people.** (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Sin Offerings for Civil Leaders

**When a leader has sinned who makes one from any of prohibitions of Y<sup>e</sup>howah his Elohim, that [which] should not be done in sin, and he was guilty. Or is made known unto him his sin which he had sinned. And he has brought near his qorban, a goat of the female goats, male [and] complete. And he has placed his hand upon a head of the goat and he has slaughtered him in a place where he has slaughtered the burnt offering to faces of Y<sup>e</sup>howah. A sin-offering he [is].**

Leviticus  
4:22–24

**When a leader has sinned—he [lit., who] does any one of the prohibitions of Y<sup>e</sup>howah his Elohim—which sin should not be done, yet [lit., and], he is guilty. Or [perhaps], a sin which he sinned is made known to him. He will bring near [to God] his qorban, a goat of the female goats, a male without blemish. He will place his hand on the head of the goat and slaughter it in a place where burnt offerings are slaughtered before Y<sup>e</sup>howah. It [will be] his sin-offering.**

**When a leader of Israel has sinned, this is how it will be handled. Let's say that he unknowingly violates one of the prohibitions laid out by Jehovah, nevertheless, he is guilty of that violation. He will bring near for sacrifice a goat—a male, unblemished goat—as his oblation. He will take it to where burnt offerings are offered to Jehovah. He will place his hand on the head of the goat and slaughter it as his sin-offering.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	When a leader has sinned who makes one from any of prohibitions of Y <sup>e</sup> howah his Elohim, that [which] should not be done in sin, and he was guilty. Or is made known unto him his sin which he had sinned. And he has brought near his qorban, a goat of the female goats, male [and] complete. And he has placed his hand upon a head of the goat and he has slaughtered him in a place where he has slaughtered the burnt offering to faces of Y <sup>e</sup> howah. A sin-offering he [is].
Dead Sea Scrolls Targum (Onkelos)	. If a leader sins, [who] transgresses one of the commandments of Adonoy, his God, that should [is] not [fitting to] be done, [if he transgressed] unwittingly and incurs guilt. Or, [if his sin] becomes known to him—[that] which he committed. He shall bring as his offering an unblemished, male goat. He shall lay his hand on the goats head and slaughter it in the place where the burnt-offering is slaughtered, before Adonoy; it is a sin-offering.
Targum (Pseudo-Jonathan)	At what time the ruler of his people shall have sinned, and done against any of the commandments of the Lord his God that which ought not to have been done, and he hath sinned through ignorance; if his sin that he hath sinned be made known to him, he shall bring for his oblation a kid of the goats, a male, unblemished; and he shall lay his right band firmly upon the head of the goat, and the slayer shall kill him at the place of the sacrifice of the burnt offering before the Lord. It is a sin offering.
Douay-Rheims 1899 (Amer.)	If a prince shall sin, and through ignorance do any one of the things that the law of the Lord forbiddeth, And afterwards shall come to know his sin: he shall offer a buck goat without blemish, a sacrifice to the Lord. And he shall put his hand upon the head thereof: and when he hath immolated it in the place where the holocaust is wont to be slain before the Lord, because it is for sin,...
Aramaic ESV of Peshitta	""When a ruler sins, and unwittingly does any one of all the things which Mar-Yah his God has commanded not to be done, and is guilty; if his sin, in which he has sinned, is made known to him, he shall bring as his offering a goat, a male without blemish. He shall lay his hand on the head of the goat, and kill it in the place where they kill the burnt offering before Mar-Yah. It is a sin offering.
Lamsa's Peshitta (Syriac)	And if a Ruler will sin and will do one of all of the commandments of LORD JEHOVAH his God, those that are not done, in error, and he will be guilty; If the sin is known to him in which he sinned, he may bring his offering, a male kid of goats without blemish: And he shall lay his hand on the head of the kid and shall slaughter him in the place of slaughter for a burnt offering before LORD JEHOVAH; it is sin.
Samaritan Pentateuch	When a ruler hath sinned, and done [somewhat] through ignorance [against] any of the commandments of the LORD his God [concerning things] which should not be done, and is guilty; Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it [is] a sin offering.
Updated Brenton (Greek)	And if a ruler should sin, and break one of all the commands of the Lord his God, <i>doing that</i> which ought not to be done, unwillingly, and shall sin and trespass, and his trespass in which he has sinned be known to him, then shall he offer for his gift a kid of the goats, a male without blemish. And he shall lay his hand on the head of the kid, and they shall kill it in the place were they kill the <i>victims for</i> whole burnt offerings before the Lord; it is a sin-offering.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	If a ruler does wrong, and in error does any of the things which, by the order of the Lord his God, are not to be done, causing sin to come on him; When the sin which
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he has done is made clear to him, let him give for his offering a goat, a male without any mark. And he is to put his hand on the head of the goat and put it to death in the place where they put to death the burned offering before the Lord: it is a sin-offering.

Easy English

A leader might do bad things when he did not really want to do them. He has sinned if he does not obey one of the Lord's rules. People will tell him that he has done wrong things. So then he must give a male goat to God. The animal must be perfect. He must put his hand on the goat's head and then he must kill it. He must do this where they kill animals in front of the Lord for the burnt offering. It is a sin offering.

Easy-to-Read Version—2008

“A ruler might sin by accident and do one of the things the Lord his God said must not be done. The ruler will be guilty {of doing wrong}. If the ruler learns about his sin, then he must bring a male goat that has nothing wrong with it. That will be his offering. The ruler must put his hand on the goat's head and kill the goat at the place where they kill the burnt offering before the Lord. The goat is a sin offering. If it is a ruler who sins and becomes guilty of breaking one of the LORD's commands without intending to, then as soon as the sin is called to his attention, he shall bring as his offering a male goat without any defects. He shall put his hand on its head and kill it on the north side of the altar, where the animals for the burnt offerings are killed. This is an offering to take away sin.

Good News Bible (TEV)

“When a ruler sins unintentionally by straying from one of the commands of his God which must not be broken, he is guilty. When he becomes aware of the sin he has committed, he must bring a goat for his offering, a male without any defect, lay his hand on the head of the goat, and slaughter it in the place where they slaughter the Whole-Burnt-Offering in the presence of God—it's an Absolution-Offering.

*The Message*

Names of God Bible

#### **Offerings for Wrongdoing by a Leader**

“When a leader unintentionally does something wrong—even one thing that is forbidden by any of the commands of **Yahweh** his **Elohim**—**he** will be guilty. When he is told about what he has done wrong, he must bring a male goat that has no defects as his offering. He will place his hand on the goat's head and slaughter it in **Yahweh's** presence where he slaughters animals for burnt offerings. It is an offering for sin.

NIRV

“ ‘Or suppose a leader sins without meaning to. He disobeys any of the commands of the Lord his God. And suppose he realizes his guilt and his sin becomes known. Then he must bring an offering. It must be a male goat. It must not have any flaws. He must place his hand on the goat's head. He must kill it. He must do it at the place where the animals for burnt offerings are killed in the sight of the Lord. His offering is a sin offering.

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

Casual English Bible

#### **When a leader sins**

When a community leader accidentally breaks one of the LORD's laws, he's guilty even though he doesn't realize it.

If he later discovers what he did was wrong, he needs to sacrifice a healthy male goat. He should take the goat to the place where people kill animals in burnt offerings [7] to atone for sin. The animal shouldn't have anything wrong with it. This is a sin offering—serious business.

<sup>7</sup>4:24 This was the most common animal sacrifice. Worshipers burned the entire animal.

Contemporary English V.

Any tribal leader who disobeys me without meaning to is still guilty. As soon as the leader realizes what has happened, he must sacrifice a goat that has nothing wrong with it. This is a sacrifice for sin. So he will lay his hand on the animal's head, before having it killed in my presence at the north side of the bronze altar.

The Living Bible	"If one of the leaders sins without realizing it and is guilty of disobeying one of God's laws, as soon as it is called to his attention he must bring as his sacrifice a male goat without any physical defect. He shall lay his hand upon its head and kill it at the place where the burnt offerings are killed, and present it to the Lord. This is his sin offering.
New Berkeley Version New Life Version	. 'When a leader sins without meaning to, by doing any of all the things the Lord God has told us not to do, he becomes guilty. If his sin is made known to him, he will bring for his gift a male goat that is perfect. He will lay his hand on the head of the male goat, and kill it in the place where they kill the burnt gifts before the Lord. It is a sin gift.
Unfolding Bible Simplified	When one of the leaders sins without intending to sin, doing something that is forbidden in any of the commands of Yahweh his God, he will be guilty. When he realizes that he has committed a sin, he must bring as his offering a male goat that has no defects. He must lay his hands on the goat's head in the presence of Yahweh and slaughter it at the place where they slaughter the animals that will be completely burned on the altar. That will be an offering for his sin.

### Partially literal and partially paraphrased translations:

American English Bible	'And if one of the leaders should unknowingly break one of the Commandments of his God Jehovah (something he shouldn't have done in sin and error), and then he realizes that he has sinned; The gift he must offer is a perfect male kid goat. He must put his hand on the head of the kid and slaughter it where they slaughter the whole-burnt offerings before Jehovah, as a sin offering.
Beck's American Translation Common English Bible	. If a leader sins by unintentionally breaking any of the commands of the Lord his God, doing something that shouldn't be done, and becomes guilty of sin—once the sin that he committed is made known to him—he must bring as his offering a flawless male goat. He will press his hand on the goat's head. It will be slaughtered <sup>[b]</sup> at the place where an entirely burned offering would be slaughtered before the Lord. It is a purification offering. <i>[b] Or He will slaughter it ... where he would slaughter</i>
New Advent (Knox) Bible	Be it one of the rulers that has transgressed by breaking some one of the laws inadvertently, and later has recognized his fault, he must offer to the Lord a he-goat, without blemish, as his victim. V. 24 will be placed with the next passage for context.
Translation for Translators	'When one of the leaders sins without intending to sin, doing something that is forbidden in any of the commands of Yahweh his God, he will be guilty. When he realizes that he has committed a sin, he must bring as his offering a male goat that has no defects. He must lay his hands on the goat's head in the presence of Yahweh and slaughter it at the place where they slaughter {are slaughtered} the animals that will be completely burned on the altar. That will be an offering for his sin.

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

Christian Standard Bible	"When a leader [Or ruler] sins and unintentionally violates any of the commands of the Lord his God by doing what is prohibited, and incurs guilt, or someone informs him about the sin he has committed, he is to bring an unblemished male goat as his offering. He is to lay his hand on the head of the goat and slaughter it at the place where the burnt offering is slaughtered before the Lord. It is a sin offering.
Revised Ferrar-Fenton Bible	<b>Sins of Ordinary Men.</b>

"When a man sins, and breaks one of all the commandments of his EVER-LIVING GOD,—which he ought not to do—by ignorance, and has sinned: or if he is informed of his sin that he has sinned, then he shall offer as a gift a perfect ram of the goats, and lay his hand upon the head of the ram, and slay it in the place where the burnt-offerings are slain before the EVER-LIVING. It is a sin-offering.

International Standard V

### **Sin Offerings for Rulers**

"When a ruler inadvertently sins, disobeying any one of the commands of the Lord his God that should not be violated, he will be guilty. When the sin that he had committed is disclosed to him, he is to bring his offering: a male goat without defect. He is then to lay his hand on the head of the goat and slaughter it at the place where the burnt offering is slaughtered—in the Lord's presence—as a sin offering. When a prince will sin, and he did of one of the commandments of Yahweh his god which is not to be done, in error, and he is guilty, or his sin which he sinned in will be made known to him, and he brought his sacrifice a plane male goat. And he rested his head on the head of the goat, and he slaughtered it in the place which the offering will be slaughtered, before Yahweh. It is sinstuff.

Wikipedia Bible Project

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

The Heritage Bible

When a ruler sins, and has done through ignorance against one of the whole of the commandments of Jehovah his God, which should not be done, and is guilty, Jms 2;10

Or his sin, in which he has sinned, is known by his seeing, he shall bring his offering, a kid of the goats, a male without blemish,

And he shall take hold with his hand on the head of the goat, and kill it in the place where they kill the burnt offering before the face of Jehovah; it is a sin offering.

New American Bible (2011)

Should a tribal leader<sup>h</sup> do wrong inadvertently by violating any one of the prohibitions of the LORD his God, and thus be guilty, when he learns of the wrong he committed, he shall bring as his offering an unblemished male goat. He shall lay his hand on its head and it shall be slaughtered in the place where the burnt offering is slaughtered, before the LORD. It is a purification offering.

h. [4:22] Nm 10:4; 25:14.

The Catholic Bible

**For a Leader.** "When a leader has sinned, unknowingly doing any one of the things that the Lord God has commanded not to do, and he is guilty, 23 when he comes to know of the sin that he has committed, he shall bring as an offering a kid he-goat without defect. 24 He shall lay his hand on the head of the goat and slay it in the place where they slay burnt offerings before the Lord. It is a sin offering.

New Jerusalem Bible

"When a leader has sinned and inadvertently incurred guilt by doing something forbidden by the commandments of Yahweh his God (or if the sin which he has committed is drawn to his attention), he must bring a he-goat as his offering, an unblemished male. V. 24 will be placed with the next passage for context.

Revised English Bible—1989

When a leader sins by doing inadvertently what is forbidden by any of the commandments of the LORD his God, thereby incurring guilt, and the sin he has committed is made known to him, he must bring a he-goat without blemish as his offering. He must lay his hand on the goat's head and slaughter it before the LORD in the place where the whole-offering is slaughtered. It is a purification-offering.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

"When a leader sins and inadvertently does something against any of the *mitzvot* of *ADONAI* concerning things which should not be done, he is guilty. If the sin which he committed becomes known to him, he is to bring as his offering a male goat

Hebraic Roots Bible	without defect, lay his hand on the goat's head and slaughter it in the place where they slaughter the burnt offering in the presence of ADONAI ; it is a sin offering. When a ruler sins and has acted against one of all the commands of YAHWEH his Elohim, which is not to be done, through ignorance, and is guilty; or his sin which he has sinned shall be made known to him, then he shall bring his offering, a buck of the goats, a male, without blemish; and he shall lay his hand on the head of the he-goat and shall slaughter it in the place where he slaughters the burnt offering, before the face of YAHWEH; it is a sin offering.
Israeli Authorized Version	When a ruler hath sinned, and done somewhat through ignorance against any of The Commandments of YY his Elohim concerning things which should not be done, and is guilty; Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before YY : it is a sin offering.
Kaplan Translation	[14. Sin Offerings for the King] If the leader* commits a sin by inadvertently violating certain of God's prohibitory commandments, he incurs guilt . When he is made aware of the sin that he has committed, he must bring an unblemished male goat* as his sacrifice. He shall press his hands on the goat's head, and have it slaughtered as a sin offering in the same place that the burnt offering* was slaughtered before God. 4:22 <b>leader</b> . The king of Israel (Horayoth 10a, 11a). 4:23 <b>goat</b> . In its first year ( Yad , Maaseh HaKorbanoth 1:14). 4:24 <b>burnt offering</b> . The north side of the altar; see 1:11.
The Scriptures–2009	'When a ruler sins, and by mistake has done against any of the commands of הוהי his Elohim which are not to be done, and shall be guilty, or if his sin which he has sinned is made known to him, then he shall bring as his offering a buck of the goats, a male, a perfect one. 'And he shall lay his hand on the head of the goat, and slay it at the place where they slay the ascending offering before הוהי. It is a sin offering.
Tree of Life Version	"When a ruler sins and unwittingly does one of the mitzvot of Adonai his God that are not to be done, then he is guilty. When his sin that he committed is made known to him, he is to bring as his offering a goat, a male without blemish. He is to lay his hand on the head of the goat and slaughter it in the place where they slaughter the burnt offering before Adonai. It is a sin offering.

### Weird English, 𐤀𐤁𐤅𐤄 English, Anachronistic English Translations:

Alpha & Omega Bible	AND IF A RULER SIN, AND BREAK ONE OF ALL THE COMMANDS OF JESUS HIS THEOS (The Alpha & Omega), DOING THE THING WHICH OUGHT NOT TO BE DONE, UNWILLINGLY, AND SHALL SIN AND TRESPASS, AND HIS TRESPASS WHEREIN HE HAS SINNED, BE KNOWN TO HIM, THEN SHALL HE OFFER FOR HIS GIFT A KID OF THE GOATS, A MALE WITHOUT BLEMISH. AND HE SHALL LAY HIS HAND ON THE HEAD OF THE KID, AND THEY SHALL KILL IT IN THE PLACE WHERE THEY KILL THE VICTIMS FOR WHOLE BURNT OFFERINGS BEFORE JESUS; IT IS A SIN-OFFERING.
Awful Scroll Bible	A lifted up one was to be made clean, of that he is to have done to be erred, against any of the commandments of Sustains To Become he of mighty ones, even was he to do it and is to have been guilty. From the miss of the mark, he is to have been made clean as he is to have learned of it, even is he to have brought an offering, a young goat, a male, consummate,

Concordant Literal Version	<p>and he is to have rested his hand, upon the head of the young goat, and is to have slaughtered it, in the place they were slaughtering whole burnt offerings, turned before Sustains To Become for his miss of the mark.</p> <p>When a prince sins inadvertently and does something departing from any of the instructions of Yahweh his Elohim of what should not be done, and he realizes his guilt.</p> <p>when his sin with which he has sinned is made known to him, then he will bring as his approach present, a hairy one of the goats, a flawless male.</p> <p>He will support his hand on the head of the hairy goat and slay it in the place where one should slay the ascent offering before Yahweh. It is a sin offering.</p>
exeGesese companion Bible	<p><b><u>HIERARCHAL INADVERTENT ERRING QORBANS</u></b></p> <p>When a hierarch sins and works an inadvertent error in one of the misvoth of Yah Veh his Elohim - not to be worked, and guilts; or if his sin, wherein he sinned, becomes known to him; he brings his qorban, a buck of the goats, an integrious male: and he props his hand on the head of the buck and slaughters it in the place they slaughter the holocaust at the face of Yah Veh: - it is for the sin:...</p>
Orthodox Jewish Bible	<p>When a nasi hath sinned, and done something through ignorance against any of the mitzvot of Hashem Elohav concerning things which should not be done, and is guilty; Or if his chattat (sin), wherein he hath sinned, come to his knowledge; he shall bring his korban, a male goat tamim (without blemish); And he shall lay his hand upon the head of the goat, and slaughter (shachat) it in the place where they slaughter the olah (burnt offering) before Hashem; it is a chattat (sin offering).</p>

### Expanded/Embellished Bibles:

The Expanded Bible	<p>“If a ruler [leader; prince] sins by accident [inadvertently; unintentionally; 4:2] and does something the Lord his God has commanded must not be done, he is guilty. When he learns about his sin, he must bring a male goat that has nothing wrong [is unblemished] with it as his offering [gift]. The ruler [leader; prince] must put [lay; 1:4] his hand on the goat's head and kill [slaughter] it in the place where they kill [slaughter] the whole burnt offering before the Lord; it is a sin [purification] offering [4:3].</p>
Kretzmann's Commentary	<p><b>Verses 22-26</b> For a Ruler When a ruler, one of the princes of the people, hath sinned, and done somewhat through ignorance against any of the commandments of the Lord, his God, concerning things which should not be done, and is guilty; or if his sin wherein he hath sinned come to his knowledge, if someone point out to him his deviation from the exact line of God's will, he shall bring his offering, a kid of the goats, a Male without blemish, a sacrifice which later, Numbers 15:24, is enumerated with that of the whole congregation; and he shall lay his hand up on the head of the goat, as the substitute victim, and kill it in the place where they kill the burnt offering before the Lord; it is a sin-offering.</p>



Lexham English Bible

“When a leader sins and commits [Or “does”] an unintentional wrong against any of [Literally “one from all of”] the commands of Yahweh his God that should not be violated, [Literally “done”] so that [Or “and”] he incurs guilt, or his sin he has committed [Literally “sinned”] is made known to him, he shall bring [Or “and he shall bring” or “then he shall bring”] a male goat [Literally “a he-goat of goats a male”] without defect as his offering. He shall place [Or “And he shall place”] his hand on the he-goat’s head and slaughter it in the place where he slaughtered the burnt offering before Yahweh; it is a sin offering. {Verses 22-26: Categories of People Who Commit Unknown Sins - the Rulers} {Meaning of the Parts is the Same So Please See Above}

Syndein/Thieme

"When a ruler has sinned, and done somewhat through ignorance against any of the commandments of Jehovah/God his 'Elohim/Godhead concerning things which should not be done, and is guilty; or if his sin, wherein he has sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish." "And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before Jehovah/God. It is a sin offering."

The Voice

**Eternal One:** *The following are instructions for what to do when a leader unwittingly commits a sin by violating any of My directives: When he realizes his guilt or the sin he committed is brought to his attention, then he must bring an unblemished male goat as his offering. V. 24 will be placed with the next passage for context.*

### Bible Translations with Many Footnotes:

The Complete Tanach

If a leader [of Israel] sins and unintentionally commits one of all the commandments of the Lord, which may not be committed, incurring guilt;...

**If the leader [of Israel] sins:** Heb. אָקַח אִישׁן רָשָׁא, [Why does Scripture not use the word אָקַח like in the cases of verses 3 and 13 above? The answer is that רָשָׁא is] an expression reminiscent of [the dictum starting with the word] רָשָׁא, “fortunate is...,” namely: “Fortunate is the generation whose leader [does not hold himself too high, but rather,] gives attention to bringing an atonement offering for his unintentional sins-and how much more will he experience remorse for the sins he has committed willfully!” - [Torath Kohanim 4:257]

...if his sin that he has committed is made known to him, then he shall bring his offering: an unblemished male goat.

**if...is made known:** Heb. עִדּוּהוּ [This could be literally understood as, “Or ...is made known to him.” However, here, the verse] has the meaning: “If [his sin...] is made known to him.” There are many instances of [the word] עִדּוּ used as expressions of אָקַח, “if,” and [there are many instances of] אָקַח used instead of עִדּוּ. Similar [to this verse, then,] is (Exod. 21:36): אֹהֶל תִּגַּן לוֹ שֶׁ יֵכַל עִדּוּהוּ [which means: “If it was known that the ox was used to goring.”]

**[If his sin...] is made known to him:** When he committed the sin, he thought that it was permissible, but afterwards, it became known to him that it was forbidden.

And he shall lean his hand [forcefully] upon the goat's head and slaughter it in the place where he slaughters burnt offerings, before the Lord. It is a sin offering.

**in the place where he slaughters burnt-offerings:** namely, in the north [ern area of the Holy Temple courtyard], as is expressly mentioned in the case of the burnt-offering. — [Torath Kohanim 4:270]

**It is a sin-offering:** [If he slaughters it] for this purpose [i.e., for a sin-offering], it is valid, but if it is [slaughtered] not for this purpose, it is invalid. — [Torath Kohanim 271]"

NET Bible®

*For the Leader*

“Whenever<sup>44</sup> a leader, by straying unintentionally,<sup>45</sup> sins and violates one of the commandments of the Lord his God which must not be violated<sup>46</sup> and he pleads guilty, or his sin that he committed<sup>47</sup> is made known to him,<sup>48</sup> he must bring a flawless male goat as his offering.<sup>49</sup> He must lay his hand on the head of the male

goat and slaughter<sup>50</sup> it in the place where the burnt offering is slaughtered before the Lord – it is a sin offering.

<sup>44tn</sup> This section begins with the relative pronoun אֲשֶׁר ('asher) which usually means "who" or "which," but here means "whenever."

<sup>45tn</sup> See the Lev 4:2 note on "straying."

<sup>tn</sup> Heb "And a person, when he sins in straying." The English translation of "by straying" הִגָּשָׁב [bishgagah] literally, "in going astray; in making an error") varies greatly, but almost all suggest that this term refers to sins that were committed by mistake or done not knowing that the particular act was sinful (J. Milgrom, Leviticus [AB], 1:228-29). See, e.g., LXX "involuntarily"; Tg. Onq. "by neglect"; KJV "through ignorance"; ASV, RSV, NJPS "unwittingly"; NASB, NIV, NRSV, NLT "unintentionally"; NAB, NEB "inadvertently"; NCV "by accident." However, we know from Num 15:27-31 that committing a sin "by straying" is the opposite of committing a sin "defiantly" (i.e., הִמָּר דִּבְ [bÿyad ramah] "with a raised hand," v. 30). In the latter case the person, as it were, raises his fist in presumptuous defiance against the Lord. Thus, he "blasphemes" the Lord and has "despised" his word, for which he should be "cut off from among his people" (Num 15:30-31). One could not bring an offering for such a sin. The expression here in Lev 4:2 combines "by straying" with the preposition "from" which fits naturally with "straying" (i.e., "straying from" the Lord's commandments). For sins committed "by straying" from the commandments (Lev 4 throughout) or other types of transgressions (Lev 5:1-6) there was indeed forgiveness available through the sin offering. See R. E. Averbek, NIDOTTE 2:94-95.

<sup>46tn</sup> Heb "and does one from all the commandments of the Lord his God which must not be done"; cf. NRSV "ought not to be done"; NIV "does what is forbidden in any of the commands."

<sup>47tn</sup> Heb "or his sin which he sinned in it is made known to him"; NAB "if he learns of the sin he committed."

<sup>48tn</sup> Lev 4:22b-23a is difficult. The present translation suggests that there are two possible legal situations envisioned, separated by the Hebrew וְאוֹ ('o, "or") at the beginning of v. 23. Lev 4:22b refers to any case in which the leader readily admits his guilt (i.e., "pleads guilty"), whereas v. 23a refers to cases where the leader is convicted of his guilt by legal action ("his sin...is made known to him"). See R. E. Averbek, NIDOTTE 2:95-96; Lev 4:27-28; and esp. the notes on Lev 5:1 below.

<sup>49tn</sup> Heb "a he-goat of goats, a male without defect"; cf. NLT "with no physical defects."

<sup>50tn</sup> The LXX has a plural form here and also for the same verb later in the verse. See the note on Lev 1:5a.

Rotherham's *Emphasized B.*

### iii. Offences by a Ruler.

≤When ||a prince||<sup>h</sup> shall sin,-and shall do something departing from any of the commandments of Yahweh his God? as to things which should not be done ||by mistake||<sup>i</sup> and shall become aware of his guilt; or his sin wherein he hath sinned be made known unto him<sup>≥</sup> then shall he bring in as his oblation? a he-goat? a male without defect; and shall lean his hand upon the head of the goat, and shall slay it in the place where they slay<sup>j</sup> the ascending-sacrifice before Yahweh,- <a sin-bearer> it is'.

<sup>h</sup> Or: "ruler."

<sup>i</sup> Or: "inadvertently."

<sup>j</sup> So it shd be (w. Sam. and Sep.)-G.n. [M.C.T.: "where one slayeth."]

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

Bond Slave Version	When a ruler has sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; Or if his sin, wherein he has sinned, come to his knowledge; he will bring his offering, a kid of the goats, a male without blemish: And he will lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.
Context Group Version	When a ruler acts disgracefully, and does unwittingly any one of all the things which YHWH his God has commanded not to be done, and is declared guilty; if his disgrace, in which he has disgraced [God], is made known to him, he shall bring for his offering a goat, a male without blemish. And he shall lay his hand on the head of the goat, and kill it in the place where the ascension [offering] shall be killed before YHWH: it is a purification-offering.
Legacy Standard Bible	'When a leader sins and unintentionally does any one of all the things which Yahweh his God has commanded not to be done [ <i>Lit commands of Yahweh which are not to be done</i> ], and he becomes guilty, or if his sin which he has committed [ <i>Lit in which he has sinned</i> ] is made known to him, he shall bring for his offering a goat [ <i>Lit buck of the goats</i> ], a male without blemish. Then he shall lay his hand on the head of the male goat and slaughter it in the place where [n]they slaughter the burnt offering before Yahweh; it is a sin offering.
Literal Standard Version	When a prince sins, and has done [something against] one of all the commands of his God YHWH [regarding things] which are not to be done, through ignorance, and has been guilty, or his sin wherein he has sinned has been made known to him, then he has brought in his offering, a kid of the goats, a male, a perfect one, and he has laid his hand on the head of the goat, and has slaughtered it in the place where he slaughters the burnt-offering before YHWH; it [is] a sin-offering.
Modern Literal Version 2020	When a ruler sins and does unintentionally any one of all the things which Jehovah his God has commanded not to be done and is guilty, if his sin, by which he has sinned, is made known to him, he will bring for his offering a goat, a male without blemish. And he will lay his hand upon the head of the goat and kill it in the place where they kill the burnt-offering before Jehovah. It is a sin-offering.
Revised Mechanical Trans.	...When a captain fails, and he does one of any of the directives of YHWH his Elohiym, which was not to be done in error, then he is guilty. Or if his failure, which he failed in her, is made known to him, then he will bring his donation, a hairy goat of the she-goats, a whole male, and he will support his hand upon the head of the hairy goat, and he will slay him in the area which he slays the ascension offering, to the face of YHWH, he is the failure,...
A Voice in the Wilderness	When a ruler has sinned, and done something unintentionally against any of the commandments of Jehovah his God in anything which should not be done, and is guilty, or if his sin which he has sinned comes to his knowledge, he shall bring as his offering a kid of the goats, a male that is whole. And he shall lay his hand on the head of the goat, and kill it at the place where they kill the burnt offering before Jehovah. It is a sin offering.
Young's Updated LT	"When a prince does sin, and has done something against one of all the commands of Jehovah his God regarding things which are not to be done, through ignorance, and has been guilty—or his sin wherein he has sinned has been made known unto him, then he has brought in his offering, a kid of the goats, a male, a perfect one, and he has laid his hand on the head of the goat, and has slaughtered it in the place where he does slaughter the burnt-offering before Jehovah; it is a sin-offering.

**The gist of this passage:**  
22-24

What happens when a ruler has sinned inadvertently?

## Leviticus 4:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâsîy' (נָסִי') [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2398 BDB #306
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular, numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, min kôl (מִן כֹּל) [pronounced mihn-kohl] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Gen. 3:14); <i>from among all</i> (Exodus 19:5).			
mits'ôwth (מִצְוָה) [pronounced mits'-OHTH]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural construct	Strong's #4687 BDB #846
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** When a leader has sinned—he [lit., *who*] does any one of the prohibitions of Y<sup>e</sup>howah his Elohim...

This is a leader at any level who has sinned against God.

This establishes the hierarchy of law. God's laws are above man's laws. So, a leader may endeavor to enact any sort of law that suits his fancy; yet, if he has violated a law of God, then he is subject to God's laws.

Leaders can choose to make laws; but if these laws merely excuse their own wrong behavior, they are still responsible before God.

I am reminded of when David took Bathsheba, a married woman, to him, and had adulterous relations with her, Nathan the prophet came to David and called him on this sin.

Leviticus 4:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 <sup>rd</sup> person feminine plural, Niphal imperfect	Strong's #6213 BDB #793
We have a similar use back in v. 13.			
bê (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sh'gâgâh (שִׁגְגָּה) [pronounced sh'gaw- GAWH]	<i>sin, sin of error or inadvertence, inadvertent sin; error</i>	feminine singular noun	Strong's #7684 BDB #993

**Translation:** ...—which sin should not be done,...

Again, God's laws are higher than man's.

**Application:** It may do us well to remember this when current social climate excuses a multitude of sins.

**Application:** This does not mean that someone has appointed you as the keeper of God's laws, and that you ought to go about righting wrongs. We have a legal system in place, and that must be appealed to.

**Application:** You do not get to gather a group of God's laws and go around and apply justice in some way. These are laws for Israel. They are also a good design for a society; but we have to function under the laws which our society has set up.



## Leviticus 4:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâsham (אָשָׁם) [pronounced <i>aw-SHAHM</i> ]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #816 BDB #79

**Translation:** ...yet [lit., *and*], he is guilty.

God confirms that, in this case, the leader is clearly guilty.

Leviticus 4:22 When a leader has sinned—he [lit., *who*] does any one of the prohibitions of Y<sup>e</sup>howah his Elohim—which sin should not be done, yet [lit., *and*], he is guilty. (Kukis mostly literal translation)

This reminds me of the story of David and Bathsheba. David takes this beautiful woman—his right woman, in fact—from a faithful and loyal soldier. David then has the soldier killed in battle. As a result, David suffers a great deal of discipline. However, he is so taken by Bathsheba that he never thinks to confess his sin to God. Finally, Nathan the prophet speaks to him and relays to him a parable, a story of a poor man who had but one ewe lamb, which he bought and took care of; a lamb which grew up with him and his children, eating from the table scraps. Then a rich man, with a great many flocks and herds comes along and takes the lamb away from the poor man. As David's anger burns against the rich man, Nathan tells him, "You are the man!" David was so far gone in **reversionism**, that he lost his **spiritual compass**. For those of you who are married and you think that you have spotted your right woman on the arm of someone else, keep in mind that David's sin and rebuke take up two chapters; his discipline takes up the next five or six chapters. See **2Samuel 11** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **2Samuel 12** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more details on this.

## Leviticus 4:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾôw (אוּ) [pronounced <i>oh</i> ]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
When there are two things being considered, this word often implies that the second thing is the better choice.			
yâdaʿ (יָדָעַ) [pronounced <i>yaw-DAHG</i> ]	<i>to be made known</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect	Strong's #3045 BDB #393
There seems to be some confusion on this verb.			
ʾel (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
chatṭâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2403 BDB #308

Leviticus 4:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2398 BDB #306

**Translation:** Or [perhaps], a sin which he sinned is made known to him.

It is possible that his sin is made known to him, as Nathan made David's sin known to David.

Leviticus 4:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (תָּא) [pronounced ayth]	generally untranslated; sometimes 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
qorbân/qurbân (וִקְרָבָן/וִקְרָבָן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
sâ'îyr (רִיעֵשׁ) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon- possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972
'îzzîym (מִיֵּזַע) [pronounced gihz-ZEEM]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
tâmîym (תָּמִיִּם) [pronounced taw-MEEM]	<i>complete, whole, entire, sufficient, without blemish</i>	adjective	Strong's #8549 BDB #1071

**Translation:** He will bring near [to God] his qorban, a goat of the female goats, a male without blemish.

The leader will offer up a sacrifice to God, a male goat without blemish.

I believe that the description of this goat being from the female goats simply indicates that this is not a fully mature goat. When sacrifices are offered, the offerer is not allowed to go to his flock and pick out the oldest goat and offer it up as a sacrifice.

The parallel is, this is Jesus, in the prime of His human life, being cut down, taken to the cross, as a man without sin.

Leviticus 4:23 Or [perhaps], a sin which he sinned is made known to him. He will bring near [to God] his qorban, a goat of the female goats, a male without blemish. (Kukis mostly literal translation)

The payment for sin is basically the same for men of all walks of life, whether priests, the entire congregation or a man of great prominence. The reason something like this is mentioned is that the sins of the priests and a man of great prominence are going to be more noticeable than the sins of anyone else. For those who recall the transgressions of Jimmy Swaggart; for most people, what he did was a sin, but not all that serious a transgression; however, given his position and notoriety, it became, for a few weeks, a media circus (at the time that you are reading this, you might be saying to yourself, *Jimmy who?*). He was forgiven by God the way anyone else is forgiven; the blood of Jesus Christ cleanses us from all sin and wrongdoing. But the self righteous media, which would have overlooked this same thing if committed by a movie star, wrote quite a number of articles about his transgressions. One thing that unbelievers love to see is, a well-known Christian sin, so that they can say, "See, being a Christian really means nothing. They sin just as much!"

Leviticus 4:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâmak <sup>e</sup> (סָמַךְ) [pronounced saw-MAHK <sup>e</sup> ]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5564 BDB #701
'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 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular construct	Strong's #7218 BDB #910

## Leviticus 4:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'îyr (רִיטֵן) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular noun with the definite article	Strong's #8163 BDB #972

**Translation:** He will place his hand on the head of the goat...

The offerer places his hand on the head of the goat, by which his sins are transferred onto the goat.

## Leviticus 4:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâchaṭ (שָׁחַט) [pronounced shaw-KHAT]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7819 and 7820 BDB #1006
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâqôwm (מִקוֹם) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular construct	Strong's #4725 BDB #879
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâchaṭ (שָׁחַט) [pronounced shaw-KHAT]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7819 and 7820 BDB #1006

This is a plural in the LXX.

'êth (אֵת) [pronounced ayth]	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
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## Leviticus 4:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (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> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...and slaughter it in a place where burnt offerings are slaughtered before Y<sup>e</sup>howah.

The goat is to be offered up where animals are typically offered up before God. This suggests that some sacrifices were not offered only at the Tent of God.

## Leviticus 4:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2403 BDB #308
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

**Translation:** It [will be] his sin-offering.

This goat will be the sin offering for the leader.

Leviticus 4:24 He will place his hand on the head of the goat and slaughter it in a place where burnt offerings are slaughtered before Y<sup>e</sup>howah. It [will be] his sin-offering. (Kukis mostly literal translation)

The goat took on the sin of the prominent official; it became his sin and received the punishment deserved by the official, just as **He made Him, who knew no sin, sin on our behalf, that we might become the righteousness of God in Him** (2Cor. 5:21).

Leviticus 4:22–24 When a leader has sinned—he [lit., *who*] does any one of the prohibitions of Y<sup>e</sup>howah his Elohim—which sin should not be done, yet [lit., *and*], he is guilty. Or [perhaps], a sin which he sinned is made known to him. He will bring near [to God] his qorban, a goat of the female goats, a male without blemish. He will place his hand on the head of the goat and slaughter it in a place where burnt offerings are slaughtered before Y<sup>e</sup>howah. It [will be] his sin-offering. (Kukis mostly literal translation)

Leviticus 4:22–24 When a leader of Israel has sinned, this is how it will be handled. Let's say that he unknowingly violates one of the prohibitions laid out by Jehovah, nevertheless, he is guilty of that violation. He will bring near



for sacrifice a goat—a male, unblemished goat—as his oblation. He will take it to where burnt offerings are offered to Jehovah. He will place his hand on the head of the goat and slaughter it as his sin-offering. (Kukis paraphrase)

And has taken the priest from blood of the sin-offering in his finger; and he has given upon horns of an altar of the burnt offering. And his blood he will pour out unto a foundation of an altar of the burnt offering. And all his fat he has caused to burn the altar-ward as fat of a sacrifice of the peace offerings. And has covered over upon him the priest from his sin-offering. And he has been forgiven to him.

Leviticus  
4:25–26

The priest will take from the blood of the sin offering with his finger; and he will place it on the horns of the altar of the burnt offering. He will pour out [the rest of] the blood at the base of the altar of burnt offering. He will cause all of the fat to burn upon the altar just like the sacrifice of the peace offerings. [By these actions,] the priest has atoned for him based upon his sin offering, so that his sin [lit., *it, he*] has been forgiven him.

Using his finger, the priest will take some of the blood from the sin offering and smear it onto the horns of the altar of the burnt offering. He will pour out the rest of the blood on the base of the altar. He will burn the fat on the altar just like the peace offering sacrifice. By these actions, the priest has atoned for the sin of the leader in question and the leader's sin has been forgiven.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And has taken the priest from blood of the sin-offering in his finger; and he has given upon horns of an altar of the burnt offering. And his blood he will pour out unto a foundation of an altar of the burnt offering. And all his fat he has caused to burn the altar-ward as fat of a sacrifice of the peace offerings. And has covered over upon him the priest from his sin-offering. And he has been forgiven to him.
Dead Sea Scrolls Targum (Onkelos)	. The kohein shall take some blood of the sin-offering with his finger and put it atop the corners of the altar of the burnt-offering. He shall spill its [remaining] blood into the base of the altar of the burnt-offering. He shall burn all its fat on the altar as [he burned] the fat of the peace [sacred]-offering. The kohein will atone for him, for his transgression and he will be pardoned.
Targum (Pseudo-Jonathan)	And the priest shall take of the blood of the sin offering upon his finger, and put it on the horns of the altar of burnt sacrifice, and he shall pour out the blood at the foundation of the altar of burnt sacrifice. And all the fat he shall burn at the altar, as was the fat of the sanctified oblations; and the priest shall atone for him on account of his sin, and it shall be forgiven him.
Douay-Rheims 1899 (Amer.)	The priest shall dip his finger in the blood of the victim for sin, touching therewith the horns of the altar of holocaust, and pouring out the rest at the foot thereof. But the fat he shall burn upon it, as is wont to be done with the victims of peace offerings. And the priest shall pray for him, and for his sin: and it shall be forgiven him.
Aramaic ESV of Peshitta	The priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering. He shall pour out the rest of its blood at the base of the altar of burnt offering. All its fat he shall burn on the altar, like the fat of the sacrifice of peace offerings; and the priest shall make atonement for him concerning his sin, and he will be forgiven.
Lamsa's Peshitta (Syriac)	And the Priest shall take some blood of the sin with his finger and he will put it on the corners of the altar of burnt offering, and he shall pour its blood on the base of

the altar of burnt offering. And all its fat he shall offer up on the altar as the fat of the sacrifice of burnt offering, and the Priest shall atone for him from the sin that he sinned and it shall be forgiven to him.

Samaritan Pentateuch

And the priest shall take of the blood of the sin offering with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

Updated Brenton (Greek)

And the priest shall put some of the blood of the sin-offering with his finger on the horns of the altar of whole burnt offering; and he shall pour out all its blood by the bottom of the altar of whole burnt offerings. And he shall offer up all his fat on the altar, as the fat of the sacrifice of peace-offering; and the priest shall make atonement for him concerning his sin, and it shall be forgiven him.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And the priest is to take some of the blood of the offering with his finger and put it on the horns of the altar of burned offering, draining out the rest of the blood at the base of the altar of burned offering. And all the fat of it is to be burned on the altar like the fat of the peace-offering; and the priest will take away his sin and he will have forgiveness.

Easy English

The priest will put his finger in the blood of the dead animal. He will put some of it on the horns of the altar. He will pour the blood that he did not use onto the ground. He will pour it in front of the altar. Then the priest will cut all the fat from the goat. And he will burn it on the altar. He will do this as he did for the friendship offering. This is how the priest will make atonement for the leader's sin. Then God will forgive the leader.

Easy-to-Read Version–2008

The priest must take some of the blood of the sin offering on his finger and put it on the corners of the altar [35] of burnt offering. The priest must pour the rest of the blood at the base of the altar. And the priest must burn all the goat's fat on the altar. He must burn it like he burns the fat of the sacrifice of fellowship offerings. In this way, the priest will make the ruler pure. [36] And God will forgive the ruler.

God's Word™

Then the priest will take some of the blood of the offering for sin with his finger and put it on the horns of the altar for burnt offerings. He will pour the rest of the blood at the bottom of the altar for burnt offerings. He will burn all the fat on the altar the same way the fat of the fellowship offering is burned. So the priest will make peace with the LORD for what the leader did wrong, and the leader will be forgiven.

Good News Bible (TEV)

The priest shall dip his finger in the blood of the animal, put it on the projections at the corners of the altar, and pour out the rest of it at the base of the altar. Then he shall burn all of its fat on the altar, just as he burns the fat of the animals killed for the fellowship offerings. In this way the priest shall offer the sacrifice for the sin of the ruler, and he will be forgiven.

*The Message*

The priest will then take some of the blood of the Absolution-Offering with his finger, smear it on the horns of the Altar of Whole-Burnt-Offering, and pour the rest at the base of the Altar. He will burn all its fat on the Altar, the same as with the fat of the Peace-Offering.

NIRV

"The priest makes atonement for him on account of his sin and he's forgiven.

Then the priest must dip his finger into some of the blood of the sin offering. He must put it on the horns that stick out from the upper four corners of the altar for burnt offerings. He must pour out the rest of the blood at the bottom of the altar. He must burn all the fat on the altar. He must burn it in the same way he burned the fat

of the friendship offering. When he does, he will pay for the sin of the leader. And the leader will be forgiven.

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

Casual English Bible	The priest needs to collect some of the animal's blood. Then, he should use a finger to dab some of it onto the four horns at the top corners of the sacrificial altar. He should pour the rest of the blood around the base of the altar. Next, he should burn all the bull's fat on the altar. This offering goes up in smoke, just as it does in a peace offering. This is how the priest will atone for the leader's sins and keep that person on good terms with God.
Contemporary English V.	The priest will dip a finger in the blood, smear some of it on each of the four corners of the altar, and pour out the rest at the foot of the altar. Then he must send all of the fat up in smoke, just as he does when a sacrifice is offered to ask my blessing. By this sacrifice the leader's sin will be forgiven.
The Living Bible	Then the priest shall take some of the blood of this sin offering and place it with his finger upon the horns of the altar of burnt offerings, and the rest of the blood shall be poured out at the base of the altar. All the fat shall be burned upon the altar, just as if it were the fat of the sacrifice of a thank offering; [literally, "peace offering." Also in vv. 31, 35.] thus the priest shall make atonement for the leader concerning his sin, and he shall be forgiven.
New Berkeley Version New Life Version	. Then the religious leader will take some of the blood of the sin gift with his finger and put it on the horns of the altar of burnt gifts. He will pour out the rest of its blood at the base of the altar of burnt gifts. He will burn all its fat on the altar like the fat of the peace gifts. So the religious leader will pay the price for the man's sin. And he will be forgiven.
Unfolding Bible Simplified	Then the priest must put some of the animal's blood into a bowl and dip one of his fingers in it and put some of the blood on the corners of the projections of the altar. Then he must pour out the rest of the blood at the base of the altar. Then he must burn all the fat on the altar, like was done with the fat of the offering to promise friendship with Yahweh. As a result of the priest's doing that, the leader will no longer be guilty for his sin and he will be forgiven.

### Partially literal and partially paraphrased translations:

American English Bible	Then the Priest must put some of the blood of the sin offering on the horns of the Altar of whole-burnt offerings with his finger, and pour the rest of the blood at the base of the Altar. Thereafter, he must offer all of its fat on the Altar as the sacrifice of the peace offering. [This is how] the Priest must pay for [the leader's] sin, so that it may be forgiven.
Beck's American Translation Common English Bible	. The priest will take some of the blood from the purification offering and, using his finger, will put it on the horns of the altar of entirely burned offerings. But he will pour the rest of the blood out at the base of the altar of entirely burned offerings. He will completely burn all of its fat on the altar just as the fat of the communal sacrifice of well-being is burned. In this way the priest will make reconciliation for the leader to remove his sin, and he will be forgiven.
New Advent (Knox) Bible	He will lay his hands on its head, and immolate it, in amends for his fault, where the Lord's burnt-sacrifices are immolated; and the priest will dip his finger in the blood of this transgression-victim, smearing some of it on the horns, this time, of the sacrificial altar, and pouring the rest away about its foot. On this altar, too, he will

burn the fat, as the fat of the welcome-offering is burnt; and so, at the priest's intercession, the ruler's fault will be forgiven. V. 24 is included for context.

Translation for Translators Then the priest must put some of the animal's blood *into a bowl* and dip *one of his* fingers in it and put some of the blood on the corners of the projections of the altar. Then he must pour out the rest of the blood at the base of the altar. Then he must burn all the fat on the altar, as was done with the fat of the offering to maintain good fellowship *with Yahweh*. As a result of the priest's doing that, the leader will no longer be guilty for his sin and he will be forgiven.

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

Christian Standard Bible Then the priest is to take some of the blood from the sin offering with his finger and apply it to the horns of the altar of burnt offering. The rest of its blood he is to pour out at the base of the altar of burnt offering. He must burn all its fat on the altar, like the fat of the fellowship sacrifice. In this way the priest will make atonement on his behalf for that person's sin, and he will be forgiven.

Revised Ferrar-Fenton Bible Then the priest shall take some of the blood upon the tip of his forefinger and put it upon the horns of the altar of burnt-offerings, and pour the rest of the blood at the side of the altar of burnt-offerings, and offer all the fat on the altar, like the fat of the thank-offering, and expiate for him for his sin; when it shall be forgiven to him.

International Standard V  
Urim-Thummim Version .  
Then the priest will take of the blood of the Sin-Offering with his finger, and put it on the horns of the Altar of Burnt- Offering, and will pour out its blood at the bottom of the Altar of Burnt-Offering. He will burn all its fat upon the Altar, as the fat of the sacrifice of Peace-Offerings and the priest will make a Propitiatory-Covering for him as concerning his sin, and it will be forgiven him.

Wikipedia Bible Project And the priest took from the blood of the sinstuff in his finger, and he put it on the horns of the altar of offerings, and its blood he will pour into the base of the altar of offerings. And he will grill all its fat on the altar, as the fat of the payment offering, and the priest will atone him from his sin, and it will be forgiven of him.

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

Christian Community (1988) He is to lay his hand on the goat's head and kill it in the place where the animals for the burnt offerings are killed. This is a sacrifice for sin: the priest shall take a little of the goat's blood on his finger and put it on the corners of the altar for burnt offerings. Then he shall pour out its blood at the foot of the altar for burnt offering and burn all the fat on the altar, as with the fat in the peace offering. This is how the priest is to offer the sacrifice for the sin of this leader to free him from his sin, and he will be forgiven. V. 24 is included for context.

The Heritage Bible And the priest shall take of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering, and shall pour out its blood at the bottom of the altar of burnt offering.  
And he shall burn it as perfumed incense, all its fat on the altar, as the fat of the sacrifice of peace offerings, and the priest shall make a covering for him because of his sin, and it shall be forgiven him..

New American Bible (2011) The priest shall then take some of the blood of the purification offering on his finger and put it on the horns<sup>i</sup> of the altar for burnt offerings. The rest of the blood he shall pour out at the base of the altar. All of its fat he shall burn on the altar like the fat of the communion sacrifice. Thus the priest shall make atonement on the tribal leader's behalf for his wrong, that he may be forgiven.  
i. [4:25] Lv 4:30, 34; 8:15; 9:9; 16:18; Ex 29:12; Ez 43:20; cf. Lv 4:7.

New Jerusalem Bible He will then lay his hand on the goat's head and slaughter it on the spot where the burnt offerings are slaughtered before Yahweh. This is a sacrifice for sin; the priest

will take some of the victim's blood on his finger and put it on the horns of the altar of burnt offerings. He will then pour the rest of its blood at the foot of the altar of burnt offerings and burn all the fat on the altar, as with the fat in the communion sacrifice. This is how the priest must perform the rite of expiation for him to free him from his sin, and he will be forgiven. V. 24 is included for context.

Revised English Bible—1989 The priest must then take some of the blood of the victim with his finger and smear it on the horns of the altar of whole-offering; the rest of the blood he is to pour out at the base of the altar of whole-offering. He must burn all the fat at the altar in the same way as the fat of the shared-offering. Thus the priest is to make expiation for that person's sin, and it will be forgiven him.

### Jewish/Hebrew Names Bibles:

Israeli Authorized Version And the kohen shall take of the blood of the sin offering with his finger, and put it upon the shofars of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the kohen shall make an atonement for him as concerning his sin, and it shall be forgiven him.

Kaplan Translation The priest shall take the blood of the sin offering with his finger, and place it on the protrusions\* of the sacrificial altar. [The rest] of the blood shall be poured out at the base of the sacrificial altar.

All [the animal's] fat shall be burned on the altar, just like the fat of the peace offerings. The priest shall thus make atonement for [the leader], and he will be forgiven.

4:25 **protrusions**. See Exodus 27:2.

The Scriptures—2009 'And the priest shall take some of the blood of the sin offering with his finger, and shall put it on the horns of the slaughter-place of ascending offering, and pour its blood at the base of the slaughter-place of ascending offering, and burn all its fat on the slaughter-place, like the fat of the slaughtering of the peace offerings. And the priest shall make atonement for him for his sin, and it shall be forgiven him.

Tree of Life Version The kohen should take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering. He is to pour out the rest of its blood at the base of the altar of burnt offering. He is to burn all its fat on the altar, just like the fat of the sacrifice of fellowship offerings. So the kohen should make atonement for him concerning his sin—and he will be forgiven.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND THE PRIEST SHALL PUT SOME OF THE BLOOD OF THE SIN-OFFERING WITH HIS FINGER ON THE HORNS OF THE ALTAR OF WHOLE BURNT OFFERING; AND HE SHALL POUR OUT ALL ITS BLOOD BY THE BOTTOM OF THE ALTAR OF WHOLE BURNT OFFERINGS.

AND HE SHALL OFFER UP ALL HIS FAT ON THE ALTAR, AS THE FAT OF THE SACRIFICE OF PEACE-OFFERING; AND THE PRIEST SHALL MAKE ATONEMENT FOR HIM CONCERNING HIS SIN, AND IT SHALL BE FORGIVEN HIM.

Awful Scroll Bible The priest is to have taken of the blood, for the miss of the mark, and with his finger is to have put it on the horns, of the altar of whole burnt offerings, and was to pour out its blood at the base, of the altar of whole burnt offerings.

He was to make a smoky burning of its fat on the altar, as the fat of the sacrifice of the peace offering. The priest is to have made a covering over, and the miss of the mark is to have been forgiven.



Concordant Literal Version	<p>The priest will take some of the blood of the sin offering with his finger and put it on the horns of the altar of ascent offering. The rest of its blood shall he pour out at the foundation of the altar of ascent offering.</p> <p>All its fat shall he cause to fume on the altar like the fat of the sacrifice of peace offerings. Thus the priest will make a propitiatory shelter over him for his sin, and it will be pardoned him.</p>
exeGesés companion Bible	<p>...and the priest takes of the blood for the sin with his finger and gives it on the horns of the sacrifice altar of holocaust and pours the blood at the foundation of the sacrifice altar of holocaust: and he incenses all the fat on the altar, as the fat of the sacrifice of shelamim: and the priest kapars/atones for him for his sin and he becomes forgiven.</p>
Orthodox Jewish Bible	<p>And the kohen shall take of the dahm of the chattat (sin offering) with his forefinger, and put it upon the horns of the Mizbe'ach HaOlah, and shall pour out his dahm at the base of the Mizbe'ach HaOlah.</p> <p>And he shall burn all his chelev (fat) upon the Mizbe'ach, as the chelev (fat) of the zevach hashelamim; and the kohen shall make kapporah for him as concerning his chattat (sin), and it shall be forgiven him.</p>
Rotherham's <i>Emphasized B.</i>	<p>And the priest shall take of the blood of the sin-bearer with his finger, and put upon the horns of the altar of ascending-sacrifice; and &lt;the [remainder of the] blood thereof&gt; shall he pour out at the base of the altar of ascending-sacrifice; and &lt;with all the fat thereof&gt; shall he make a perfume at the altar, as with the fat of the peace'-offering,-so shall the priest put a propitiatory-covering over him because of his sin and it shall be forgiven him.</p>

### Expanded/Embellished Bibles:

The Expanded Bible	<p>The priest must take some of the blood of the ·sin [purification] offering [4:3] on his finger and put it on the ·corners [horns; Ex. 27:2] of the altar of burnt offering. He must pour out the rest of the blood at the ·bottom [base; foundation] of the altar of burnt offering. 26 He must ·burn [<sup>L</sup>turn into smoke] all the goat's fat on the altar in the same way he ·burns [<sup>L</sup>turns into smoke] the fat of the ·fellowship [peace; well-being] offerings [3:3–4]. In this way the priest ·removes the ruler's sin so he belongs to the Lord, and the Lord will forgive him [<sup>L</sup>makes atonement for him and he is forgiven].</p>
Kretzmann's Commentary	<p>And the priest shall take of the blood of the sin-offering with his finger, and put it up on the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. In this case the ceremonies of sprinkling before the veil of the Most Holy Place and of smearing the blood on the horns of the golden altar of incense were omitted.</p> <p>And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings, Leviticus 3:5; and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him. The ordinance concerning the disposition of the flesh is given Leviticus 6:26-29.</p>
Lexham English Bible	<p>The priest [Or "And the priest"] shall take some of [Literally "from"] the sin offering's blood with his finger, and he shall put it on the horns of the altar of the burnt offering, and he must pour out the rest of [Indicated by context] its blood on the base of the altar of the burnt offering. He [Or "And he"; the antecedent is the priest (cp. vv. 10, 31)] must turn all of its fat into smoke on the altar like the fat of the fellowship offerings' sacrifice, and</p>

the priest shall make atonement for him because of [Literally “from”] his sin, and he will be forgiven. [Literally “it shall be forgiven to him”]

Syndein/Thieme  
The Voice  
The Voice

#### Eternal One:

He is to place his hand on the head of the goat and slaughter it in the same spot where the burnt offerings are slaughtered in My presence. The goat is *to be presented as* a purification offering for sin. The *officiating* priest must dip his finger into the blood of the sin offering, put it on the horns of the altar of burnt offering, and then pour the rest of the blood at the base of the altar. The priest is to offer up all of its fat as smoke in the same way that the fat of the peace offering is offered up. This is how the priest will cover the leader’s sin, and the leader will be forgiven. V. 24 is included for context.

#### Bible Translations with Many Footnotes:

The Complete Tanach

And the kohen shall take some of the blood of the sin offering with his finger, and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour its blood onto the base of the altar [used] for burnt offerings.

**its blood:** [i.e., its] remaining blood.

And he shall cause all its fat to [go up in] smoke on the altar, just like the fat of the peace offering. Thus the kohen shall make atonement for his sin, and he will be forgiven.

**just like the fat of the peace-offering:** i.e., just like the parts [of the animal burnt on the altar] specified for the goat mentioned under the category of peace-offerings.

NET Bible®

Then the priest must take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and he must pour out the rest of its blood at the base of the altar of burnt offering. Then the priest<sup>51</sup> must offer all of its fat up in smoke on the altar like the fat of the peace offering sacrifice. So the priest will make atonement<sup>52</sup> on his behalf for<sup>53</sup> his sin and he will be forgiven.<sup>54</sup>

<sup>51tn</sup> Heb “Then he”; the referent has been specified in the translation for clarity. Based on the parallel statements in 4:10 and 4:31, it is the priest who performs this action rather than the person who brought the offering.

<sup>52sn</sup> The focus of sin offering “atonement” was purging impurities from the tabernacle (see the note on Lev 1:4).

<sup>53tn</sup> Heb “from.” In this phrase the preposition מן (min) may be referring to the reason or cause (“on account of, because of”; GKC 383 §119.z). As J. E. Hartley (Leviticus [WBC], 47) points out, “from” may refer to the removal of the sin, but is an awkward expression. Hartley also suggests that the phrasing might be “an elliptical expression for וְהָיָה כִּי יִסְכֹּחַ לְעַלְיָהּ, ‘he will make expiation for...to cleanse...from...,’ as in 16:30.”

<sup>54tn</sup> Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).

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

Charles Thomson OT

And the priest with his finger shall put some of the blood of this sin offering on the horns of the altar of whole burnt offerings. Now all the blood thereof he is to pour out at the base of the altar of whole burnt offerings and he shall offer all the suet thereof on the altar as he did the suet of the sacrifice of thanksgiving. So the priest shall make atonement for him because of the sins which he hath committed and it shall be forgiven him.

Context Group Version

And the priest shall take of the blood of the purification-offering with his finger, and put it on the horns of the altar of ascension [offering]; and the blood he shall pour out at the base of the altar of ascension [offering]. And all the fat he shall burn on

Literal Standard Version	the altar, as the fat of the sacrifice of peace-offerings; and the priest shall make atonement for him as concerning his disgrace, and he shall be forgiven. And the priest has taken of the blood of the sin-offering with his finger, and has put [it] on the horns of the altar of the burnt-offering, and he pours out its blood at the foundation of the altar of the burnt-offering, and he makes incense on the altar with all its fat, as the fat of the sacrifice of the peace-offerings; and the priest has made atonement for him because of his sin, and it has been forgiven him.
Modern Literal Version 2020	And the priest will take of the blood of the sin-offering with his finger and put it upon the horns of the altar of burnt-offering and the blood of it he will pour out at the base of the altar of burnt-offering. And all the fat of it he will burn upon the altar, as the fat of the sacrifice of peace-offerings. And the priest will make atonement for him as concerning his sin and he will be forgiven.
Revised Mechanical Trans.	...and the administrator will take from the blood of the failure with his finger, and he will place it upon the horns of the altar of the ascension offering, and he will pour out his blood to the bottom base of the altar of the ascension offering, and he will burn all his fat as incense upon the altar, like the fat of the sacrifice of the offerings of restitution, and the administrator will make a covering upon him because of his failure, and he will be forgiven for him,... Smoke
Young's Updated LT	"And the priest has taken of the blood of the sin-offering with his finger, and has put on the horns of the altar of the burnt-offering, and its blood he does pour out at the foundation of the altar of the burnt-offering, and with all its fat he does make perfume on the altar, as the fat of the sacrifice of the peace-offerings; and the priest has made atonement for him because of his sin, and it has been forgiven him.

**The gist of this passage:** The priest uses his finger to put the blood on the horns of the altar of burnt offering. Because the leader's sin is covered over, it is forgiven him.

25-26

Leviticus 4:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3947 BDB #542
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
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the definite article	Strong's #2403 BDB #308

## Leviticus 4:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ets <sup>e</sup> ba <sup>c</sup> (עֵצָא) [pronounced etz <sup>e</sup> -BAHG]	<i>finger, forefinger, finger used for dipping; toes</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #676 BDB #840

**Translation:** The priest will take from the blood of the sin offering with his finger;...

Every animal slaughtered for an offering has blood, and that blood is drained from the animal; probably into a bowl of some sort. The priest will dip his finger into this bowl of blood.

## Leviticus 4:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
'al (לְ) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
qerîym (קִרְיִם) [pronounced keh-REEM]	<i>horns; flashes of lightning, rays of light</i>	masculine plural construct	Strong's #7161 BDB #901
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

**Translation:** ...and he will place it on the horns of the altar of the burnt offering.

This blood is smeared onto the horns of the altar of burnt offering (this is the altar which is sitting outside in the courtyard of the Tabernacle, opposite to the entrance into the tent). The altar of burnt offering is a square, and there is a protrusion or horn in each corner and the priest smears blood on each horn.

The actions of the priest represent the actions of Jesus, offering His blood (more accurately, His spiritual death) for our sins. The altar of burnt offering represents the judgment which was brought upon the Lord for our sins.

The horns of the altar often represent power or authority; both the Lord Jesus Christ as our Savior has the authority; and God the Father also has authority (as the plan is God the Father's).

## Leviticus 4:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’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
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1818 BDB #196
shâphak <sup>e</sup> (שָׁפַךְ) [pronounced <i>shaw-FAHK<sup>e</sup></i> ]	<i>to pour, to pour out, to shed; to heap up [on a mound]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8210 BDB #1049
’el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
yeçôwd (יָעוֹד) [pronounced <i>yehs-OHD</i> ]	<i>foundation, base; bottom</i>	feminine singular construct	Strong's #3247 BDB #414
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
’ôlâh (עֹלָה) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

**Translation:** He will pour out [the rest of] the blood at the base of the altar of burnt offering.

The remaining blood is poured out at the base of the altar.

The blood represents the spiritual death of Christ for our sins.

Leviticus 4:25 The priest will take from the blood of the sin offering with his finger; and he will place it on the horns of the altar of the burnt offering. He will pour out [the rest of] the blood at the base of the altar of burnt offering. (Kukis mostly literal translation)

Again, the blood of our Lord cleanses us from all sin. This particular offering, and the ones that follow until Leviticus 5:13, are eaten in part by the priests (Leviticus 6:19–20). The reason that the sacrifice on behalf of the high priest was not eaten was that was the point at which the analogy broke down. Our Lord, our High Priest, is perfect and required no sacrifice for Himself; however the human high priest does. When we deal with many of the sacrifices which deal with salvation, they are eaten just as eating, in the New Testament, often illustrates faith in Jesus Christ (John 6:31–58). Therefore, the eating takes place when the type is apt.

## Leviticus 4:26a

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



## Leviticus 4:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<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 <i>KHAY-le<sup>b</sup>v</i> ]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2459 BDB #316
qâtar (קָטַר) [pronounced <i>kaw-TAR</i> ]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article 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> .			
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
chêleb (חֵלֶב) [pronounced <i>KHAY-le<sup>b</sup>v</i> ]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
zebach (זֶבַח) [pronounced <i>ZEH<sup>b</sup>-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 (שְׁלֵם) [pronounced <i>SHEH-Iem</i> ]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

**Translation:** He will cause all of the fat to burn upon the altar just like the sacrifice of the peace offerings.

The fat is carefully removed, as has already been described, and it is burned upon the altar.

I believe that this is the fat and the digestive organs, which represent the sin nature. They are burned up on the altar; just as we are ultimately separated from our sin nature. We might also understand this as being separated from the sins which got the leader there in the first place.

**Application:** The ultimate removal of our sin nature is going to affect us in this way: prior to your salvation, there were sins that were very tempting; but after your salvation, these sins do not necessarily hold any sway over you (this will be true for most, but not all believers). The sins which beset us in this lifetime will not cause us to stumble

in eternity. We might remember them; but they will have no effect upon our day to day lives (whatever our lives might be in eternity future).

Leviticus 4:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i> ]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #3722 BDB #497
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
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
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2403 BDB #308

**Translation:** [By these actions,] the priest has atoned for him based upon his sin offering,...

By the things which the priest does, he atones for the sins of the leader who has sinned. *Atone* means *to cover over*; since Jesus had not yet died for their sins in the Old Testament, atonement describes God temporarily covering over the sins of the Old Testament saints.

Leviticus 4:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251

## Leviticus 4:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâlach (וָלַח) [pronounced saw-LAHKH]	<i>to be forgiven, to be pardoned; being overlook, not held responsible for, not holding to</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #5545 BDB #699
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

This is the same as v. 20c, except for the final suffix.

**Translation:** ...so that his sin [lit., *it, he*] has been forgiven him.

The sin committed by the leader is no longer held to his account. That sin and his guilt are covered over. The sin is covered over (atoned for) because Jesus has not yet died for that sin.

Leviticus 4:26 He will cause all of the fat to burn upon the altar just like the sacrifice of the peace offerings. [By these actions,] the priest has atoned for him based upon his sin offering, so that his sin [lit., *it, he*] has been forgiven him. (Kukis mostly literal translation)

All of this is simply the way that men of those days observed God's grace by laying one man's sin upon an innocent animal and then the innocent animal is slain.

Leviticus 4:25–26 The priest will take from the blood of the sin offering with his finger; and he will place it on the horns of the altar of the burnt offering. He will pour out [the rest of] the blood at the base of the altar of burnt offering. He will cause all of the fat to burn upon the altar just like the sacrifice of the peace offerings. [By these actions,] the priest has atoned for him based upon his sin offering, so that his sin [lit., *it, he*] has been forgiven him. (Kukis mostly literal translation)

Leviticus 4:25–26 Using his finger, the priest will take some of the blood from the sin offering and smear it onto the horns of the altar of the burnt offering. He will pour out the rest of the blood on the base of the altar. He will burn the fat on the altar just like the peace offering sacrifice. By these actions, the priest has atoned for the sin of the leader in question and the leader's sin has been forgiven. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

## Sin Offerings for the People

The fourth category is when an individual sins unknowingly. What he must do is very similar to the previous three groups. This will be covered in vv. 27–35. First, we will look at him bringing a goat (vv. 27–31) and then at him bringing a lamb (vv. 32–35).

And if a soul one sins in an error from people of the earth in doing her, [that is,] one from commandments of Y<sup>e</sup>howah which are not to be done. And he was guilty. Or is made known unto him his sin which he had sinned. And he has brought forward a qorban, a female goat of the goats, complete, female upon a sin which he had sinned. And he has placed his hand upon a head of the goat and he has slaughtered his sin offering in a place of the burnt offering.

Leviticus  
4:27–29

If an individual [lit., **one**] soul, from the people of the land, sins an inadvertent sin, breaking [lit., **doing her**] one of the commandments of Y<sup>e</sup>howah, which [thing] is not to be done (and he is guilty); or [if] a sin which he sinned is made known to him—then, he will bring [to God] a qorban [or, **oblation**]; [specifically,] a female goat of the goats, an unblemished female, on account of the sin which he sinned. He will place his hand on the head of the goat and slaughter it [lit., **his sin offering**] in a place [where] burnt offerings [are slaughtered].

If someone sins inadvertently, breaking one of the commandments given by God, doing something that he should not done; or, if he commits a sin and it is made known to him—then he will bring before God a qorban (oblation offering). Specifically, he will present to Jehovah a young, unblemished, female goat. He will place his hand on the head of the goat and slaughter it where animals are typically offered up.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And if a soul one sins in an error from people of the earth in doing her, [that is,] one from commandments of Y<sup>e</sup>howah which are not to be done. And he was guilty. Or is made known unto him his sin which he had sinned. And he has brought forward a qorban, a female goat of the goats, complete, female upon a sin which he had sinned. And he has placed his hand upon a head of the goat and he has slaughtered his sin offering in a place of the burnt offering.

Dead Sea Scrolls  
Targum (Onkelos)

.  
If a person should unwittingly sin [and he is] one of the ordinary people, by transgressing one of the commandments of Adonoy that should [is] not [fitting to] be done and he incurs guilt,  
or, if his sin becomes known to him—which he committed. He shall bring [as] his offering an unblemished she-goat for his sin which he committed.  
He shall lay his hand on the head of the sin-offering and slaughter the sin-offering in the [same] place as the burnt-offering.

Targum (Pseudo-Jonathan)

And if a man of the people of the land sin through ignorance in doing (against) one of the commandments of the Lord what was not right to do, and he hath sinned; if his sin that he hath sinned be made known to him, he shall bring for his oblation an unblemished female of the goats for the sin that he hath sinned; and he shall lay his right hand on the head of the sin offering and kill the sin offering at the place of burnt sacrifice;...

Douay-Rheims 1899 (Amer.)

And if any one of the people of the land shall sin through ignorance, doing any of those things that by the law of the Lord are forbidden, and offending,  
And shall come to know his sin: he shall offer a she goat without blemish.  
And he shall put his hand upon the head of the victim that is for sin: and shall immolate it in the place of the holocaust.

Aramaic ESV of Peshitta

""If anyone of the common people sins unwittingly, in doing any of the things which Mar-Yah has commanded not to be done, and is guilty; if his sin, which he has sinned, is made known to him, then he shall bring for his offering a goat, a female without blemish, for his sin which he has sinned. He shall lay his hand on the head of the sin offering, and kill the sin offering in the place of burnt offering.

Lamsa's Peshitta (Syriac)

And if one soul will sin in an error of the people of the land and will do one thing of the commandments of LORD JEHOVAH that are not done and will be guilty; If the

sin that he sinned is made known to him, he may bring a kid of the goats as his offering, a female without defect, for the sin that he sinned. And he shall lay his hand on the head of the sin offering and shall slaughter the sin offering in the place where he slaughtered the burnt offering.

Samaritan Pentateuch

And if any one of the common people sin through ignorance, while he doeth [somewhat against] one of the commandments of the LORD [concerning things] which ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place where they are slaying the burnt offering.

Updated Brenton (Greek)

And if a soul of the people of the land should sin unwillingly, in doing a thing contrary to any of the commandments of the Lord, which ought not to be done, and shall transgress, and his sin should be known to him, wherein he has sinned, then shall he bring a kid of the goats, a female without blemish shall he bring for his sin, which he has sinned. And he shall lay his hand on the head of his sin-offering, and they shall slay the kid of the sin-offering in the place where they slay the victims for whole-burnt-offerings.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And if any one of the common people does wrong in error, doing any of the things which the Lord has given orders are not to be done, causing sin to come on him; When the sin which he has done is made clear to him, then he is to give for his offering a goat, a female without any mark, for the sin which he has done. And he is to put his hand on the head of the sin-offering and put it to death in the place where they put to death the burned offering.

Easy English

One of the people might do bad things when he did not really want to do them. He did not obey one of the Lord's rules. That person has sinned. They will tell him that he has done bad things. Then he must give a female goat to God. The animal must be perfect. He must put his hand on the goat's head. Then he must kill it by the altar of burnt offering.

Easy-to-Read Version—2008

"One of the common people might sin by accident and do one of the things that the Lord said must not be done. If that person learns about his sin, then he must bring a female goat that has nothing wrong with it. That will be the person's sin offering. He must bring this goat for the sin that he has done. He must put his hand on the animal's head and kill it at the place for the burnt offering.

Good News Bible (TEV)

If any of you people sin and become guilty of breaking one of the LORD's commands without intending to, then as soon as the sin is called to your attention, you shall bring as your offering a female goat without any defects. You shall put your hand on its head and kill it on the north side of the altar, where the animals for the burnt offerings are killed.

*The Message*

"When an ordinary member of the congregation sins unintentionally, straying from one of the commandments of God which must not be broken, he is guilty. When he is made aware of his sin, he shall bring a goat, a female without any defect, and offer it for his sin, lay his hand on the head of the Absolution-Offering, and slaughter it at the place of the Whole-Burnt-Offering.

Names of God Bible

### **Offerings for Wrongdoing by a Common Person—Goats**

"If a common person unintentionally does something wrong—even one thing forbidden by **Yahweh's** commands—he will be guilty. When he is told about what he has done wrong, he must bring a female goat that has no defects as his offering



NIRV for what he has done wrong. He will place his hand on the animal's head and slaughter it where animals for burnt offerings are slaughtered.

“ ‘Or suppose someone in the community sins without meaning to. They disobey any of the Lord's commands. And suppose they realize their guilt and their sin becomes known. Then they must bring an offering for the sin they have committed. It must be a female goat. It must not have any flaws. They must place their hand on the head of the animal for the sin offering. It must be killed at the place where the animals for burnt offerings are killed.

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

Casual English Bible	<p><b>When anyone else sins</b></p> <p>When others who aren't leaders accidentally sin, they're guilty even though they don't know it. When they realize what they did wrong, each person needs to sacrifice a healthy female goat to atone for their sins. There should be nothing wrong with the animals.</p> <p>They take the animals to the place where sacrificial animals are killed. They rest their hands on the goat heads and then kill the animals.</p>
Contemporary English V.	<p>When any of you ordinary people disobey me without meaning to, you are still guilty. As soon as you realize what you have done, you must sacrifice a female goat that has nothing wrong with it. Lead the goat to the north side of the bronze altar and lay your hand on its head, before having it killed.</p>
The Living Bible	<p>"If any one of the common people sins and doesn't realize it, he is guilty. But as soon as he does realize it, he is to bring as his sacrifice a female goat without defect to atone for his sin. He shall bring it to the place where the animals for burnt offerings are killed, and there lay his hand upon the head of the sin offering and kill it.</p>
New Berkeley Version	.
New Life Version	<p>'If anyone among the people of the land sins without meaning to, by doing any of the things the Lord said not to do, he becomes guilty. If his sin is made known to him, he will bring for his gift a female goat that is perfect, for the sin he has done. He will lay his hand on the head of the sin gift, and kill the sin gift at the place of burnt gifts.</p>
Unfolding Bible Simplified	<p>If one of the Israelite people who is not a priest sins without intending to sin, and does something that is forbidden in any of the commands of Yahweh his God, he will be guilty. When he realizes that he has committed a sin, he must bring as his offering a female goat that has no defects. He must lay his hands on the goat's head and slaughter it at the place where they slaughter the animals that they will burn completely on the altar, and catch some of the blood in a bowl.</p>

### Partially literal and partially paraphrased translations:

American English Bible	<p>'And if a <b>person</b> among the people of the land should sin unknowingly against any of the Commandments of Jehovah by doing something that shouldn't be done, and then he realizes that he has sinned; he must bring a perfect female kid goat for the sin that he has committed.</p> <p>He must put his hand on the head of his sin offering and slaughter the kid of the sin offering where they slaughter the whole-burnt offerings.</p> <p>Properly, <i>person</i> is the word <i>soul</i>. From the American English Bible site: <i>The Greek word psyche (as in psychology) has been translated many ways, including soul and life. However, psyche actually means something that breathes. It is used in the Bible to describe both breathing animals and breathing humans. Follow the <a href="#">link</a> to read more.</i></p>
Beck's American Translation	.

Common English Bible	If any ordinary person [Or <i>one of the people of the land</i> ] sins unintentionally by breaking one of the Lord's commands, doing something that shouldn't be done, and becomes guilty of sin—once the sin they committed is made known to them—they must bring as their offering a flawless female goat because of the sin that was committed. They will press their hand on the head of the purification offering. It will be slaughtered [Or <i>They will slaughter it.</i> ] at the place for the entirely burned offerings.
New Advent (Knox) Bible	Be it one of the common folk that has transgressed through inadvertence; the law has been broken nevertheless, and guilt incurred. Such a man, when he becomes aware of his fault, must offer a she-goat without blemish, lay his hand on the head of this transgression-victim, and immolate it where the burnt-sacrifices are immolated.
Translation for Translators	'If one of the Israeli people who is not a priest sins without intending to sin, and does something that is forbidden in any of the commands of Yahweh his God, he will be guilty. When he realizes that he has committed a sin, he must bring as his offering a female goat that has no defects. He must lay his hands on the goat's head and slaughter it at the place where they slaughter the animals that will be completely burned <i>on the altar, and catch some of the blood in a bowl.</i>

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

Berean Study Bible	And if one of the common people sins unintentionally and does what is prohibited by any of the LORD's commandments, he incurs guilt. When he becomes aware of the sin he has committed, he is to bring a female goat without blemish as his offering for the sin that he has committed. He shall lay his hand on the head of the sin offering and slaughter it at the place of the burnt offering.
Revised Ferrar-Fenton Bible	<b>Sins of the Working Classes.</b> "But if any of the people of the land break a commandment of the EVER-LIVING,—which ought not to be done,—and transgresses; or he is informed that he has sinned some sin, he shall then bring a perfect she goat as an offering for the sin he has sinned, and lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of burnt-offerings.
International Standard V	<b>Sin Offerings for the People</b> "If any [Lit. <i>soul</i> ] of the common people of the land inadvertently sins by disobeying one of the Lord's commands that should not be violated, he will be guilty. When the sin that he committed is disclosed to him, he is to bring his offering for his sin that he had committed: a female goat without defect. He is to lay his hand on the head of the sin offering and slaughter it [Lit. <i>the sin offering</i> ] at the place for burnt offering.
Unfolding Bible Literal Text	If anyone of the common people sins without intending to sin, doing any of the things which Yahweh has commanded him not to be done, and when he realizes his guilt, then his sin which he has committed is made known to him, then he will bring a goat for his sacrifice, a female without blemish, for the sin that he has committed. He will lay his hand on the head of the sin offering and kill the sin offering at the place of burnt offering.
Urim-Thummim Version	And if anyone of the region's people sin unintentionally when he does something against any of the commandments of YHWH concerning things that should not be done and is guilty or if his sin that he has sinned comes to his knowledge, then he will bring his offering, a she-goat from the female goats, a female without blemish, for the sin that he has sinned. He will lay his hand on the head of the Sin-Offering, and slaughter the Sin-Offering at the place of the Burnt-Offering.
Wikipedia Bible Project	And if a single soul will sin by mistake, of the ordinary people, in doing of one of Yahweh's commandments that which is not to be done, and he is guilty, or his sin which he has sinned will be made known to him, and he brought his sacrifice a she-

goat, plain female, for his sin which he has sinned. And he rested his hand on the head of the sinstuff, and he slaughtered the sinstuff in the place of offerings.

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

- Christian Community (1988) If one of the people sins without intending to do so and makes himself guilty by doing something forbidden by the commandments of Yahweh, and after that he recalls it or anyone calls his attention to the sin he has committed, he is to bring a goat as an offering, a female without any defect. He is to lay his hand on the goat's head and kill it in the place where the animals for the burnt offerings are killed.
- The Heritage Bible And if any soul of the people of the land sin through ignorance, doing against one of the commandments of Jehovah, which ought not to be done, and is guilty, Or his sin, which he has sinned, is known by his seeing, then he shall bring his offering, a she goat of the goats, a female without blemish, for his sin which he has sinned.
- And he shall take hold with his hand on the head of the sin offering, and kill the sin offering in the place of the burnt offering.
- New American Bible (2011) **For the General Populace.** If anyone of the general populace does wrong inadvertently by violating one of the LORD's prohibitions, and thus is guilty, upon learning of the wrong committed, that person shall bring an unblemished she-goat as the offering for the wrong committed. The wrongdoer shall lay a hand on the head of the purification offering, and the purification offering shall be slaughtered at the place of the burnt offerings.
- The Catholic Bible **For the Common People.** "If any of the common people has unknowingly sinned, doing any one of the things that the Lord has commanded them not to do, and he is guilty, when he comes to know of the sin that he has committed, he shall bring a she-goat as an offering, without defect, for the sin that he has committed. He shall lay his hand on the head of the sin offering and slay it in the place of burnt offerings.
- New Jerusalem Bible "If one of the country people sins inadvertently and incurs guilt by doing something forbidden by Yahweh's commandments (or if the sin which he has committed is drawn to his attention), he must bring a she-goat as his offering for the sin which he has committed, an unblemished female. He will then lay his hand on the victim's head and slaughter it on the spot where the burnt offerings are slaughtered.
- Revised English Bible—1989 If anyone among the ordinary lay people sins inadvertently and does what is forbidden in any of the LORD's commandments, thereby incurring guilt, and the sin he has committed is made known to him, he must bring as his offering for the sin which he has committed a she-goat without blemish. He must lay his hand on the head of the victim and slaughter it at the place where the whole-offering is slaughtered.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible **(vi)** "If an individual among the people commits a sin inadvertently, doing something against any of the mitzvot of Adonai concerning things which should not be done, he is guilty. If the sin he committed becomes known to him, he is to bring as his offering a female goat without defect for the sin he committed, lay his hand on the head of the sin offering and slaughter the sin offering in the place of burnt offerings.
- Israeli Authorized Version And if any one of the common people sin through ignorance, while he doeth somewhat against any of The Commandments of YY concerning things which ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without

Kaplan Translation	blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. [15. Sin Offerings for Commoners] If a commoner commits an inadvertent violation by violating any one of certain [specified] prohibitory commandments of God, he incurs guilt. When he is made aware of the violation he has committed, he must bring an unblemished female goat for the sin he committed. He shall press his hands on the head of the sin offering, and have the sin offering slaughtered in the same place as the burnt offering.
The Scriptures—2009	'And if any being of the people of the land sins by mistake by doing against any of the commands of הוה which are not to be done, and shall be guilty, or if his sin which he has sinned shall be made known to him, then he shall bring as his offering a female goat, a perfect one, for his sin which he has sinned. 'And he shall lay his hand on the head of the sin offering, and slay the sin offering at the place of the ascending offering.
Tree of Life Version	"When anyone of the common people sins unwittingly by doing one of Adonai's mitzvot that are not to be done, then he is guilty. When his sin that he committed is made known to him, then he is to bring for his offering a goat, a female without blemish, for his sin that he committed. He is to lay his hand on the head of the sin offering, and then slaughter it at the place of burnt offering.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND IF A SOUL OF THE PEOPLE OF THE LAND SHOULD SIN UNWILLINGLY, IN DOING A THING CONTRARY TO ANY OF THE COMMANDMENTS OF JESUS, WHICH OUGHT NOT TO BE DONE, AND SHALL TRANSGRESS, AND HIS SIN SHOULD BE KNOWN TO HIM, WHEREIN HE HAS SINNED, THEN SHALL HE BRING A KID OF THE GOATS, A FEMALE WITHOUT BLEMISH SHALL HE BRING FOR HIS SIN, WHICH HE HAS SINNED. AND HE SHALL LAY HIS HAND ON THE HEAD OF HIS SIN-OFFERING, AND THEY SHALL SLAY THE KID OF THE SIN-OFFERING IN THE PLACE WHERE THEY SLAY THE VICTIMS FOR WHOLE BURNT OFFERINGS.
Awful Scroll Bible	Was any of the breathers on the solid grounds of the people, to be made clean of that he is to err, even is to do it against any of the commandments, of Sustains To Become he of mighty ones, even was to do it, and is to have been guilty, from the miss of the mark is he to have been made clean from as he is to have learned of it, even is he to have brought in an offering of a young goat, a male, consummate; and he is to have rested his hand upon the head of it, for his miss of the mark, and is to have slaughtered it, for his miss of the mark, in the place of the whole burnt offerings.
Concordant Literal Version	If one soul of the people of the land should sin inadvertently when he does something departing from any of Yahweh's instructions of what should not be done, and he realizes his guilt. when his sin with which he has sinned is made known to him, then he will bring as his approach present, a hairy one of the goats, a flawless female, for his sin with which he has sinned. He will support his hand on the head of the sin offering and slay the sin offering in the place of the ascent offering.
exeGesés companion Bible	<b><u>SOULICAL INADVERTENT ERRING QORBANS</u></b> And if a soul of the people of the land sins an inadvertent error and works one of the misvoth of Yah Veh - not to be worked and guilts: or if the sin he sinned becomes known to him, then he brings his qorban,

a doe of the goats, an integrious female,  
for the sin he sinned:  
and he props his hand on the head  
of that for the sin;  
and slaughters that for the sin  
in the place of the holocaust.

Orthodox Jewish Bible

And if a nefesh of the am ha'aretz sin through ignorance (unintentionally), while he doeth any thing against any of the mitzvot of Hashem concerning things which ought not to be done, and be guilty;  
Or if his chattat (sin), which he hath sinned, come to his knowledge; then he shall bring his korban, a female goat, a temimah nekevah (a female without blemish), for his chattat (sin) which he hath sinned.  
And he shall lay his hand upon the head of the chattat (sin offering), and slaughter (shachat) the chattat (sin offering) in the place of the olah (burnt offering)

### Expanded/Embellished Bibles:

The Expanded Bible

“If any person in the community [ordinary/private/lay person; L of the people of the land] sins by accident [inadvertently; unintentionally; 4:2] and does something which the Lord has commanded must not be done, he is guilty. When the person learns about his sin, he must bring a female goat that has nothing wrong with it [unblemished] as an offering [gift] for his sin. He must put [lay] his hand on the animal's head [1:4] and kill [slaughter] it at the place of the whole burnt offering.

Kretzmann's Commentary

#### Verses 27-35

For the Common People

And if any one of the common people, any person, man or woman, native Jew or sojourning foreigner, Numbers 15, sin through ignorance, in the same inadvertent manner as in the cases considered till now, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty;

or if his sin which he hath sinned come to his knowledge, if some one informs him of the wrong which he has committed, then he shall bring his offering, a kid of the goats, the shaggy variety being specified here, as above, a female without blemish, for his sin which he hath sinned, to make atonement for him.

And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt offering, on the north side of the large altar in the court.

Lexham English Bible

“ ‘If [Or “And if”] anyone [Literally “a soul one”] of the people of the land sins by an unintentional wrong by violating [Literally “doing”] one of Yahweh’s commands that should not be violated, [Literally “done”] so that [Or “and”] he incurs guilt, or his sin he has committed [Literally “sinned”] is made known to him, he shall bring [Or “and he shall bring” or “then he shall bring”] as his offering a female goat without defect [Literally “a she-goat of goats without defect a female”] as his offering for his sin that he committed. [Literally “sinned”] He shall place [Or “And he shall place”] his hand on the sin offering’s head and slaughter the sin offering in the place of the burnt offering.

Syndein/Thieme

{Verses 27-35: Categories of People Who Commit Unknown Sins - the Common People}

{Most of the Meaning of the Parts is the Same So Please See Above}

"And if any one of the common people sin through ignorance, while he does somewhat against any of the commandments of Jehovah/God concerning things which ought not to be done, and be guilty; 28~~ or if his sin, which he has sinned, come to his knowledge then he shall bring his offering/'drawing near' {qorban}, a kid of the goats, a female without blemish {female represents the passive volition of Christ - agreeing to receive the sins of the world}, for his sin which he has sinned."



"And he shall lay his hand upon the head of the sin offering {transfer of unknown sins to the animal}, and slay the sin offering in the place of the burnt offering."

The Voice

**Eternal One:** If a common person among you unwittingly commits a sin by violating any of My directives, once he realizes his guilt or the sin he committed is brought to his attention, then he should offer an unblemished female goat for his wrong. 29 He must place his hand on the head of the purification offering for sin and slaughter it in the same spot where the burnt offerings are slaughtered.

### Bible Translations with Many Footnotes:

The Complete Tanach

If one person of the people of the land commits a sin unintentionally, by his committing one of the commandments of the Lord which may not be committed, incurring guilt; if his sin that he committed is made known to him, he shall bring his sacrifice: an unblemished female goat, for his sin that he committed. And he shall lean his hand [forcefully] on the head of the sin offering, and he shall slaughter the sin offering in the place of the burnt offering.

NET Bible®

*For the Common Person*

"If an ordinary individual<sup>55</sup> sins by straying unintentionally<sup>56</sup> when he violates one of the Lord's commandments which must not be violated,<sup>57</sup> and he pleads guilty or his sin that he committed<sup>58</sup> is made known to him,<sup>59</sup> he must bring a flawless female goat<sup>60</sup> as his offering for the sin<sup>61</sup> that he committed. He must lay his hand on the head of the sin offering and slaughter<sup>62</sup> the sin offering in the place where the burnt offering is slaughtered.

<sup>55tn</sup> Heb "an individual from the people of the land"; cf. NASB "anyone of the common people" (KJV, ASV both similar); NAB "a private person."

<sup>56tn</sup> Heb "If one person sins by straying, from the people of the land." See Lev 4:2 for a note on "straying."

<sup>57tn</sup> Heb "by doing it, one from the commandments of the Lord which must not be done."

<sup>58tn</sup> Heb "or his sin which he sinned is made known to him"; cf. NCV "when that person learns about his sin."

<sup>59tn</sup> Lev 4:27b-28a is essentially the same as 4:22b-23a (see the notes there).

<sup>60tn</sup> Heb "a she-goat of goats, a female without defect"; NAB "an unblemished she-goat."

<sup>61tn</sup> Heb "on his sin."

<sup>62tc</sup> The LXX has a plural form here (see v. 24 above and the note on Lev 1:5a).

Rotherham's *Emphasized B.*

#### iv. Offences by one of the People.

And ≤if ||[any person]| shall sin |by mistake| from among the people of the land,-by his doing anything departing from any of the commandments of Yahweh as to things which should not be done? and shall become aware of his guilt; or his sin which he hath committed shall be made known' unto him≥ then shall he bring in as his oblation a kid of the goats? a female |without defect| for his sin which he hath committed; and shall lean his hand upon the head of the sinbearer,-and shall slay the sin-bearer in the place of the ascending-sacrifice.<sup>a</sup>

<sup>a</sup> I.e.: in the place where the ascending-sacrifice is wont to be slain.

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

C. Thompson (updated) OT

And if any of the people of the land sin inadvertently by doing any of those things which by the commands of the Lord ought not to be done and will transgress; when the sin which he has thereby committed is made known to him, he will bring a goat from the goats; he will bring a she goat without blemish for the sin which he has

Context Group Version	committed and will lay his hand on the head of the sin offering; and they will kill this she goat for his sin offering in the place where they kill the whole burnt offerings. And if any one of the common people acts disgracefully unwittingly, in doing any of the things which YHWH has commanded not to be done, and will be declared guilty; if his disgrace, which he has disgraced [God], is made known to him, then he shall bring for his offering a goat, a female without blemish, for his disgrace which he has disgraced [God]. And he shall lay his hand on the head of the purification-offering, and kill the purification-offering in the place of ascension [offering].
English Standard Version	"If anyone of the common people sins unintentionally in doing any one of the things that by the LORD's commandments ought not to be done, and realizes his guilt, or the sin which he has committed is made known to him, he shall bring for his offering a goat, a female without blemish, for his sin which he has committed. And he shall lay his hand on the head of the sin offering and kill the sin offering in the place of burnt offering.
Legacy Standard Bible	'Now if anyone [Lit <i>one soul</i> ] of the common people [Lit <i>the people of the land</i> ] sins unintentionally in doing any of the [q]things which Yahweh has commanded not to be done, and becomes guilty, or if his sin which he has committed [Lit <i>sinned</i> ] is made known to him, then he shall bring for his offering a goat [Or <i>female goat</i> ], a female without blemish, for his sin which he has committed [Lit <i>sinned</i> ]. And he shall lay his hand on the head of the sin offering and slaughter the sin offering at the place of the burnt offering.
Literal Standard Version	And if any person of the people of the land sins through ignorance, by his doing [something against] one of the commands of YHWH [regarding things] which are not to be done, and has been guilty, or his sin which he has sinned has been made known to him, then he has brought in his offering, a kid of the goats, a perfect one, a female, for his sin which he has sinned, and he has laid his hand on the head of the sin-offering, and has slaughtered the sin-offering in the place of the burnt-offering.
Modern Literal Version 2020	And if any soul of the common people sin unintentionally, in doing any of the things which Jehovah has commanded not to be done and be guilty, if his sin, which he has sinned, is made known to him, then he will bring for his offering a goat, a female without blemish, for his sin which he has sinned. And he will lay his hand upon the head of the sin-offering and kill the sin-offering in the place of burnt-offering.
Revised Mechanical Trans.	...and if one soul from the people of the land will fail with an error, by doing one of the directives of YHWH which was not to be done, then he will be guilty. Or his failure is made known to him, which he failed, and he brings his donation, a hairy goat of the she-goats, a whole female for his failure which he failed, and he will support his hand upon the head of the failure, and he will slay the failure in the area of the ascension offering,... Knowledge
Young's Updated LT	`And if any person of the people of the land sin through ignorance, by his doing something against one of the commands of Jehovah regarding things which are not to be done, and hath been guilty-- or his sin which he hath sinned hath been made known unto him, then he hath brought in his offering, a kid of the goats, a perfect one, a female, for his sin which he hath sinned, and he hath laid his hand on the head of the sin-offering, and hath slaughtered the sin-offering in the place of the burnt-offering.
<b>The gist of this passage:</b>	The fourth and final section of this chapter is how to deal with the ordinary person who has sinned inadvertently.

## Leviticus 4:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
A full set of BDB definitions (without the 3 called dubious by BDB): 1) <i>soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion</i> ; 1a) <i>that which breathes, the breathing substance or being, soul, the inner being of man</i> ; 1b) <i>living being</i> ; 1c) <i>living being (with life in the blood)</i> ; 1d) <i>the man himself, self, person or individual</i> ; 1e) <i>seat of the appetites</i> ; 1f) <i>seat of emotions and passions</i> . I have seen this translated anyone.			
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular, numeral adjective	Strong's #259 BDB #25
châtâʾ (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #2398 BDB #306
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sh <sup>e</sup> gâgâh (שִׁגְגָּה) [pronounced <i>sh'gaw-GAWH</i> ]	<i>sin, sin of error or inadvertence, inadvertent sin; error</i>	feminine singular noun	Strong's #7684 BDB #993
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
ʿam (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular construct	Strong's #5971 BDB #766
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** If an individual [lit., one] soul, from the people of the land, sins an inadvertent sin,...

Again, someone commits a sin—a sin that they might not fully appreciate is a sin.

**Application:** I gave the example previously of things which are sinful, but fully accepted by society. So a person might reasonably commit a sin, yet not believe his act to be sinful. This could today be something like the commission of homosexual acts.

Leviticus 4:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6213 BDB #793
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular, numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
mits <sup>e</sup> ôwth (מִצְוֹת) [pronounced mits <sup>e</sup> -OHTH]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural construct	Strong's #4687 BDB #846
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾâsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 <sup>rd</sup> person feminine plural, Niphal imperfect	Strong's #6213 BDB #793

**Translation:** ...breaking [lit., *doing her*] one of the commandments of Y<sup>e</sup>howah, which [thing] is not to be done...

This is a reference to someone who has committed an act which is in opposition to the teaching of the Law.

Leviticus 4:27c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsham (אָשָׁם) [pronounced <i>aw-SHAHM</i> ]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #816 BDB #79
This is v. 22c.			

**Translation:** ...(and he is guilty);...

So that there is no misunderstanding, God says, "And he is guilty of committing a wrong act."

Leviticus 4:27 If an individual [lit., one] soul, from the people of the land, sins an inadvertent sin, breaking [lit., doing her] one of the commandments of Y<sup>e</sup>howah, which [thing] is not to be done (and he is guilty);... (Kukis mostly literal translation)

Notice we have a repeat of the same scenario given us three times before.

Leviticus 4:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (אוּ) [pronounced <i>oh</i> ]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
When there are two things being considered, this word often implies that the second thing is the better choice.			
yâda' (יָדָעַ) [pronounced <i>yaw-DAHG</i> ]	<i>to be made known</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect	Strong's #3045 BDB #393
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2403 BDB #308
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2398 BDB #306



## Leviticus 4:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This is v. 23a.			

**Translation:** ...or [if] a sin which he sinned is made known to him...

Or, in the alternative, someone commits a sin, but does not fully appreciate his own culpability. Someone makes this sin known to the man.

I am reminded again here of the prophet Nathan telling David how he sinned.

## Leviticus 4:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוב) [pronounced <i>boh</i> ]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #935 BDB #97
qorbân/qurbân (קרבן/קורבן) [pronounced <i>kor-BAWN, koor-BAWN</i> ]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
s <sup>e</sup> îyrâh (הִרְעָשָׁה) [pronounced <i>s<sup>e</sup>h-gee-RAW</i> ]	<i>female goat, kid</i>	feminine singular noun	Strong's #8166 BDB #972
'îzzîym (מִיֵּצִים) [pronounced <i>gihz-ZEEM</i> ]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
tâmîym (מִיָּמִת) [pronounced <i>taw-MEEM</i> ]	<i>complete, whole, entire, sufficient, without blemish</i>	adjective	Strong's #8549 BDB #1071
n <sup>e</sup> qêbâh (הִבְקֵנָה) [pronounced <i>n<sup>e</sup>-kay<sup>b</sup>-AW</i> ]	<i>female in contrast to male; woman, female [woman, child animal]</i>	feminine singular noun	Strong's #5347 BDB #666
'al (לְעַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #2403 BDB #308
'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

## Leviticus 4:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2398 BDB #306

Much of this is from v. 3b.

**Translation:** ...—then, he will bring [to God] a qorban [or, *oblation*]; [specifically,] a female goat of the goats, an unblemished female, on account of the sin which he sinned.

What is required is a sacrifice. You will note that God does not call for a person to feel badly, for him to confess this sin to everyone around him. He simply needs to offer up an animal sacrifice, called a qorban here. It is a female goat in this case, but still unblemished.

Leviticus 4:28 ...or [if] a sin which he sinned is made known to him—then, he will bring [to God] a qorban [or, *oblation*]; [specifically,] a female goat of the goats, an unblemished female, on account of the sin which he sinned. (Kukis mostly literal translation)

Economics never prevented anyone from participating in the worship of Y<sup>e</sup>howah. The high priest and the entire congregation sacrificed a bull for their sins (Leviticus 4:3, 14). A ruler, or civic leader, brought that which was a bit less expensive, a male goat; and the average person brought a female goat. However, the common person, if he was poor, could have brought instead, a dove or a pigeon (Leviticus 5:7–8 12:6, 8); or, if he were really poor, he could bring the equivalent of two quarts of flour (Leviticus 5:11).

## Leviticus 4:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâmak <sup>e</sup> (צָמַק) [pronounced saw- MAHK <sup>e</sup> ]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5564 BDB #701
'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
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752

## Leviticus 4:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rô'sh (רֹאשׁ) [pronounced <i>rohsh</i> ]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular construct	Strong's #7218 BDB #910
sâ'yr (סִיּוֹר) [pronounced <i>saw-GEER</i> ]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular noun with the definite article	Strong's #8163 BDB #972

This is v. 24a.

**Translation:** He will place his hand on the head of the goat...

The goat brought forth as a sacrifice; the guilty man places his hand on the goat's head, which transfers the sins from the man to the goat.

## Leviticus 4:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâchaṭ (שָׁחַט) [pronounced <i>shaw-KHAT</i> ]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7819 and 7820 BDB #1006
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #2403 BDB #308
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâqôwm (מִקוֹם) [pronounced <i>maw-KOHW</i> ]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular construct	Strong's #4725 BDB #879
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

**Translation:** ...and slaughter it [lit., his sin offering] in a place [where] burnt offerings [are slaughtered].

The animal is to be brought where burnt offerings are brought and offered up.

Leviticus 4:29 He will place his hand on the head of the goat and slaughter it [lit., *his sin offering*] in a place [where] burnt offerings [are slaughtered]. (Kukis mostly literal translation)

The animal is closely identified with sin and most translations render *sin* here *in offering* both times.

Leviticus 4:27–29 If an individual [lit., *one*] soul, from the people of the land, sins an inadvertent sin, breaking [lit., *doing her*] one of the commandments of Y<sup>e</sup>howah, which [thing] is not to be done (and he is guilty); or [if] a sin which he sinned is made known to him—then, he will bring [to God] a qorban [or, *oblation*]; [specifically,] a female goat of the goats, an unblemished female, on account of the sin which he sinned. He will place his hand on the head of the goat and slaughter it [lit., *his sin offering*] in a place [where] burnt offerings [are slaughtered]. (Kukis mostly literal translation)

Leviticus 4:27–29 If someone sins inadvertently, breaking one of the commandments given by God, doing something that he should not do; or, if he commits a sin and it is made known to him—then he will bring before God a qorban (oblation offering). Specifically, he will present to Jehovah a young, unblemished, female goat. He will place his hand on the head of the goat and slaughter it where animals are typically offered up. (Kukis paraphrase)

V. 30 is almost the same as v. 25; and there will be some similarities between vv. 26 and 31.

And has taken the priest from her blood in his finger; and he has given upon horns of an altar of the burnt offering. And his blood he will pour out unto a foundation of the altar. And all his fat he will take away as which he took away fat from upon a sacrifice of the peace offerings. And has made burn the priest the altar-ward for a scent of soothing to Y<sup>e</sup>howah. And has covered over upon him the priest. And he has been forgiven to him.

Leviticus  
4:30–31

The priest will take from its blood with his finger; and he will place it on the horns of the altar of the burnt offering. He will pour out [the rest of] the blood at the base of the altar. He will cause all of the fat to be removed, just like the fat [which] he took from the sacrifice of the Peace offerings. The priest will then cause [this offering] to smoke upon the altar for a tranquilizing smell to Y<sup>e</sup>howah. [By these actions,] the priest has atoned for him, so that his sin [lit., *it, he*] has been forgiven him.

Using his finger, the priest will take some of the blood from the sin offering and smear it onto the horns of the altar. He will pour out the rest of the blood on the base of the altar. He will remove the fat from this offering just as he did for the Peace offerings. This offering will be burned and smoked, so that a soothing odor will rise up to Jehovah. By these actions, the priest has atoned for the sin of the individual in question and the individual's sin has been forgiven.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And has taken the priest from her blood in his finger; and he has given upon horns of an altar of the burnt offering. And his blood he will pour out unto a foundation of the altar. And all his fat he will take away as which he took away fat from upon a sacrifice of the peace offerings. And has made burn the priest the altar-ward for a scent of soothing to Y<sup>e</sup>howah. And has covered over upon him the priest. And he has been forgiven to him.

Dead Sea Scrolls

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Targum (Onkelos)	<p>The kohein shall take from its blood with his finger and put it atop the corners of the altar of the burnt-offering. He shall spill all the [remaining] blood into the base of the altar.</p> <p>He shall remove all its fat in the same manner as was removed the fat from the peace[sacred]-offering. The kohein shall burn it on the altar as a pleasing fragrance to [to be accepted with favor before] Adonoy. And the kohein will atone for him and he will be pardoned.</p>
Targum (Pseudo-Jonathan)	<p>...and the priest shall take of the blood with his fingers and put it on the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar. And he shall remove all her fat, as the fat of the consecrated sacrifices was taken off, and the priest shall burn it at the altar, to be received with acceptance before the Lord; and the priest shall atone for him, and he shall be forgiven.</p>
Douay-Rheims 1899 (Amer.)	<p>And the priest shall take of the blood with his finger, and shall touch the horns of the altar of holocaust: and shall pour out the rest at the foot thereof.</p> <p>But taking off all the fat, as is wont to be taken away of the victims of peace offerings, he shall burn it upon the altar, for a sweet savour to the Lord: and he shall pray for him, and it shall be forgiven him.</p>
Aramaic ESV of Peshitta	<p>The priest shall take some of its blood with his finger, and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar. All its fat he shall take away, like the fat is taken away from off of the sacrifice of peace offerings; and the priest shall burn it on the altar for a pleasant aroma to Mar-Yah; and the priest shall make atonement for him, and he will be forgiven.</p>
Lamsa's Peshitta (Syriac)	<p>And the Priest shall take of the blood of the sin offering with his finger and shall sprinkle it on the horns of the altar of burnt offering, and he shall pour all the blood on the base of the altar of burnt offering. And he shall take from it all the fat just as the fat from the sacrifice of burnt offering is taken, and the Priest will offer it up on the altar for a sweet savor offering to LORD JEHOVAH, and the Priest shall atone for him and it shall be forgiven to him.</p>
Samaritan Pentateuch	<p>And the priest shall take of the blood thereof with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar of burnt offering.</p> <p>And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn [it] upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.</p>
Updated Brenton (Greek)	<p>And the priest shall take of its blood with his finger, and shall put it on the horns of the altar of whole-burnt-offerings; and all its blood he shall pour forth by the foot of the altar. And he shall take away all the fat, as the fat is taken away from the sacrifice of peace-offering, and the priest shall offer it on the altar for a smell of sweet savour to the Lord; and the priest shall make atonement for him, and his sin shall be forgiven him.</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>And the priest is to take some of the blood with his finger, and put it on the horns of the altar of burned offering, and all the rest of its blood is to be drained out at the base of the altar. And let all its fat be taken away, as the fat is taken away from the peace-offerings, and let it be burned on the altar by the priest for a sweet smell to the Lord; and the priest will take away his sin and he will have forgiveness.</p>
Easy English	<p>The priest will put his finger in the blood of the goat. He will put some of it on the altar's corners. He will pour out the blood that he did not use. He will pour it onto the ground in front of the altar. The priest will cut all the fat from the goat as he did with</p>



the friendship offering. And he will burn it on the altar. This will make atonement for the wrong things that the person has done. The smell of it while it is burning will give the Lord pleasure. Then the Lord will forgive the person.

Easy-to-Read Version–2008 Then the priest must take some of the goat's blood on his finger and put it on the corners of the altar [37] of burnt offering. Then the priest must pour out the rest of the goat's blood at the base of the altar. The priest must offer all the goat's fat, just like the fat is offered from the fellowship offerings. The priest must burn it on the altar as a sweet smell to the Lord. In this way, the priest will make that person pure. [38] And God will forgive that person.

God's Word™ The priest will take some of the blood with his finger and put it on the horns of the altar for burnt offerings. He will pour the rest of the blood at the bottom of the altar. He will remove all the fat the same way it is removed from the fellowship offering. The priest will burn it on the altar for a soothing aroma to the LORD. So the priest will make peace with the LORD for that person, and that person will be forgiven.

Good News Bible (TEV) The priest shall dip his finger in the blood of the animal, put it on the projections at the corners of the altar, and pour out the rest of it at the base of the altar. Then he shall remove all its fat, just as the fat is removed from the animals killed for the fellowship offerings, and he shall burn it on the altar as an odor pleasing to the LORD. In this way the priest shall offer the sacrifice for the man's sin, and he will be forgiven.

The Message The priest will take some of its blood with his finger, smear it on the horns of the Altar of Whole-Burnt-Offering, and pour the rest at the base of the Altar. Finally, he'll take out all the fat, the same as with the Peace-Offerings, and burn it on the Altar for a pleasing fragrance to God.

NIRV "In this way, the priest makes atonement for him and he's forgiven. Then the priest must dip his finger into some of the blood. He must put it on the horns that stick out from the upper four corners of the altar for burnt offerings. He must pour out the rest of the blood at the bottom of the altar. They must remove all the fat in the same way the fat is removed from the friendship offering. The priest must burn it on the altar. Its smell pleases the Lord. When the priest burns the offering, he will pay for their sin. And they will be forgiven.

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

Casual English Bible The priest will dip his finger into the blood and dab some onto the four horns at the top corners of the sacrificial altar. He'll pour the rest of the blood around the base of the altar. Then he'll cut off all of the goat's fat, just as he does in a peace offering. He'll burn the fat as an offering that goes up in smoke. It's a sweet smell to the LORD. That's how the priest will atone for someone's sin, and get that person back on track with God. That's how the person finds forgiveness.

Contemporary English V. Then a priest will dip a finger in the blood; he will smear some of it on each of the four corners of the altar and pour out the rest at the foot of the altar. After this, the priest will remove all of the fat, just as he does when an animal is sacrificed to ask my blessing. The priest will then send the fat up in smoke with a smell that pleases me. This animal is sacrificed so that I will forgive you ordinary people when you sin. And the priest shall take some of the blood with his finger and smear it upon the horns of the burnt offering altar. Then the priest shall pour out the remainder of the blood at the base of the altar. All the fat shall be taken off, just as in the procedure for the thank offering sacrifice, and the priest shall burn it upon the altar; and the Lord will appreciate it. Thus the priest shall make atonement for that man, and he shall be forgiven.

New Berkeley Version  
New Life Version

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The religious leader will take some of its blood with his finger and put it on the horns of the altar of burnt gifts. He will pour out all the rest of its blood at the base of the

Unfolding Bible Simplified altar. Then he will take all its fat, just as the fat was taken from the peace gifts. And the religious leader will burn it on the altar for a pleasing smell to the Lord. So the religious leader will pay for his sin. And he will be forgiven.

Then the priest must dip one of his fingers in it, and put some of the blood on the projections at the corners of the altar. Then he must pour out the rest of the blood at the base of the altar. Then he must remove all the goat's fat, and burn all the fat on the altar, like was done with the fat of the offering to maintain fellowship with Yahweh. And the good odor will be pleasing to Yahweh. As a result of the priest doing that, the person will no longer be guilty for his sin, and he will be forgiven.

### Partially literal and partially paraphrased translations:

American English Bible And the Priest must then take some of its blood on his finger and wipe it on the horns of the Altar of whole-burnt offerings.  
After that, he must pour the rest of the blood out at the base of the Altar. Then he must remove all the fat and offer it as a sacrifice of a peace offering.  
The Priest must offer it on the Altar as a sweet odor to Jehovah.  
[This is how] the Priest must pay for [the person's] sin, so that it may be forgiven.

Beck's American Translation .

Common English Bible The priest will take some of its blood and, using his finger, will put it on the horns of the altar of entirely burned offerings. But he will pour all the rest of the blood out at the base of the altar. He will remove all of its fat, just as the fat from a communal sacrifice of well-being is removed. Then the priest will completely burn it on the altar as a soothing smell to the Lord. In this way, the priest will make reconciliation for them, and they will be forgiven.

New Advent (Knox) Bible The priest will smear the sacrificial altar with some of the blood, and pour the rest away at its foot; then separate the fat, as if this were a welcome-offering, and burn it on the altar, where the smell of its burning will be acceptable to the Lord. And so, at the priest's intercession for him, the guilty man will be pardoned.

Translation for Translators Then the priest must dip *one of* his fingers in the blood, and put some of it on the projections at the corners of the altar. Then he must pour out the rest of the blood at the base of the altar. Then he must remove all the goat's fat, and burn all the fat on the altar, like was done with the fat of the offering to maintain fellowship *with Yahweh*. And the aroma while it burns will be pleasing to Yahweh. As a result of the priest doing that, the person will no longer be guilty for his sin, and he will be forgiven.

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

Berean Study Bible Then the priest is to take some of its blood with his finger, apply it to the horns of the altar of burnt offering, and pour out the rest of the blood at the base of the altar. Then he shall remove all the fat just as it is removed from the peace offering, and the priest is to burn it on the altar as a pleasing aroma to the LORD. In this way the priest will make atonement for him, and he will be forgiven.

Revised Ferrar-Fenton Bible Then the priest shall take some of the blood upon his forefinger and put on the horns of the altar of burnt-offerings, and pour out the rest of the blood at the side of the altar; and remove the whole of the fat, as he removed the fat from off the thank-offering. Then the priest shall offer it upon the altar, as a breath delightful to the EVER-LIVING, and the priest shall expiate for him, and he shall be forgiven.

International Standard V .

Unfolding Bible Literal Text The priest will take some of the blood with his finger and put it on the horns of the altar for burnt offerings. He will pour out all the rest of the blood at the base of the altar. He will cut away all the fat, just as the fat is cut away from off the sacrifice of

Urim-Thummim Version	<p>peace offerings. The priest will burn it on the altar to produce a sweet aroma for Yahweh. The priest will make atonement for the man, and he will be forgiven.</p> <p>The priest will take of the blood with his finger and put it on the horns of the Altar of Burnt-Offering, and will pour out all its blood at the bottom of the Altar. And he will take away all the fat from it like the fat that is taken away from off the sacrifice of Peace-Offerings. The priest will burn it on the Altar for a tranquilizing aroma unto YHWH and the priest will make Propitiatory-Covering for him, and it will be forgiven him.</p>
Wikipedia Bible Project	<p>And the priest took from its blood with his finger, and he put it on the horns of the altar of offerings, and all its blood he will pour into the base of the altar. And all its fat he will remove, as the fat of the payment offering is removed. And the priest will grill it on the later, for comforting scent to Yahweh. And the priest will atone over him, and it will be forgiven of him.</p>

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

Christian Community (1988)	<p>The priest shall take a little of the goat's blood on his finger and put it on the corners of the altar for burnt offerings. Then he shall pour out all the rest of the blood at the foot of the altar. He shall remove all the fat, as the fat was removed for the peace offering, and the priest shall burn it on the altar as a sweet-smelling sacrifice pleasing to Yahweh. This is how the priest is to offer the sacrifice for the man's sin, and he will be forgiven.</p>
The Heritage Bible	<p>And the priest shall take of its blood with his finger, and put it on the horns of the altar of burnt offering, and shall pour out all its blood at the bottom of the altar.</p> <p>And he shall take away all its fat, as the fat is taken away from off the sacrifice of peace offerings, and the priest shall burn it as perfumed incense upon the altar for a restful fragrance to Jehovah; and the priest shall make a covering for him, and it shall be forgiven him.</p>
New American Bible (2011)	<p>The priest shall then take some of its blood on his finger and put it on the horns of the altar for burnt offerings. The rest of the blood he shall pour out at the base of the altar. He shall remove all the fat, just as the fat is removed from the communion sacrifice. The priest shall burn it on the altar for a sweet odor to the LORD. Thus the priest shall make atonement, so that the individual may be forgiven.</p>
The Catholic Bible	<p>The priest shall take a bit of its blood with his finger and place it on the horns of the altar of burnt offerings. He shall then pour out the rest of the blood at the base of the altar. He shall take out all of the fat parts, as one takes out all of the fat parts of a peace offering, and the priest shall burn them on the altar, a pleasing fragrance in honor of the Lord. The priest will make atonement for him and he shall be forgiven.</p>
Revised English Bible—1989	<p>The priest must then take some of its blood with his finger and smear it on the horns of the altar of whole-offering; the rest of the blood he is to pour out at the base of the altar. He must remove all its fat as the fat is removed from the shared-offering, and burn it on the altar as a soothing odour to the LORD. Thus the priest is to make expiation for that person's guilt, and it will be forgiven him.</p>

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>The <i>cohen</i> is to take some of its blood with his finger and put it on the horns of the altar for burnt offerings. All its remaining blood he is to pour out at the base of the altar. All its fat he is to remove, as the fat is removed from the sacrifice for peace offerings; and the <i>cohen</i> is to make it go up in smoke on the altar as a fragrant aroma for ADONAI. Thus the cohen will make atonement for him, and he will be forgiven.</p>
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Israeli Authorized Version	And the kohen shall take of the blood thereof with his finger, and put it upon the shofars of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the kohen shall burn it upon the altar for a sweet savour unto YY ; and the kohen shall make an atonement for him, and it shall be forgiven him.
Kaplan Translation	The priest shall take some of [the goat's] blood with his finger and place it on the protrusions of the sacrificial altar, spilling out all [the rest] of the blood at the altar's base. He shall remove all the fat, as he did with the fat of the peace offering, and the priest shall burn it on the altar, as an appeasing fragrance to God. The priest shall thus make atonement for the individual, and he will be forgiven.
The Scriptures—2009	'And the priest shall take some of its blood with his finger, and shall put it on the horns of the slaughter-place of ascending offering, and pour all the blood at the base of the slaughter-place, then remove all its fat, as fat is removed from the slaughtering of the peace offerings. And the priest shall burn it on the slaughter-place for a sweet fragrance to יהוה. And the priest shall make atonement for him, and it shall be forgiven him.
Tree of Life Version	The kohen is to take some of its blood with his finger and put it on the horns of the altar of burnt offering. He is to pour out the rest of the blood at the base of the altar. He is to take away all its fat, just like the fat is taken away from off of the sacrifice of fellowship offerings. And the kohen should burn it on the altar for a soothing aroma to Adonai. So the kohen is to make atonement for him—and he will be forgiven.

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

Alpha & Omega Bible	AND THE PRIEST SHALL TAKE OF ITS BLOOD WITH HIS FINGER, AND SHALL PUT IT ON THE HORNS OF THE ALTAR OF WHOLE BURNT OFFERINGS; AND ALL ITS BLOOD HE SHALL POUR FORTH BY THE FOOT OF THE ALTAR. AND HE SHALL TAKE AWAY ALL THE FAT, AS THE FAT IS TAKEN AWAY FROM THE SACRIFICE OF PEACE-OFFERING, AND THE PRIEST SHALL OFFER IT ON THE ALTAR FOR A SMELL OF SWEET AROMA TO JESUS; AND THE PRIEST SHALL MAKE ATONEMENT FOR HIM, AND HIS SIN SHALL BE FORGIVEN HIM.
Awful Scroll Bible	The priest is to have taken of its blood with his finger, and is to have put it on the horns of the altar of whole burnt offerings, and was to pour out its blood at the base of the altar. He was to take out its fat, as the fat is to have been taken out of the sacrifice of peace offerings, and the priest is to have made a smoky burning of it on the altar, a soothing aroma to Sustains To Become The priest is to have made a covering over, and it is to have been pardon of him.
Concordant Literal Version	And the priest will take some of its blood with his finger and put it on the horns of the altar of ascent offering. All the rest of its blood shall he pour out at the foundation of the altar. All its fat shall he take away, just as the fat is taken away from the sacrifice of peace offerings. Then the priest will cause it to fume on the altar as a fragrant odor to Yahweh. Thus the priest will make a propitiatory shelter over him, and it will be pardoned him.
exeGesés companion Bible	...and the priest takes of the blood with his finger and gives it on the horns of the sacrifice altar of holocaust and pours out all the blood at the foundation of the sacrifice altar: and he twists off all the fat,

as they twisted off the fat  
from the sacrifice of shelamim;  
and the priest incenses it on the sacrifice altar  
- a scent of rest to Yah Veh:  
and the priest kapars/atones for him  
and he becomes forgiven.

Orthodox Jewish Bible

And the kohen shall take of the dahm thereof with his forefinger, and put it upon the horns of the Mizbe'ach HaOlah, and shall pour out the rest of the dahm thereof at the base of the Mizbe'ach.

And he shall remove all the chelev (fat) thereof, as the chelev (fat) is removed from off the zevach hashelamim; and the kohen shall burn it upon the Mizbe'ach for a re'ach nicho'ach unto Hashem; and the kohen shall make kapporah for him, and it shall be forgiven him.

Rotherham's *Emphasized B.*

Then shall the priest take of the blood thereof with his finger, and put upon the horns of the altar of ascending-sacrifice,-and <all the [remaining] blood thereof> shall he pour out at the base of the altar; and <all the fat thereof> shall he remove as the fat from off the peace'-offering was removed, and the priest shall make a perfume at the altar, for a satisfying odour unto Yahweh,-so shall the priest put propitiatory-covering over him and it shall be forgiven him.

### Expanded/Embellished Bibles:

The Expanded Bible

Then the priest must take some of the goat's blood on his finger and put it on the ·corners [horns; Ex. 27:2] of the altar of burnt offering. He must pour out the rest of the goat's blood at the ·bottom [base; foundation] of the altar. Then the priest must remove all the goat's fat in the same way the fat is removed from the ·fellowship [peace; well-being] offerings [3:3–4]. He must ·burn it [<sup>1</sup> turn it into smoke] on the altar as a smell pleasing to the Lord. In this way the priest ·will remove that person's sin so he will belong to the Lord, and the Lord will forgive him [<sup>1</sup> makes atonement for him and he is forgiven].

Kretzmann's Commentary

And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings, the same loose pieces of fat from the various parts of the abdominal cavity; and the priest shall burn it upon the altar for a sweet savor unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him, the Lord accepting the sacrifice in mercy, as an offering of propitiation.

Lexham English Bible

The priest [Or "And the priest"] shall take some of [Literally "from"] its blood with his finger, and he shall put it on the horns of the altar of the burnt offering, and he must pour out all the rest of [Indicated by context] its blood on the altar's base. He [Or "And he"] must remove all of its fat just as [Literally "as that"] the fat was removed from [Or "from on" or "from upon"] the fellowship offerings' sacrifice, and the priest shall turn it into smoke on the altar as an appeasing fragrance for Yahweh. The priest [Or "And the priest"] shall make atonement for him, and he will be forgiven. [Literally "it shall be forgiven to him"]

Syndein/Thieme

"And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar."

"And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savor {represents 'acceptance'} unto Jehovah/God; and the priest shall make an atonement for him, and it shall be forgiven him."



## The Voice

**Eternal One:** The priest will then dip his finger in some of its blood, put it on the horns of the altar of burnt offering, and then pour the rest of the blood at the base of the altar. The priest is then to remove its fat in the same manner that the fat is removed from the peace offerings. The priest must offer up the fat on the altar, and the smoke of the sacrifice will rise and be a pleasant aroma to Me. This is how the priest will cover the sins of common people and how they will be forgiven.

## Bible Translations with Many Footnotes:

## The Complete Tanach

And the kohen shall take some of its blood with his finger, and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour all of its [remaining] blood at the base of the altar.

And he shall remove all of its fat, just as the fat was removed from the peace offering. The kohen shall then cause it to [go up in] smoke on the altar, as a pleasing fragrance to the Lord. Thus the kohen shall make atonement for him, and he will be forgiven.

**just as the fat was removed from the peace-offering:** i.e., like the parts [burnt on the altar] of the goat mentioned under the category of peace-offerings.

## NET Bible®

Then the priest must take some of its blood with his finger and put it on the horns of the altar of burnt offering, and he must pour out all the rest of its blood at the base of the altar. Then he must remove all of its fat (just as fat was removed from the peace offering sacrifice) and the priest must offer it up in smoke on the altar for a soothing aroma to the Lord. So the priest will make atonement<sup>63</sup> on his behalf and he will be forgiven.<sup>64</sup>

<sup>63sn</sup>The focus of sin offering “atonement” was purging impurities from the tabernacle (see the note on Lev 1:4).

<sup>64tn</sup> Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).

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

## Charles Thomson OT

And the priest shall take some of the blood thereof with his finger and put it on the horns of the altar of whole burnt offerings. Now all the blood thereof he is to pour out at the base of the altar. And he shall strip off all the suet in the same manner as suet is stripped from a sacrifice of thanksgiving; and the priest shall offer it on the altar for a smell of fragrance for the Lord. So shall the priest make atonement for him and he shall be forgiven.

## Context Group Version

And the priest shall take of the blood with his finger, and put it on the horns of the altar of ascension [offering]; and all the blood he shall pour out at the base of the altar. And all the fat he shall take away, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it on the altar for a sweet aroma to YHWH; and the priest shall make atonement for him, and he shall be forgiven.

## Legacy Standard Bible

And the priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar. Then he shall remove all its fat, just as the fat was removed from the sacrifice of peace offerings; and the priest shall offer it up in smoke on the altar for a soothing aroma to Yahweh. Thus the priest shall make atonement for him, and he will be [Or so that he may be] forgiven.

## Literal Standard Version

And the priest has taken of its blood with his finger, and has put [it] on the horns of the altar of the burnt-offering, and he pours out all its blood at the foundation of the altar, and he turns aside all its fat, as the fat has been turned aside from off the sacrifice of the peace-offerings, and the priest has made incense on the altar for

	refreshing fragrance to YHWH; and the priest has made atonement for him, and it has been forgiven him.
Revised Mechanical Trans.	...and the administrator will take from her blood and he will place it upon the horns of the altar of the ascension offering, and he will pour out her blood to the bottom base of the altar, and he will remove all her fat just as he removed the fat from upon the sacrifice of the offerings of restitution, and the administrator will burn it as incense upon the altar for a sweet aroma to YHWH, and the administrator will make a covering upon him and he will be forgiven for him,...
A Voice in the Wilderness	And the priest shall take some of its blood with his finger, put it on the horns of the altar of burnt offering, and pour all the remaining blood at the base of the altar. He shall remove all its fat, as fat is removed from the sacrifice of the peace offering; and the priest shall burn it on the altar with smoke for a soothing aroma unto Jehovah. Thus the priest shall make atonement for him, and it shall be forgiven him.
Young's Updated LT	"And the priest has taken of its blood with his finger, and has put on the horns of the altar of the burnt-offering, and all its blood he does pour out at the foundation of the altar, and all its fat he does turn aside, as the fat has been turned aside from off the sacrifice of the peace-offerings, and the priest has made perfume on the altar, for sweet fragrance to Jehovah; and the priest has made atonement for him, and it has been forgiven him.

**The gist of this passage:** The priest and the goat's blood.  
30-31

### Leviticus 4:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
lâqach (לָקַח) [pronounced law- KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3947 BDB #542
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
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1818 BDB #196
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ets <sup>e</sup> ba' (עֵצְבָּא) [pronounced etz <sup>e</sup> -BAHQ]	<i>finger, forefinger, finger used for dipping; toes</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #676 BDB #840

This is very similar to v. 25a.

**Translation:** The priest will take from its blood with his finger;...

We have the sin committed by an individual who did not realize that he had sinned. In some way, he became aware of that sin and is offering up a sacrifice (vv. 27–29).

As always, there is blood—which represents the spiritual death of our Lord—and the priest will dip his finger into that blood. Most suppose that the blood is collected in a bowl or bowls; and that all of this is a very public ceremony. However, who is there apart from the man who sinned, we do not know. Furthermore, it appears that this takes place in the courtyard of the Tabernacle, as the priest and the altar are both mentioned.

Leviticus 4:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
‘al (עַל) [pronounced <i>‘ahh</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
qerîym (קִרְיִם) [pronounced <i>keh-REEM</i> ]	<i>horns; flashes of lightning, rays of light</i>	masculine plural construct	Strong's #7161 BDB #901
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
‘ôlâh (עֹלָה) [pronounced <i>‘go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
This is v. 25b.			

**Translation:** ...and he will place it on the horns of the altar of the burnt offering.

The priest will use his finger to apply the blood onto the horns of the altar of the burnt offering.

The blood represents the spiritual death of our Lord; the horns refer to authority (all authority will be given to the Lord Jesus Christ); and the altar parallels the cross.

Leviticus 4:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֵת) [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

## Leviticus 4:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1818 BDB #196
shâphak <sup>e</sup> (שָׁפַךְ) [pronounced shaw-FAHK <sup>e</sup> ]	<i>to pour, to pour out, to shed; to heap up [on a mound]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8210 BDB #1049
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
yeçôwd (יָסַד) [pronounced yehs-OHD]	<i>foundation, base; bottom</i>	feminine singular construct	Strong's #3247 BDB #414
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Missing the last word of v. 25c.

**Translation:** He will pour out [the rest of] the blood at the base of the altar.

The blood which remains is poured out at the base of the altar.

Leviticus 4:30 The priest will take from its blood with his finger; and he will place it on the horns of the altar of the burnt offering. He will pour out [the rest of] the blood at the base of the altar. He will cause all of the fat to be removed, just like the fat [which] he took from the sacrifice of the Peace offerings. (Kukis mostly literal translation)

Whether rich or poor, a man of prominence or a man known by few, the payment for sin was the same—our Lord's death upon the cross.

## Leviticus 4:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes 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
kôl (כָּל) [pronounced koh]	<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 <sup>b</sup> v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2459 BDB #316

## Leviticus 4:31a

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 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5493 (and #5494) BDB #693
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
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 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5493 (and #5494) BDB #693
chêleb (חֵלֶב) [pronounced KHAY-le <sup>b</sup> v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun	Strong's #2459 BDB #316
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, these prepositions are mê'al (מֵעַל) [pronounced may-ĠAHL]. Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> . Some translate this <i>from above, above</i> in Gen. 49:25.			
zebach (זֶבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

**Translation:** He will cause all of the fat to be removed, just like the fat [which] he took from the sacrifice of the Peace offerings.

Certain organs and fat around the organs are removed. This is parallel to the removal of the sin nature from man at ultimate sanctification (which does not occur in this life; not one of us knows a person without a sin nature).



## Leviticus 4:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced <i>kaw-TAR</i> ]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
miz <sup>e</sup> 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> .			
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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 with the definite article	Strong #5207 BDB #629
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

This phrase referring to *a pleasant fragrance to Y<sup>e</sup>howah* is found in the previous 3 chapters of Leviticus. This is the first occurrence of this phrase in Leviticus 4.

**Translation:** *The priest will then cause [this offering] to smoke upon the altar for a tranquilizing smell to Y<sup>e</sup>howah.*

When all of the fat and internal organs are burned on the altar, smoke is created, and this is called a sweet smell or a tranquilizing odor to God the Father.

There is certainly a parallel to us when we smell wonderful meat being smoked on the bbq; and God's smell of this meat. However, the meaning is, God *smells* the smoke and is mollified. Instead of being forced to destroy the person before Him, as a matter of justice, God can pardon the man, as we will read.

## Leviticus 4:31c

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

Leviticus 4:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #3722 BDB #497
‘al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
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

This is most of v. 26b.

**Translation:** [By these actions,] the priest has atoned for him,...

By the things done in this ceremony, the priest has caused the man's sin to be covered over (to be atoned for).

Leviticus 4:31d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
çâlach (סָלַח) [pronounced saw-LAHKH]	<i>to be forgiven, to be pardoned; being overlook, not held responsible for, not holding to</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #5545 BDB #699
lâmed (לְ) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

This is the same as v. 26c.

**Translation:** ...so that his sin [lit., it, he] has been forgiven him.

As a result, God forgives the man his sin.

Leviticus 4:31 The priest will then cause [this offering] to smoke upon the altar for a tranquilizing smell to Y<sup>e</sup>howah. [By these actions,] the priest has atoned for him, so that his sin [lit., *it*, *he*] has been forgiven him. (Kukis mostly literal translation)

Every time a priest slays an animal or burn portions of the animal or takes the animal outside the camp for burning, each of these acts speaks of a different aspect of salvation and our Lord's work upon the cross. It was in this way that salvation was taught to unregenerate man. The human spirit of the unregenerate man was not alive; so God the Holy Spirit acted as the human spirit for many of those observing sacrifice after sacrifice and made these things real to them; some believed in Y<sup>e</sup>howah and some became terrific legalists, attempted not only to do the Law, but to supplement it with their own works and ideas.

Leviticus 4:30–31 The priest will take from its blood with his finger; and he will place it on the horns of the altar of the burnt offering. He will pour out [the rest of] the blood at the base of the altar. He will cause all of the fat to be removed, just like the fat [which] he took from the sacrifice of the Peace offerings. The priest will then cause [this offering] to smoke upon the altar for a tranquilizing smell to Y<sup>e</sup>howah. [By these actions,] the priest has atoned for him, so that his sin [lit., *it*, *he*] has been forgiven him. (Kukis mostly literal translation)

Leviticus 4:30–31 Using his finger, the priest will take some of the blood from the sin offering and smear it onto the horns of the altar. He will pour out the rest of the blood on the base of the altar. He will remove the fat from this offering just as he did for the Peace offerings. This offering will be burned and smoked, so that a soothing odor will rise up to Jehovah. By these actions, the priest has atoned for the sin of the individual in question and the individual's sin has been forgiven. (Kukis paraphrase)

**And if a lamb he brings—his qorban for a sin-offering—a female, complete he will bring her. And he has placed his hand upon a head of the sin-offering and he has slaughtered her in a place where he slaughters the burnt offering.**

Leviticus  
4:32–33

**If he brings a lamb [as] his qorban for a sin-offering, [then] he will bring it—an unblemished female. He will place his hand on the head of the sin-offering and slaughter it in a place where burnt offerings are slaughtered.**

**If the offerer brings a lamb as his sin-offering (as his qorban), then it must be an unblemished female. He will place his hand on the head of the sin-offering and slaughter it as his sin-offering.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And if a lamb he brings—his qorban for a sin-offering—a female, complete he will bring her. And he has placed his hand upon a head of the sin-offering and he has slaughtered her in a place where he slaughters the burnt offering.
Dead Sea Scrolls	.
Targum (Onkelos)	If he brings a sheep as his offering as a sin-offering, he shall bring an unblemished female. He shall lay his hand on the head of the sin-offering and slaughter it as a sin-offering, in the [same] place where he slaughters the burnt-offering.
Targum (Pseudo-Jonathan)	But if he bring a lamb as his offering for sin, he shall bring a female, unblemished; and lay his right hand on the head of the sin offering, and kill it as an oblation for sin, at the place of burnt sacrifice.
Douay-Rheims 1899 (Amer.)	But if he offer of the flock a victim for his sin, to wit, an ewe without blemish: He shall put his hand upon the head thereof, and shall immolate it in the place where the victims of holocausts are wont to be slain.

Aramaic ESV of Peshitta	"If he brings a lamb as his offering for a sin offering, he shall bring a female without blemish. He shall lay his hand on the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering.
Lamsa's Peshitta (Syriac)	And if he will bring his offering for sin from the lambs, he may bring a female without blemish. And he shall lay his hand on the head of the sin offering and shall slaughter the sin offering in the place where he slaughters the burnt offering.
Samaritan Pentateuch	And if he bring a lamb for a sin offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.
Updated Brenton (Greek)	And if he should offer a lamb for his sin-offering, he shall offer it a female without blemish. And he shall lay his hand on the head of the sin-offerings, and they shall kill it in the place where they kill the victims for whole-burnt-offerings.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And if he gives a lamb as his sin-offering, let it be a female without any mark; And he is to put his hand on the head of the offering and put it to death for a sin-offering in the place where they put to death the burned offering.
Easy English	If a person wants to give a young sheep to God, it must be a female. It must be perfect. He must put his hand on the animal's head. He will kill it at the altar of burnt offering.
Easy-to-Read Version–2008	"If that person brings a lamb as his sin offering, then he must bring a female lamb that has nothing wrong with it. The person must put his hand on the animal's head and kill it as a sin offering in the place where they kill the burnt offering.
Good News Bible (TEV)	If you bring a sheep as a sin offering, it must be a female without any defects. You shall put your hand on its head and kill it on the north side of the altar, where the animals for the burnt offerings are killed.
<i>The Message</i>	"If he brings a lamb for an Absolution-Offering, he shall present a female without any defect, lay his hand on the head of the Absolution-Offering, and slaughter it at the same place they slaughter the Whole-Burnt-Offering.
Names of God Bible	<b>Offerings for Wrongdoing by a Common Person—Lambs</b> "If someone brings a lamb as his offering for sin, he must bring a female that has no defects. He will place his hand on the animal's head and slaughter it where he slaughters animals for burnt offerings.
NIRV	" 'Suppose someone brings a lamb as their sin offering. Then they must bring a female animal. It must not have any flaws. They must place their hand on its head. They must kill it as a sin offering. They must do it at the place where the animals for burnt offerings are killed.

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

Casual English Bible	If one of the people brings a lamb for this sin offering, that person should bring a female that has nothing wrong with it. The person needs to take the animal to the place where sacrificial animals are killed. That person places a hand on the lamb's head and then kills the animal in a burnt offering.
Contemporary English V.	If you offer a lamb instead of a goat as a sacrifice for sin, it must be a female that has nothing wrong with it. Lead the lamb to the altar and lay your hand on its head, before having it killed.
The Living Bible	"However, if he chooses to bring a lamb as his sin offering, it must be a female without physical defect. He shall bring it to the place where the burnt offerings are killed, and lay his hand upon its head and kill it there as a sin offering.
New Berkeley Version	.

New Life Version	'If he brings a lamb for a sin gift, he will bring a female lamb that is perfect. He will lay his hand on the head of the sin gift, and kill it for a sin gift in the place where they kill the burnt gifts.
Unfolding Bible Simplified	If that person brings a lamb to be his offering for sin, he must bring a female lamb that has no defects. He must lay his hands on the lamb's head and slaughter it at the place where they slaughter the animals that will be completely burned on the altar, and catch some of the blood in a bowl.

### Partially literal and partially paraphrased translations:

American English Bible	'But if he offers a lamb for his sin offering, it should be a perfect female. He must put his hand on the head of the sin offering and slaughter it where they kill the whole-burnt offerings.
Beck's American Translation	.
Common English Bible	If you offer a sheep as a purification offering, it must be a flawless female. You must press your hand on the head of the purification offering. It will be slaughtered [Or <i>You will slaughter it.</i> ] as a purification offering in the place where the entirely burned offering is slaughtered.
New Advent (Knox) Bible	Or he may choose, as his transgression-victim, a ewe-lamb without blemish from his flock, lay his hand on its head, and immolate it where the burnt-sacrifices are immolated.
Translation for Translators	'If that person brings a lamb to be his offering for sin, he must bring a female lamb that has no defects. He must lay his hands on the lamb's head and slaughter it at the place where they slaughter the animals that will be completely burned <i>on the altar, and catch some of the blood in a bowl.</i>

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

Berean Study Bible	If, however, he brings a lamb as a sin offering, he is to bring an unblemished female. And he shall lay his hand on the head of the sin offering and slaughter it as a sin offering at the place where the burnt offering is slaughtered.
Revised Ferrar-Fenton Bible	<b>The Law of Willful Absolute Sins.</b> "But if a person brings his gift for sin, let him bring for it a perfect female, and lay his hand upon the head of his sin-offering, and slay it in the place where the burnt offerings are slain.
International Standard V	"If he brings a lamb for his offering, he is to bring a female without defect. He is to lay his hand on the head of the offering and slaughter it for a sin offering at the place where the burnt offering is slaughtered.
Urim-Thummim Version	If he brings a lamb for a Sin-Offering then he will present it as a female without blemish. And he will lay his hand on the head of the Sin-Offering and slaughter it for a Sin-Offering in the place where they kill the Burnt-Offering.
Wikipedia Bible Project	And if he will bring a sheep as his offering, for sinstuff, plain female he will bring it. And he rested his hand on the head of the sinstuff, and he slaughter it, for sinstuff, in the place where the offering will be slaughtered.

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

Christian Community (1988)	If anyone wishes to bring a lamb as an offering for this kind of sacrifice, he is to bring a female without any defect. He is to lay his hand on the lamb's head and kill it as a sacrifice for sin in the place where the animals for the burnt offerings are killed.
The Heritage Bible	And if he brings a lamb for a sin offering, he shall bring a female without blemish.



And he shall take hold with his hand on the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering.

NRSV (Anglicized Cath. Ed.) If the offering you bring as a sin-offering is a sheep, you shall bring a female without blemish. You shall lay your hand on the head of the sin-offering; and it shall be slaughtered as a sin-offering at the spot where the burnt-offering is slaughtered.

Revised English Bible—1989 If it is a sheep he brings as his offering for sin, it must be a ewe without blemish. He must lay his hand on the head of the victim and slaughter it as a purification-offering at the place where the whole-offering is slaughtered.

### Jewish/Hebrew Names Bibles:

Kaplan Translation [16. Sheep as Sin Offerings]  
If he brings a sheep as a sin offering, it shall be an unblemished female. He shall press his hands on the head of the sin offering, and have it slaughtered in the same place that the burnt offering was slaughtered.

The Scriptures—2009 'And if he brings a lamb as his sin offering, he brings a female, a perfect one.  
'And he shall lay his hand on the head of the sin offering, and slay it as a sin offering at the place where they slay the ascending offering.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .

Awful Scroll Bible Was he to bring in a lamb for his miss of the mark, even was he to bring in a female, consummate, and he is to have rested his hand upon its head, for his miss of the mark, and is to have slaughtered it for his miss of the mark, in the place they were to slaughter whole burnt offerings.

Concordant Literal Version If he should bring a sheep as his approach present for a sin offering, a flawless female shall he bring.  
He will support his hand on the head of the sin offering and slay it as a sin offering in the place where one should slay the ascent offering.

exeGeser's companion Bible And if he brings a lamb for the sin,  
he brings an integrious female:  
and he props his hand  
on the head of that for the sin;  
and slaughters that for the sin  
in the place they slaughter the holocaust.

Orthodox Jewish Bible And if he bring a keves (lamb) for a chattat (sin offering), he shall bring it a nekevah temimah (female without blemish).  
And he shall lay his hand upon the head of the chattat (sin offering), and slaughter (shachat) it for a chattat (sin offering) in the place where they slaughter the olah (burnt offering).

### Expanded/Embellished Bibles:

*The Amplified Bible* 'If he brings a lamb as his offering for a sin offering, he shall bring a female without blemish. He shall lay his hand on the head of the sin offering [transferring symbolically his guilt to the sacrifice], and kill it as a sin offering in the place where they kill the burnt offering.

The Expanded Bible "'If this person brings a lamb as his ·offering [gift] for sin, he must bring a female ·that has nothing wrong with it [unblemished]. He must ·put [lay] his hand on the animal's head [1:4] and ·kill [slaughter] it as a ·sin [or purification] offering [4:3] in the place where the whole burnt offering is ·killed [slaughtered].

Kretzmann's Commentary And if he bring a lamb for a sin-offering, he shall bring it a female without blemish; this was the alternative for a sacrificial animal.

Lexham English Bible	And he (the worshiper) shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt offering. “ ‘But [Or “And”] if he brings a lamb as his offering for a sin offering, he must bring a female without defect. He shall place [Or “And he shall place”] his hand on the sin offering’s head, and he shall slaughter it as a sin offering in the place where he slaughtered the burnt offering.
Syngein/Thieme The Voice	. <b>Eternal One:</b> If a person presents a lamb for the purification offering for sin, then he must bring an unblemished female. He is to place his hand on the lamb’s head and slaughter it as a purification offering for sin in the same spot where the burnt offerings are slaughtered.

### Bible Translations with Many Footnotes:

The Complete Tanach	If he brings a sheep for his sin offering, he shall bring an unblemished female. He shall lean his hand [forcefully] upon the head of the sin offering and slaughter it as a sin offering in the place where he slaughters the burnt offering. <b>and he shall slaughter it as a sin-offering:</b> i.e., its slaughtering shall be performed for the specific purpose of a sin-offering. — [Torath Kohanim 4:290]
New American Bible (2011) Rotherham’s <i>Emphasized B.</i>	. And ≤if <a lamb> he bring in as his oblation? for a sinbearer> <sup>b</sup> <a female without defect> shall he bring in; and shall lean his hand? upon the head of the sin-bearer,-and shall slay it as a sin-bearer, in the place where they slay <sup>c</sup> the ascending-sacrifice. <sup>b</sup> Ml.: "sin." See O.T. Ap. art. "Sin=sin offering=sin-bearer." <sup>c</sup> So it shd be (w. Sam. and Sep.)-G.n. [M.C.T.: "one slayeth."]

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

Charles Thomson OT	And if he bring a sheep as his gift for his sin offering, he shall bring a ewe without blemish, and lay his hand on the head of the sin offering; and they shall kill it in the place where they kill the whole burnt offerings;...
Context Group Version	And if he brings a lamb as his offering for a purification-offering, he shall bring it a female without blemish. And he shall lay his hand on the head of the purification-offering, and kill it for a purification-offering in the place where the ascension [offering] shall be killed.
Literal Standard Version	And if he brings in a sheep [for] his offering, a female for a sin-offering, he brings in a perfect one, and he has laid his hand on the head of the sin-offering, and has slaughtered it for a sin-offering in the place where he slaughters the burnt-offering.
Revised Mechanical Trans.	...and if he will bring a sheep for his donation for the failure, a whole female he will bring, and he will support his hand upon the head of the failure, and he will slay her for the failure in the area which the ascension offering is slain,...
Young’s Updated LT	“And if he bring in a sheep for his offering, for a sin-offering, a female, a perfect one, he does bring in, and he has laid his hand on the head of the sin-offering, and has slaughtered it for a sin-offering in the place where he slaughteres the burnt-offering.

**The gist of this passage:** In the alternative, the person could bring a sheep instead of a goat.  
32-33

Leviticus 4:32			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
kebeç (שֶׁבַע) [pronounced <i>keh-BEHÇ</i> ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
bôw' (אוּב) [pronounced <i>boh</i> ]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #935 BDB #97
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 <sup>rd</sup> 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
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308
n <sup>e</sup> qêbâh (נִקְבָּה) [pronounced <i>n<sup>e</sup>-kay<sup>b</sup>-AW</i> ]	<i>female in contrast to male; woman, female [woman, child animal]</i>	feminine singular noun	Strong's #5347 BDB #666
tâmîym (תָּמִים) [pronounced <i>taw-MEEM</i> ]	<i>complete, whole, entire, sufficient, without blemish</i>	adjective	Strong's #8549 BDB #1071
bôw' (אוּב) [pronounced <i>boh</i> ]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #935 BDB #97

**Translation:** If he brings a lamb [as] his qorban for a sin-offering, [then] he will bring it—an unblemished female.

I believe that we are still referencing the individual who has committed an unintentional sin. In case he brings a lamb to be slaughtered, he must bring an unblemished female.

Leviticus 4:32 If he brings a lamb [as] his qorban for a sin-offering, [then] he will bring it—an unblemished female. (Kukis mostly literal translation)

Again, the common person brings a female. A common man is given an option here as he may not have access specifically to a goat, so he is allowed to instead bring a lamb.

Leviticus 4:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâmak <sup>e</sup> (סָמַךְ) [pronounced <i>saw-MAHK<sup>e</sup></i> ]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5564 BDB #701
'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
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ or שָׂאֵר) [pronounced <i>rohsh</i> ]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular construct	Strong's #7218 BDB #910
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the definite article	Strong's #2403 BDB #308
This is almost exactly v. 24a & 29a.			

**Translation:** He will place his hand on the head of the sin-offering...

Just like the other sacrifices, he will place his hand on the head of the animal. This transfers the sins to the animal.

Leviticus 4:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâchat (שָׁחַת) [pronounced <i>shaw-KHAT</i> ]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7819 and 7820 BDB #1006
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84

Leviticus 4:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâqôwm (מִקְוָם) [pronounced maw-KOHW]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular construct	Strong's #4725 BDB #879
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâchat (שָׁחַט) [pronounced shaw-KHAT]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7819 and 7820 BDB #1006
This is a plural in the LXX.			
'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
'ôlâh (עֹלָה) [pronounced ô-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
This is v. 24b with some minor differences.			

**Translation:** ...and slaughter it in a place where burnt offerings are slaughtered.

There would be sort of a designated area where the animal is slaughtered and he takes the animal to that place and kills it.

Leviticus 4:33 will place his hand on the head of the sin-offering and slaughter it in a place where burnt offerings are slaughtered. (Kukis mostly literal translation)

The ritual is basically the same, whether a female goat or a female lamb.

Leviticus 4:32–33 If he brings a lamb [as] his qorban for a sin-offering, [then] he will bring it—an unblemished female. He will place his hand on the head of the sin-offering and slaughter it in a place where burnt offerings are slaughtered. (Kukis mostly literal translation)

Leviticus 4:32–33 If the offerer brings a lamb as his sin-offering (as his qorban), then it must be an unblemished female. He will place his hand on the head of the sin-offering and slaughter it as his sin-offering. (Kukis paraphrase)



And has taken the priest from blood of the sin offering in his finger; and he has given upon horns of an altar of the burnt offering. And all the blood he will pour out unto a foundation of an altar of the burnt offering. And all of his fat he removed as which was removed fat of the lamb from a slaughtered animal of the peace offerings. And causes to burn the priest them the altar-ward upon fire offerings of Y<sup>e</sup>howah. And has covered over upon him the priest. And he has been forgiven to him.

Leviticus  
4:34–35

The priest will take from the blood of the sin offering with his finger; and he will place it on the horns of the altar of the burnt offering. He will pour out the rest of the blood at the base of the altar of burnt offering. He will remove the fat just like the fat was removed [from] the a lamb [as] a slaughtered animal of the peace offerings. The priest then caused to smoke [this fat] upon the altar [as] a fire offering to Y<sup>e</sup>howah. [By these actions,] the priest has atoned for him, so that his sin [lit., *it, he*] has been forgiven him.

Using his finger, the priest will take some of the blood from the sin offering and smear it onto the horns of the altar. The priest will then pour out the rest of the blood at the base of the altar of burnt offering. He will also remove the fat, just as fat is removed from a lamb offered as a part of the peace offerings. This fat would then be placed on the altar to burn and smoke like a fire offering to Jehovah. By these actions, the priest has atoned for the sin of the individual in question and the individual's sin has been forgiven.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And has taken the priest from blood of the sin offering in his finger; and he has given upon horns of an altar of the burnt offering. And all the blood he will pour out unto a foundation of an altar of the burnt offering. And all of his fat he removed as which was removed fat of the lamb from a slaughtered animal of the peace offerings. And causes to burn the priest them the altar-ward upon fire offerings of Y <sup>e</sup> howah. And has covered over upon him the priest. And he has been forgiven to him.
Dead Sea Scrolls Targum (Onkelos)	. The kohein shall take some blood from the sin-offering with his finger and put it atop the corners of the altar of the burnt-offering. He shall spill all its [remaining] blood into the base of the altar. He shall remove all its fat in the same manner as was removed the fat of the lamb of the peace[sacred]-offering. The kohein shall burn them on the altar on the fires [offerings] of Adonoy. The kohein will atone for him, for his sin which he committed and he will be pardoned.
Targum (Pseudo-Jonathan)	And the priest shall take of the blood of the sin offering, and put it upon the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar. And all the fat he shall remove, as the fat of the lamb of the sanctified victims was removed, and the priest shall burn it at the altar with the oblations of the Lord, and the priest shall make atonement for him on account of the sin that he hath sinned, and it shall be forgiven him.
Douay-Rheims 1899 (Amer.)	And the priest shall take of the blood thereof with his finger, and shall touch the horns of the altar of holocaust: and the rest he shall pour out at the foot thereof. All the fat also he shall take off, as the fat of the ram that is offered for peace offerings is wont to be taken away: and shall burn it upon the altar, for a burnt sacrifice of the Lord. And he shall pray for him and his sin, and it shall be forgiven him.

Aramaic ESV of Peshitta	<p>The priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar.</p> <p>All its fat he shall take away, like the fat of the lamb is taken away from the sacrifice of peace offerings; and the priest shall burn them on the altar, on the offerings of Mar-Yah made by fire; and the priest shall make atonement for him concerning his sin that he has sinned, and he will be forgiven.</p>
Lamsa's Peshitta (Syriac)	<p>And the Priest shall take from the blood of the sin offering with his finger and shall sprinkle it on the horns of the altar of burnt offering, and all the blood he shall pour on the base of the altar: And shall he do with all its fat as he did with the fat of the lamb of the sacrifice of the burnt offering, and the Priest shall offer them up on the altar for the offering of LORD JEHOVAH, and the Priest shall atone for him concerning the sin that he sinned, and it shall be forgiven to him.".</p>
Samaritan Pentateuch	<p>And the priest shall take of the blood of the sin offering with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar of burnt offering</p> <p>And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.</p>
Updated Brenton (Greek)	<p>And the priest shall take of the blood of the sin-offering with his finger, and shall put it on the horns of the altar of whole-burnt-offerings, and he shall pour out all its blood by the bottom of the altar of whole-burnt-offering.</p> <p>And he shall take away all his fat, as the fat of the lamb of the sacrifice of peace-offering is taken away, and the priest shall put it on the altar for a whole-burnt-offering to the Lord; and the priest shall make atonement for him for the sin which he sinned, and it shall be forgiven him.</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>And the priest is to take some of the blood of the offering with his finger and put it on the horns of the altar of burned offering, and all the rest of the blood is to be drained out at the base of the altar; And let him take away all its fat, as the fat is taken away from the lamb of the peace-offerings; and let it be burned by the priest on the altar among the offerings made by fire to the Lord: and the priest will take away his sin and he will have forgiveness.</p>
Easy English	<p>The priest will put his finger in the blood of the sheep. He will take some of it and he will put it on the horns of the altar. He will pour the blood that he did not use on the ground in front of the altar. The priest will cut all the fat from the sheep as he did with the friendship offering. He will burn it on the altar. He must burn it on top of the burnt offerings. This is how the priest will make atonement for the person's sin. Then the Lord will forgive the person.</p>
Easy-to-Read Version–2008	<p>The priest must take some of the blood from the sin offering on his finger and put it on the corners of the altar [39] of burnt offering. Then the priest must pour out all the lamb's blood at the base of the altar. The priest must offer all the lamb's fat, just like the fat of the lamb is offered from the fellowship offerings. The priest must burn it on the altar, just like any offering made by fire to the Lord. In this way, the priest will make that person pure [40] from the sin he did. And God will forgive that person.</p>
God's Word™	<p>Then the priest will take some of the blood from the offering for sin with his finger and put it on the horns of the altar for burnt offerings. He will pour the rest of the blood at the bottom of the altar. He will remove all the fat the same way the fat of</p>

	the lamb is removed from the fellowship offerings. Then the priest will burn it on the altar with the offering by fire to the LORD. So the priest will make peace with the LORD for what that person did wrong, and that person will be forgiven."
Good News Bible (TEV)	The priest shall dip his finger in the blood of the animal, put it on the projections at the corners of the altar, and pour out the rest of it at the base of the altar. Then he shall remove all its fat, just as the fat is removed from the sheep killed for the fellowship offerings, and he shall burn it on the altar along with the food offerings given to the LORD. In this way the priest shall offer the sacrifice for your sin, and you will be forgiven.
<i>The Message</i>	The priest will take some of the blood of the Absolution-Offering with his finger, smear it on the horns of the Altar of Burnt-Offering, and pour the rest at the base of the Altar. He shall remove all the fat, the same as for the lamb of the Peace-Offering. Finally, the priest will burn it on the Altar on top of the gifts to GOD. "In this way, the priest makes atonement for him on account of his sin and he's forgiven."
NIRV	Then the priest must dip his finger into some of the blood of the sin offering. He must put it on the horns that stick out from the upper four corners of the altar for burnt offerings. He must pour out the rest of the blood at the bottom of the altar. They must remove all the fat in the same way the fat is removed from the lamb for the friendship offering. The priest must burn it on the altar on top of the food offerings presented to the LORD. When he does, he will pay for the sin they have committed. And they will be forgiven.

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

Casual English Bible	The priest will dip his finger into the blood and dab some onto the four horns at the top corners of the sacrificial altar. He'll pour the rest of the blood around the base the altar. Then he'll cut off all of the fat, just as he does in a peace offering. He'll burn the fat as an offering to the LORD that goes up in smoke. That's how the priest will atone for someone's sin and get that person back on track with God. And that's how the person finds forgiveness.
Contemporary English V.	The priest will dip a finger in the blood, smear some of it on each of the four corners of the altar, and pour out the rest at the foot of the altar. After this, all of the fat must be removed, just as when an animal is sacrificed to ask my blessing. Then the priest will send it up in smoke to me, together with a food offering, and your sin will be forgiven.
The Living Bible	The priest shall take some of the blood with his finger and smear it upon the horns of the burnt offering altar, and all the rest of the blood shall be poured out at the base of the altar. The fat shall be used just as in the case of a thank offering lamb—the priest shall burn the fat on the altar as in any other sacrifice made to Jehovah by fire; and the priest shall make atonement for the man, and his sin shall be forgiven.
New Berkeley Version New Life Version	. The religious leader will take some of the blood of the sin gift with his finger and put it on the horns of the altar of burnt gifts. He will pour out all the rest of its blood at the base of the altar. Then he will take all its fat, just as the lamb's fat is taken from the peace gifts. The religious leader will burn it on the altar, on the gifts by fire to the Lord. So the religious leader will pay for him the price for the sin he has done. And he will be forgiven.
New Living Translation	Then the priest will dip his finger in the blood of the sin offering and put it on the horns of the altar for burnt offerings. He will pour out the rest of the blood at the base of the altar. Then he must remove all the sheep's fat, just as he does with the fat of a sheep presented as a peace offering. He will burn the fat on the altar on top

Unfolding Bible Simplified of the special gifts presented to the Lord. Through this process, the priest will purify the people from their sin, making them right with the Lord, and they will be forgiven. Then the priest must dip one of his fingers in it and put some of the blood on the projections at the corners of the altar. Then he must pour out the rest of the blood at the base of the altar. Then he must remove all the lamb's fat, and burn all the fat on the altar, like was done with the fat of the offering to promise friendship with Yahweh. He must burn it on top of the other offerings to Yahweh that are being burned. As a result, the priest will request God to forgive that person for his sin, and he will be forgiven.

### Partially literal and partially paraphrased translations:

American English Bible Then the Priest must take some of the blood of the sin offering on his finger and wipe it on the horns of the Altar of whole-burnt offerings, and he must pour the rest of the blood around the base of the Altar.  
He must also cut off all its fat, the same as he would for the lamb of the peace-offering sacrifice, and the Priest must put it on the Altar as a whole-burnt offering to Jehovah.  
[This is how] the Priest must atone for the person's sin, so that it can be forgiven.

Beck's American Translation .

Common English Bible Then the priest will take some of the blood from the purification offering and, using his finger, will put it on the horns of the altar of entirely burned offerings. But he will pour all the rest of the blood out at the base of the altar. He will remove all of its fat, just as the fat of a sheep would be removed from the communal sacrifice of well-being. Then the priest will completely burn it on the altar along with the Lord's food gifts. In this way, the priest will make reconciliation for you for the sin you committed, and you will be forgiven.

New Advent (Knox) Bible The priest will use the victim's blood as before, separate the fat, as if this were the ram of the welcome-offering, and burn it on the altar, offer it to the Lord by fire; so, at the priest's intercession, the guilty man will be pardoned.

Translation for Translators Then the priest must dip one of his fingers in the blood and put some of it on the projections at the corners of the altar. Then he must pour out the rest of the blood at the base of the altar. Then he must remove all the lamb's fat, and burn all the fat on the altar, like was done with the fat of the offering to maintain fellowship *with Yahweh*. He must burn it on top of the other offerings to Yahweh that are being burned. As a result, the priest will request God to forgive that person for his sin, and he will be forgiven.' "

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

Revised Ferrar-Fenton Bible Then the priest shall take some of the blood of the sin-offering on his forefinger and put it on the horns of the altar of burnt-offerings, but pour out all the rest of the blood at the side of the altar, and remove all the fat, as he removed the fat of the lamb offered for thanks, and the priest shall consume it upon the altar as a perfume to the EVER-LIVING, and the priest shall expiate for him for his sin that he sinned, and it shall be forgiven to him

International Standard V Then the priest is to take blood with his finger and put it on the horn of the altar for burnt offering. Then he is to pour the rest of the blood at the base of the altar. Then the presenter is to remove all its fat, just as the fat was removed from the sacrifice of peace offering. The priest is to burn it on the altar over the offerings made by fire to the Lord. This is how the priest will make atonement for him concerning the sin that he had committed. It will be forgiven him."

Unfolding Bible Literal Text The priest will take some of the blood of the sin offering with his finger and put it on the horns of the altar for burnt offerings, and he will pour out all its blood at the base

	of the altar. He will cut away all the fat, just as the fat of the lamb is cut away from the sacrifice of peace offerings, and the priest will burn it on the altar on top of the offerings of Yahweh made by fire. The priest will make atonement for him for the sin he has committed, and the man will be forgiven.
Urim-Thummim Version	Then the priest will take from the blood of the Sin-Offering with his finger, and put it on the horns of the Altar of Burnt-Offering, and will pour out all its blood at the bottom of the Altar. He will take away all the fat like the fat of the lamb is taken away from the sacrifice of the Peace-Offerings. Then the priest will burn them on the Altar according to the Burnt-Offerings made by fire unto YHWH, and the priest will make Propitiatory-Covering for his sin that he has committed, and it will be forgiven him.
Wikipedia Bible Project	And the priest took from the blood of the sinstuff, with his finger, and put it on the horns of the altar of offerings, and all its blood he will pour into the base of the altar. And he will remove all its fat, as the fat of the sheep of the payment offering, and the priest will grill them on the altar, on Yahweh's fires, and the priest atoned him of his sin which he has sinned, and it will be forgiven of him.

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

Christian Community (1988)	The priest shall take a little of the blood of this sacrifice on his finger and put it on the corners of the altar for burnt offerings. Then he shall pour out all the rest of the blood at the foot of the altar. He shall remove its fat as was done for the sheep in the peace offering, and the priest shall burn it all on the altar, in addition to the burnt offering for Yahweh. This is how the priest is to offer the sacrifice for the man's sin, and
he will be forgiven. The Heritage Bible	And the priest shall take of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering, and shall pour out all its blood at the bottom of the altar; And he shall take away all its fat, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them as perfumed incense upon the altar, according to the offerings made by fire to Jehovah; and the priest shall make a covering for his sin that he has committed, and it shall be forgiven him.
The Catholic Bible	The priest shall take a bit of the blood of the sin offering with his finger and he shall place it on the horns of the altar of burnt offerings. He shall then pour out the rest of the blood at the base of the altar. He shall take out all of the fat parts, as one takes out the fat parts of a lamb in a peace offering, and he shall burn them on the altar upon the burnt offerings in honor of the Lord. The priest shall make atonement for him and the sin that he committed and he shall be forgiven.
New Jerusalem Bible	The priest will take some of the victim's blood on his finger and put it on the horns of the altar of burnt offerings. He will then pour all the rest of the blood at the foot of the altar. He will then remove all the fat, as was done for the sheep in the communion sacrifice, and the priest will burn it as food burnt for Yahweh. This is how the priest must perform for him the rite of expiation for the sin which he has committed, and he will be forgiven."
Revised English Bible—1989	The priest must then take some of the blood of the victim with his finger and smear it on the horns of the altar of whole-offering; the rest of the blood he is to pour out at the base of the altar. He must remove all its fat, as the fat of the sheep is removed from the shared-offering. He must burn the pieces of fat at the altar on top of the food-offerings to the LORD; thus the priest is to make expiation on account of the sin that the person has committed, and it will be forgiven him.

### Jewish/Hebrew Names Bibles:



Complete Jewish Bible	The <i>cohen</i> is to take some of the blood of the sin offering with his finger and put it on the horns of the altar for burnt offerings. All its remaining blood he is to pour out at the base of the altar. All its fat he is to remove, as the fat of a lamb is removed from the sacrifice for peace offerings; and the <i>cohen</i> is to make it go up in smoke on the altar on top of the offerings for <i>ADONAI</i> made by fire. Thus the <i>cohen</i> will make atonement for him in regard to the sin he committed, and he will be forgiven.
Israeli Authorized Version	Then the priest is to take blood with his finger and put it on the horn of the altar for burnt offering. Then he is to pour the rest of the blood at the base of the altar. Then the presenter is to remove all its fat, just as the fat was removed from the sacrifice of peace offering. The priest is to burn it on the altar over the offerings made by fire to the Lord. This is how the priest will make atonement for him concerning the sin that he had committed. It will be forgiven him."
Kaplan Translation	The priest shall take some of the blood of the sin offering with his finger, and place it on the protrusions of the sacrificial altar, spilling out all [the rest] of the blood at the altar's base. 35 He shall remove all its choice parts, just as he removed all the choice parts of the sheep brought as a peace offering," and burn them on the altar along with the fire offerings dedicated to God. The priest will thus make atonement for the sin the person committed and he will be forgiven.
The Scriptures—2009	'And the priest shall take some of the blood of the sin offering with his finger, and shall put it on the horns of the slaughter-place of ascending offering, and pour all the blood at the base of the slaughter-place. 'Then he removes all its fat, as the fat of the lamb is removed from the slaughtering of the peace offerings. And the priest shall burn it on the slaughter-place, according to the fire offerings to יהוה. So the priest shall make atonement for his sin that he has sinned, and it shall be forgiven him.
Tree of Life Version	The kohen should take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering. Then all the rest of its blood he is to pour out at the base of the altar. He must remove all its fat, just as the fat of the lamb is taken away from the sacrifice of fellowship offerings. Then the kohen is to burn them on the altar, on Adonai's offerings by fire. So the kohen should make atonement for him over the sin that he committed—and he will be forgiven.

### Weird English, 𐤇𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible Awful Scroll Bible	. The priest is to have taken of the blood, for his miss of the mark, with his finger, and is to have put it on the horns of the altar of whole burnt offerings, and was to pour out the blood at the base of the altar. He was to take out its fat, as the fat of the lamb was taken out, from the sacrifice of peace offerings, and the priest is to have made a smoky burning of it, on the altar of fire, to Sustain To Become The priest is to have made a covering over for his miss of the mark, that he is to have been made clean from, even is it to have been pardoned of him.
Concordant Literal Version	And the priest will take some of the blood of the sin offering with his finger and put it on the horns of the altar of ascent offering. All the rest of its blood shall he pour out at the foundation of the altar. All its fat shall he take away just as the fat of the sheep is taken away from the sacrifice of peace offerings. Then the priest will cause them to fume on the altar on top of the fire offerings of Yahweh. Thus the priest will make a propitiatory shelter over him, for his sin with which he has sinned, and it will be pardoned him.
exeGesés companion Bible	...and the priest takes of the blood of that for the sin with his finger and gives it on the horns of the sacrifice altar of holocaust

and pours out all the blood  
at the foundation of the altar:  
and he twists off all the fat,  
as they twisted off the fat of the lamb  
of the sacrifice of the shelamim:  
and the priest incenses them on the sacrifice altar  
according to the firings to Yah Veh:  
and the priest kapars/atones for the sin he sinned  
and he becomes forgiven.

Orthodox Jewish Bible

And the kohen shall take of the dahm of the chattat (sin offering) with his forefinger, and put it upon the horns of the Mizbe'ach HaOlah (Altar of Burnt Offering), and shall pour out the rest of the dahm thereof at the base of the Mizbe'ach;  
And he shall remove all the chelev (fat) thereof, just as the chelev (fat) of the keves (lamb) is taken away from the zevach hashelamim (sacrifice of the peace offerings); and the kohen shall burn them upon the Mizbe'ach, according to the offerings made by eish unto Hashem; and the kohen shall make kapporah for his chattat (sin) that he hath sinned, and it shall be forgiven him.

### Expanded/Embellished Bibles:

The Expanded Bible

The priest must take some of the blood from the sin offering on his finger and put it on the ·corners [horns; Ex. 27:2] of the altar of burnt offering. He must pour out the rest of the lamb's blood at the ·bottom [base; foundation] of the altar. 35 Then the priest must remove all the lamb's fat in the same way that the lamb's fat is removed from the ·fellowship [peace; well-being] offerings [3:3–4]. He must ·burn the pieces on the altar [<sup>L</sup>turn them into smoke] on top of the offerings made by fire for the Lord. In this way the priest ·will remove that person's sins so he will belong to the Lord, and the Lord will forgive him [<sup>L</sup> makes atonement for him and he is forgiven].

Kretzmann's Commentary

And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar;  
and he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings, Leviticus 3:9-10; and the priest shall burn them upon the altar, of burnt offering, according to the offerings made by fire unto the Lord; and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him. Thus the Lord in mercy provided a way for the believers of the Old Testament by which, although in a symbolical manner, they received the assurance of the forgiveness of their sins, the blood of their sacrifices foreshadowing the greater, the perfect sacrifice of Jesus Christ, who has found an eternal redemption for us.

Lexham English Bible

The priest [Or “And the priest”] shall take some of [Literally “from”] the sin offering's blood with his finger, and he shall put it on the horns of the altar of the burnt offering, and he must pour out all the rest [Indicated by context] of its blood on the altar's base. He must remove [Or “And he must remove”] all of its fat just as [Literally “as that”] the lamb's fat from the fellowship offerings' sacrifice was removed, and the priest shall turn them into smoke on the altar upon Yahweh's offerings made by fire; and the priest shall make atonement for him because of [Or “for”] his sin that he committed, [Literally “sinned”] and he will be forgiven.' ” [Literally “it will be forgiven to him”]

Syndein/Thieme  
The Voice

**Eternal One:** The priest must then dip his finger into the blood of the purification offering for sin, put it on the horns of the altar of burnt offering, and then pour the rest of the blood at the base of the altar. The priest is to remove all of its fat in the same manner that the fat is removed from the sacrifice of the peace offerings, and

the priest will offer it up on the altar on top of the fire-offering to Me. This is how the priest will make atonement for the sin this person committed, and this is how he will be forgiven.

### Bible Translations with Many Footnotes:

The Complete Tanach

And the kohen shall take some of the blood of the sin offering with his finger and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour all of its blood onto the base of the altar.

And he shall remove all its fat, just as the sheep's fat is removed from the peace offering. The kohen shall then cause them to [go up in] smoke on the altar, upon the fires for the Lord. Thus the kohen shall make atonement for him, for his sin which he committed, and he will be forgiven.

**just as the sheep's fat is removed:** whose prescribed parts [offered up on the altar] are increased by the [addition of its] tail. And likewise, in the case of a female sheep brought as a sin-offering, it too requires the tail [to be added together] with the prescribed parts [offered up on the altar]. — [Torath Kohanim 4:291]

**upon the fires for the Lord:** Upon the fires [prepared by man] for the Lord, foayles in Old French, pyres.

NET Bible®

Then the priest must take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and he must pour out all the rest of its blood at the base of the altar. Then the one who brought the offering<sup>65</sup> must remove all its fat (just as the fat of the sheep is removed from the peace offering sacrifice) and the priest must offer them up in smoke on the altar on top of the other gifts of the Lord. So the priest will make atonement<sup>66</sup> on his behalf for his sin which he has committed and he will be forgiven.<sup>67</sup>

<sup>65tn</sup> Heb "Then he"; the referent has been specified in the translation for clarity. Here "he" refers to the offerer rather than the priest (contrast the clauses before and after).

<sup>66sn</sup> The focus of sin offering "atonement" was purging impurities from the tabernacle (see the note on Lev 1:4).

<sup>67tn</sup> Heb "there shall be forgiveness to him" or "it shall be forgiven to him" (KJV similar).

Rotherham's *Emphasized B.*

Then shall the priest take of the blood of the sin-bearer with his finger, and put upon the horns of the altar of ascending-sacrifice,-and <all the [remaining] blood thereof> shall he pour out, at the base of the altar; and <all the fat thereof> shall he remove as the fat of the lamb is removed? from the peace'- offering, and the priest shall make a perfume therewith at the altar, upon<sup>d</sup> the altar-flames of Yahweh,-so shall the priest put a propitiatory-covering over him? on account of his sin which he hath committed and it shall be forgiven him.

<sup>d</sup> "Besides."

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

Charles Thomson OT

...and the priest having taken up with his finger some of the blood of the sin offering shall put it on the horns of the altar of whole burnt offerings. Now all the blood thereof he is to pour out at the base of the altar of whole burnt offerings: and he shall strip off all its suet in the same manner as the suet is stripped from the sheep for a sacrifice of thanksgiving; and the priest shall lay it on the altar on the whole burnt offering of the Lord. So shall the priest make atonement for him and he shall be forgiven.

Context Group Version

And the priest shall take of the blood of the purification-offering with his finger, and put it on the horns of the altar of ascension [offering]; and all the blood he shall pour out at the base of the altar: and all the fat he shall take away, as the fat of the lamb

is taken away from the sacrifice of peace-offerings; and the priest shall burn them on the altar, on the offerings of YHWH made by fire; and the priest shall make atonement for him as concerning his disgrace that he has disgraced [God], and he shall be forgiven.

Literal Standard Version

And the priest has taken of the blood of the sin-offering with his finger, and has put [it] on the horns of the altar of the burnt-offering, and he pours out all its blood at the foundation of the altar, and he turns aside all its fat, as the fat of the sheep is turned aside from the sacrifice of the peace-offerings, and the priest has made them an incense on the altar, according to the fire-offerings of YHWH, and the priest has made atonement for him, for his sin which he has sinned, and it has been forgiven him."

New American Standard B.

And the priest is to take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and all the rest of its blood he shall pour out at the base of the altar. Then he shall remove all its fat, just as the fat of the lamb is removed from the sacrifice of the peace offerings, and the priest shall offer it [Lit *them*] up in smoke on the altar, on the offerings by fire to the Lord. So the priest shall make atonement for him regarding his sin which he has committed [Lit *sinned*], and he will be forgiven.

Revised Mechanical Trans.

...and the administrator will take from the blood of the failure with his finger, and he will place it upon the horns of the altar of the ascension offering, and he will pour out all her blood to the bottom base of the altar, and he will remove all her fat just as he removed the fat of the sheep from the sacrifice of the offerings of restitution, and the administrator will burn them as incense upon the altar, fire offerings of YHWH, and the administrator will make a covering upon him and his failure which he failed, and he will be forgiven for him,...

Young's Updated LT

"And the priest has taken of the blood of the sin-offering with his finger, and has put on the horns of the altar of the burnt-offering, and all its blood he poures out at the foundation of the altar, and all its fat he turns aside, as the fat of the sheep is turned aside from the sacrifice of the peace-offerings, and the priest has made them a perfume on the altar, according to the fire-offerings of Jehovah, and the priest has made atonement for him, for his sin which he has sinned, and it has been forgiven him.

**The gist of this passage:**

The priest completes this ritual with some of the blood from the sacrifice.

### Leviticus 4:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3947 BDB #542
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
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577

## Leviticus 4:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the definite article	Strong's #2403 BDB #308
bê (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ets <sup>eh</sup> ba' (עֵצָא) [pronounced etz <sup>eh</sup> -BAHG]	<i>finger, forefinger, finger used for dipping; toes</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #676 BDB #840

This is very similar to vv. 25a & 30a.

**Translation:** The priest will take from the blood of the sin offering with his finger;...

The priest will complete this ritual.

## Leviticus 4:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
qerîym (קִרְיִם) [pronounced keh-REEM]	<i>horns; flashes of lightning, rays of light</i>	masculine plural construct	Strong's #7161 BDB #901
miz <sup>eh</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
'ôlâh (עֹלָה) [pronounced ġo-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

This is equivalent to vv. 25b and 30b.

**Translation:** ...and he will place it on the horns of the altar of the burnt offering.

We are still dealing with the inadvertent sinner, some rando from the tribe of Israel.



The offering has already been described; and, of course, there is a lot of blood drained from the animal. Assuming that the priest has a bowl of blood, he dips his finger into this blood and smears it on the horns of the altar of burnt offering.

Leviticus 4:34c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; sometimes 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
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
In Leviticus 4:18 this is translated <i>the rest of</i> .			
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
shâphak <sup>e</sup> (שָׁפַךְ) [pronounced <i>shaw-FAHK<sup>e</sup></i> ]	<i>to pour, to pour out, to shed; to heap up [on a mound]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8210 BDB #1049
ʾel (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
yeçôwd (יְעוֹד) [pronounced <i>yehs-OHD</i> ]	<i>foundation, base; bottom</i>	feminine singular construct	Strong's #3247 BDB #414
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
This is the first part of v. 18b.			

**Translation:** He will pour out the rest of the blood at the base of the altar of burnt offering.

There is a great deal of blood remaining, and this is poured at the base of the altar.

Leviticus 4:34 The priest will take from the blood of the sin offering with his finger; and he will place it on the horns of the altar of the burnt offering. He will pour out the rest of the blood at the base of the altar of burnt offering. (Kukis mostly literal translation)

A small portion is used to cover the protrusions of the altar but the bulk of the blood (referred to as the *whole of the blood*; here the whole refers to the greater part) is poured out at the base of the altar.

## Leviticus 4:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; sometimes 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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<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 (בֶּלֶח) [pronounced <i>KHAY-le<sup>b</sup>v</i> ]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2459 BDB #316
çûwr (וּרָס) [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 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5493 (and #5494) BDB #693
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, ka'ăsher (כִּאֲשֶׁר) [pronounced *kah-uh-SHER*] means *as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when*. Back in 1Sam. 12:8, I rendered this *for example*. In Gen. 44:1, I have translated this, *as much as*.

This is the first part of v. 31a.

çûwr (וּרָס) [pronounced <i>soor</i> ]	<i>to be removed, to be taken away, to be caused to go away</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect	Strong's #5493 (and #5494) BDB #693
chêleb (בֶּלֶח) [pronounced <i>KHAY-le<sup>b</sup>v</i> ]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
kebeç (שֶׁבֶט) [pronounced <i>keh-BEHÇ</i> ]	<i>a lamb, sheep, young ram</i>	masculine singular noun with the definite article	Strong's #3532 BDB #461
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
zebach (זֶבַח) [pronounced <i>ZEH<sup>b</sup>-vakh</i> ]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257

## Leviticus 4:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shelem (שֶׁלֶם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

**Translation:** He will remove the fat just like the fat was removed [from] the a lamb [as] a slaughtered animal of the peace offerings.

The fat along with the digestive tract is removed from the animal. It would be burned entirely, a smoke offering to God.

The represents the sin nature of man, which must be entirely removed.

## Leviticus 4:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
’êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
miz <sup>e</sup> 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 *towards the altar, near the altar, upon the altar*.

‘al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
’îshshâh (אִשִּׁשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine plural construct	Strong's #801 BDB #77
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** The priest then caused to smoke [this fat] upon the altar [as] a fire offering to Y<sup>e</sup>howah.

The High Priest puts this fat and the digestive organs on the altar, and it is offered up in its entirety to God (obviously, we have no means of our own to remove it).

Leviticus 4:35c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i> ]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #3722 BDB #497
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
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
This is v. 31c.			
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2403 BDB #308
’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
châtû’ (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2398 BDB #306

**Translation:** [By these actions,] the priest has atoned for him,...

These things done by the High Priest will cover over the sins of the man who committed the inadvertent sin.

Leviticus 4:35d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Leviticus 4:35d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâlach (o'ḵn) [pronounced saw-LAHKH]	<i>to be forgiven, to be pardoned; being overlook, not held responsible for, not holding to</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #5545 BDB #699
lâmed (l) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

This is the same as vv. 26c and 31d.

**Translation:** ...so that his sin [lit., *it, he*] has been forgiven him.

As a result of the offering, the sin committed by the man is forgiven.

Leviticus 4:35 He will pour out the rest of the blood at the base of the altar of burnt offering. He will remove the fat just like the fat was removed [from] the a lamb [as] a slaughtered animal of the peace offerings. The priest then caused to smoke [this fat] upon the altar [as] a fire offering to Y<sup>e</sup>howah. [By these actions,] the priest has atoned for him, so that his sin [lit., *it, he*] has been forgiven him. (Kukis mostly literal translation)

This is one of the many offerings which was laid next to the morning and evening burnt offering and burned. **For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Sprit, offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?** (Hebrews 9:13–14)

In addition to the offerings herein enumerated, the high priest also made an offering to Y<sup>e</sup>howah once a year for the unknown sins of Israel as well as for his own unknown sins (these are the unknown sins which were not later known). **The priest are continually entering the outer Tabernacle, performing the divine worship; but into the second only the high priest enters, once a year, not without blood, which he offers for himself and for the sins of the people committed in ignorance** (Hebrews 9:6b–7). The was known as the Day of Atonement.

While studying this chapter, **Hebrews 9** ([HTML](#)) ([PDF](#)) ([WPD](#)) makes a good New Testament companion chapter for study as well.

Further regulations concerning sins committed unknowingly are found in Numbers 15:22–28.

Leviticus 4:34–35 The priest will take from the blood of the sin offering with his finger; and he will place it on the horns of the altar of the burnt offering. He will pour out the rest of the blood at the base of the altar of burnt offering. He will remove the fat just like the fat was removed [from] the a lamb [as] a slaughtered animal of the peace offerings. The priest then caused to smoke [this fat] upon the altar [as] a fire offering to Y<sup>e</sup>howah. [By these actions,] the priest has atoned for him, so that his sin [lit., *it, he*] has been forgiven him. (Kukis mostly literal translation)

Leviticus 4:34–35 Using his finger, the priest will take some of the blood from the sin offering and smear it onto the horns of the altar. The priest will then pour out the rest of the blood at the base of the altar of burnt offering. He will also remove the fat, just as fat is removed from a lamb offered as a part of the peace offerings. This fat would then be placed on the altar to burn and smoke like a fire offering to Jehovah. By these actions, the priest has atoned for the sin of the individual in question and the individual's sin has been forgiven. (Kukis paraphrase)



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

## 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 4 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 4

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 4

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippant.

### Shmoop Summary of Leviticus 4

#### The Oops Offering

- The Torah has a lot of rules; 613, in fact, if you follow the count of the medieval Jewish scholar Maimonides. Depending on who's counting, 246 or 247 of them are in Leviticus.
- What is an Israelite supposed to do after breaking these rules? Present a sacrificial offering, of course!
- With so many rules to keep in mind—not to mention their complex explanations over centuries of

## Shmoop Summary of Leviticus 4

rabbinical debate—the Israelites can't help but break a few by accident, and maybe they're not even sure if what they've done breaks any laws. What are otherwise faithful followers to do?

- No problem—Leviticus has them, ahem, covered.
- The focus of chapter four is the sin offering, which is the offering that priests make as atonement for sins committed in ignorance.
- The first words of the chapter are, "And the Lord spoke unto Moses," a sign that the book is moving on to a new subject.
- The offerings in chapters 1-3 are voluntary. The offerings described here and in the next chapter have to be done after Israelites have done something wrong. Or after they didn't think they did anything wrong but found out they actually did. Or after they think they might have done something wrong. You get the point.
- As anyone around during the summer of 1153 BCE remembers, the official chant for the sin offering is the irresistibly catchy Sin? Me? Maybe.

### The Altar of Dorian Gray

- The rules for making the sin offering get rather fancy.
- Some people think the sacrifice was cooked up (ouch!) some time after the much simpler offerings in the first three chapters.
- One highlight: the priest dips his finger in blood and sprinkles it seven times in front of the entrance to the Tabernacle.
- Another reason for the Cullen family to take a time machine back to the 5th century BCE: the priest pours the animal's blood on the base of the sacrificial altar in the Tabernacle courtyard and the altar of incense inside.
- God gives rules for several types of sin offerings, including rituals on behalf of ordinary people, rulers, and all the people of Israel.
- Laying hands on the head of the animal being offered for atonement pops up again, too.
- This chapter introduces yet another issue that comes up again and again: if you take any actions that aren't in keeping with the way things are supposed to be, you can pollute the Tabernacle itself.
- Leading Leviticus scholar Jacob Milgrom calls this "the priestly Portrait of Dorian Gray" (source). In this Oscar Wilde novel, a corrupt young man stays good-looking while his portrait gets more ugly.
- Speaking of which, isn't it ironic that Wilde inspired one of the most influential images for understanding sin and atonement in Leviticus?

From <https://www.shmoop.com/study-guides/bible/leviticus/summary#chapter-4-summary> accessed July 31, 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 4

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Leviticus exhibits, in a symbolical form, the doctrine of justification, and Part \* that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

## Edersheim Summarizes Leviticus 4

\* 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](#)

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

### Addendum

This was referenced back in [Leviticus 4:1](#).

#### Footnote for Leviticus 4:1 (from the Christian Community Bible)

• 4.1 Next come the sin offerings. It is not a question of real sin, the inner sin (Mt 5:22) coming from the person (Mk 7:20), but of faults against the laws regarding worship. In verses 22 and 27, we read: when a leader sins and with out intending to do so. This constitutes another kind of fault, a matter of carelessness, 5:1-13.

But in 5:20-26 we deal with other faults which require an offering in reparation because they are real sins.

Paul tells us that the purpose of the Law is to make sin evident (Rom 4:15; 7:7). It is true that ancient texts rarely identify real sin: indifference towards God, or rebellion against his established order, errors or ignorance. It would take time to wait for enlightenment, but this fear of sin reminds us that the force of evil is at work in us, even when we are not conscious of it. The day we discover what the love of God is, and how he keeps waiting for us, we shall realize how deeply sinful we are.

The Tent of Meeting (5, 7, 16) is the temple.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced back in [Leviticus 4:5](#).

#### Anointing (note from the American English Bible)

At Exodus 29:29, we find that Aaron and his sons were to be 'anointed' as Priests of God and that this action would make them 'holy' or clean.

They were thereafter 'anointed' by having holy oil poured over their heads, which was a sign to all the onlookers that they had been chosen to this office by God Himself.

Also note that in Leviticus, when we read of the 'Anointed' Priest, the reference seems to indicate just one of

### Anointing (note from the American English Bible)

the Priests that had been chosen for the special office of what later became known as the High Priest. However, all the sons of Levi were anointed to be priests (small p) and all the sons of Aaron were anointed to be Priests (large P).

For more information, see, 'Priests that May Have Been Types of Heavenly Life,' in the linked document, 'God's Promise of an Inheritance.'

Understand that the word in the Greek (Septuagint) text that we have translated as anointed, is chriseis. And note that this word can also properly be translated as Christ (it's just a conjugation of Christos), since christ and anointed both come from the same root... which is Greek for olive oil, because olive oil is was what was use to anoint them.

So, Jesus wasn't the first or the only person to be correctly referred to as a 'christ' in the Bible.

Was the anointing oil just pure olive oil?

No, fragrant herbs were usually (but not always) added to the oil to make it special and to give it a pleasing odor.

The exact formula for the anointing oil is found at Exodus 30:34, where it tells us that it was to be made from 'sixteen pounds of choice myrrh flowers, eight pounds of sweet-smelling cinnamon, eight pounds of sweet-smelling calamus, sixteen pounds of cassia, and a gallon of olive oil.'

This physical anointing with oil also appears to have pictured such ones receiving God's Holy Breath, which made them 'holy.'

Notice that this was what happened to Jesus;

For he was anointed with God's Holy Breath immediately after his baptism, which was a sign that he had been chosen as God's High Priest and the king of His Kingdom.

Therefore, we must assume that the 'anointing' of the ancient priests and kings really pictured what would eventually happen to Jesus.

From [https://2001translation.com/NOTES.htm#\\_14](https://2001translation.com/NOTES.htm#_14) accessed February 21, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced back in [Leviticus 4:5](#).

### Perfect Priests (note from the American English Bible)

At Leviticus 4:5 we find an interesting description of the Priest that was to offer the blood of a sacrificial animal directly to God inside of the Sacred Tent's Most Holy compartment.

In Greek, he is described as ho teteliomenos, which can be translated as, the perfect.

Therefore, it logically follows that God must have considered such Priests perfect when they were performing their sacred duties within the Most Holy.

Also notice that these words (Perfect Priest) seem to describe specific Priests among the priests in the lines of Moses and Aaron.

In fact, the descriptions found at Leviticus Chapter Sixteen indicates that it was those Priests that were later called the 'High Priests'...

Or even later as those that were chosen (possibly on an annual basis) from among the Priests to offer the sacrifices on what came to be known as, 'The Day of Atonement' ('Yom Kippur').

Other Bibles have translated teteliomenos as consecrated, which isn't a bad choice, since it indicates that the Priest was chosen for this work by God...

## Perfect Priests (note from the American English Bible)

And that is what the Greek words actually imply.

However;

Because consecrated is an unfamiliar term today, we have chosen not to use it.

Notice that the root portion of teteliomenos is telios, which means perfect, end, or finish.

So we have selected perfect as the best way to translate the term here.

From [https://2001translation.com/NOTES.htm#\\_188](https://2001translation.com/NOTES.htm#_188) accessed February 21, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Leviticus 4:13](#).

## Gathering (at the Synagogue) (from the American English Bible)

In the Septuagint, we find the word synagogue (gr. synagoges) mentioned many times while the IsraElites were in the desert. Just what type of building was this?

Well, it wasn't a building at all. Actually, synagogue means a gathering or a calling together.

So, the entire nation of IsraEl was usually referred to as a synagogue. It wasn't until many years later, after they had entered the Promised Land and possibly after their return from exile in Babylon, that the Jews started using local buildings for worship.

And that's when we first read of their referring to the buildings as synagogues.

Such gathering places were probably first used while they were in captivity in the Babylonian empire. For, many still wanted to continue their association and worship in this place where there was no sacred Temple. And the practice was likely carried over upon their return to their homeland during the years that God's Temple was in ruins and being rebuilt.

We also find the word synagogue mentioned several times in the Christian books. In almost every case, it refers to the Jewish (not Christian) meeting places or groups.

However, there is one instance where the word could be speaking a Christian meeting place, James 2:2.

Yet, even this instance (though commonly mistranslated and misunderstood) could possibly be speaking of a Judaic meeting place of worship, since James seems to have addressed his letter to the diaspora (scattered Jews), rather than to Christian congregations (see James 1:1).

Although synagogue originally meant a gathering of God's people, people later later used it describe the buildings in which they met. However, during the 1st century CE, when the international language was Greek, Christians started calling their gatherings (and later their buildings) ecclesias, or in English, churches.

For more information, see the commentary, [Congregation, Synagogue, or Called Ones](#).

From <https://2001translation.org/notes/synagogue> accessed February 21, 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 4**

**A Reasonably Literal Translation**

**A Reasonably Literal Paraphrase**

Introduction to inadvertent sins

Y<sup>e</sup>howah spoke unto Moses, saying, "Speak to the sons of Israel saying [these things:] [any] soul who sins inadvertently beyond all the commandments of Y<sup>e</sup>howah [beyond what he knows], which [commandments] were not to be broken [lit., *done*]; yet [lit., *and*] he has violated [lit., *done*] [at least] one of them.

Jehovah spoke to Moses, saying to him, "Speak to the sons of Israel about these things: when a person sins inadvertently, not fully knowing all of God's commandments, there still must be an offering made for this violation.

Offering up a bull for the guilt of the people

If the priest—the anointed [one]—has [been made] sin for the guilt of the people [then the sinner will be atoned for].

The priest, who has been anointed by God, will be made sin for the guilt of his people.

He has been made to encounter his sin which he sinned—[he will offer up] a bull, from the herd, unblemished to Y<sup>e</sup>howah for a sin [offering]. He will bring the bull forward to the opening of the Tent of Meeting before Y<sup>e</sup>howah. He will place his hand on the head of [the] bull and [then] slaughter the bull before Y<sup>e</sup>howah.

Because of his position, he takes on himself this sin, for which he will offer up a bull from the herd. The bull must be unblemished. He will bring the bull forward right to the opening of the Tent of Meeting, right before Jehovah. Then he will place his hand on the head of the bull, to transfer these sins to the bull; and then he will slaughter the bull before Jehovah.

A Complete Translation of Leviticus 4	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The priest—the anointed one—will take blood from the bull and bring it to the Tent of Meeting. The priest will dip his finger into the blood and splash the blood seven times before Y <sup>e</sup> howah, before the veil of the Holy Place.	The High Priest, the anointed one, will take some blood from the bull and take it into the Tent of Meeting. He will dip his finger into this blood and sprinkle it seven times before Jehovah, right at the veil of the Holy Place.
The priest will then put blood on the horns of the altar, inside the Tent of Meeting, [from which] a sweet savor [will ascend] to Y <sup>e</sup> howah. The priest will then pour out remaining blood along the base of the altar of burnt offering, which is at the opening of the Tent of Meeting.	The priest will also put some blood on the horns of the altar, which is inside of the tent of meeting. From this altar, a sweet savory smoke will ascend up to Jehovah. The priest will finally pour out the remaining blood along the base of the altar of burnt offering, which is at the opening of the Tent of meeting.
The priest [lit., <i>he</i> ] will lift up all the fat from the bull, the sin-offering; [that is] the fat which is over [its] entrails and all of the fat which is over the entrails. He will remove both kidneys [and] the fat which is on them which [is] on the loins, and the appendage over the liver [which is] upon the kidneys. This [lit., <i>as which</i> ] is taken away from the sacrificial ox of the peace offerings.	The priest will lift up all of the fat from the bull, the sin offering; the which is over the entrails. He will also remove both of the kidneys and the fat on them which is over the loins; and the appendage over the liver, which is over the kidneys. All of this is removed from the sacrificial bull for the peace-offerings.
The priest will then burn [these things] on the altar of the burnt offering. [The priest will take] the bull's hide, all of its meat, in addition to its head and its legs, along with its entrails and excrement, and he will carry out the entire bull to the outskirts of the camp to a ceremonially clean place, to [a place where] ashes are thrown out.	The priest will take these internal organs and fat and burn them on the altar of burnt offerings. The priest will take the entire bull—its hide, all of its meat, its head and legs, its entrails and even its excrement—and carry it to the outskirts of camp, to a ceremonially clean place, where ashes are disposed of.
[There] he will consume the entire bull with fire, [placing it on] pieces of burning wood. Together with the thrown out ashes, it will be [completely] consumed [by fire].	There, he will burn the entire bull with fire, placing it on pieces of burning wood. Just like the ashes thrown out there, the bull will be completely consumed by fire.
A bull is offered for an unknown sin committed by the entire congregation of Israel	
If the entire congregation of Israel goes astray and [this] thing has been hidden from the eyes of the congregation—that they have done one of the prohibitions [given by] Y <sup>e</sup> howah, which [prohibition] they should not have done; but they are guilty [of it]. If [that] sin has become known—the sin which they committed—the congregation will bring near a bull, from the herd as a sin offering.	Let's say that the entire congregation of Israel sinned and that this was hidden from the eyes of the congregation. That is, they violated their covenant with God by violating one of the prohibitions set out in His Law. If this sin becomes known, then the congregation will offer up a bull from the herd.
They will bring the bull [lit., <i>it</i> ] forward before the Tent of Meeting. The elders of the congregation will place their hands on the head of [this] bull before Y <sup>e</sup> howah; and [then] they will slaughter the bull before Y <sup>e</sup> howah.	They will bring the bull forward right to the Tent of Meeting, right before Jehovah. The elders of the congregation, in representation of all the people, will then place their hands upon the head of the bull, to transfer this sin to the bull; after which, the High Priest will slaughter the bull before Jehovah.

A Complete Translation of Leviticus 4	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The anointed priest will bring blood from the bull to the Tent of Meeting. The priest will dip his finger into the blood and sprinkle [it] seven times before Y <sup>e</sup> howah at the veil.	The anointed priest—the High Priest—will take the blood of the bull into the courtyard before the Tent of Meeting. He will dip his finger into the blood and sprinkle this blood 7 times before Jehovah, Who is in the Tent of Meeting.
He has placed [lit., <i>given</i> ] some of the blood onto the horns of the altar, which [is] before Y <sup>e</sup> howah, Who [is] in the Tent of Meeting. He will pour out the rest of the blood at the base of the altar of burnt offering, which [is at] the opening of the Tent of Meeting.	A portion of the blood will be placed onto the horns of the altar, which is before Jehovah at the opening of the Tent of Meeting. The priest will then pour out the rest of the blood at the base of the altar of burnt offering, which is in front of the opening of the Tent of Meeting.
He will also take up the fat from it and cause it to be burned upon the altar.	He will also offer up the fat from the bull on the altar.
The priest [lit., <i>he</i> ] will do to the bull; as he did to the bull of the sin offering, so he will do to this bull [lit., <i>it, him</i> ]. The priest will make atonement for them so that their sin [lit., <i>it, he</i> ] has been forgiven them.	The priest will do to this bull as he had done to the bull of the sin offering. By this, the priest has made atonement for them and their sin has been forgiven them.
He will then bring the bull out to the outskirts of the camp. [There] he will burn it as he burned the first bull. It [is] a sin offering for the people [lit., <i>the assembly</i> ].	He will then bring the bull out to the outskirts of camp. There he will burn it just like he burned the first bull. It will be a sin offering for the people.
The offering of a leader who has sinned inadvertently	
When a leader has sinned—he [lit., <i>who</i> ] does any one of the prohibitions of Y <sup>e</sup> howah his Elohim—which sin should not be done, yet [lit., <i>and</i> ], he is guilty. Or [perhaps], a sin which he sinned is made known to him.	When a leader of Israel has sinned, this is how it will be handled. Let's say that he unknowingly violates one of the prohibitions laid out by Jehovah, nevertheless, he is guilty of that violation.
He will bring near [to God] his qorban, a goat of the female goats, a male without blemish. He will place his hand on the head of the goat and slaughter it in a place where burnt offerings are slaughtered before Y <sup>e</sup> howah. It [will be] his sin-offering.	He will bring near for sacrifice a goat—a male, unblemished goat—as his oblation. He will take it to where burnt offerings are offered to Jehovah. He will place his hand on the head of the goat and slaughter it as his sin-offering.
The priest will take from the blood of the sin offering with his finger; and he will place it on the horns of the altar of the burnt offering.	Using his finger, the priest will take some of the blood from the sin offering and smear it onto the horns of the altar of the burnt offering.
He will pour out [the rest of] the blood at the base of the altar of burnt offering. He will cause all of the fat to burn upon the altar just like the sacrifice of the peace offerings.	He will pour out the rest of the blood on the base of the altar. He will burn the fat on the altar just like the peace offering sacrifice.
[By these actions,] the priest has atoned for him based upon his sin offering, so that his sin [lit., <i>it, he</i> ] has been forgiven him.	By these actions, the priest has atoned for the sin of the leader in question and the leader's sin has been forgiven.

A Complete Translation of Leviticus 4	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Offering for the individual who sins unknowingly	
If an individual [lit., <i>one</i> ] soul, from the people of the land, sins an inadvertent sin, breaking [lit., <i>doing her</i> ] one of the commandments of Y <sup>e</sup> howah, which [thing] is not to be done (and he is guilty); or [if] a sin which he sinned is made known to him—then, he will bring [to God] a qorban [or, <i>oblation</i> ]; [specifically,] a female goat of the goats, an unblemished female, on account of the sin which he sinned.	If someone sins inadvertently, breaking one of the commandments given by God, doing something that he should not done; or, if he commits a sin and it is made known to him—then he will bring before God a qorban (oblation offering). Specifically, he will present to Jehovah a young, unblemished, female goat.
He will place his hand on the head of the goat and slaughter it [lit., <i>his sin offering</i> ] in a place [where] burnt offerings [are slaughtered].	He will place his hand on the head of the goat and slaughter it where animals are typically offered up.
The priest will take from its blood with his finger; and he will place it on the horns of the altar of the burnt offering. He will pour out [the rest of] the blood at the base of the altar.	Using his finger, the priest will take some of the blood from the sin offering and smear it onto the horns of the altar. He will pour out the rest of the blood on the base of the altar.
He will cause all of the fat to be removed, just like the fat [which] he took from the sacrifice of the Peace offerings. The priest will then cause [this offering] to smoke upon the altar for a tranquilizing smell to Y <sup>e</sup> howah.	He will remove the fat from this offering just as he did for the Peace offerings. This offering will be burned and smoked, so that a soothing odor will rise up to Jehovah.
[By these actions,] the priest has atoned for him, so that his sin [lit., <i>it, he</i> ] has been forgiven him. If he brings a lamb [as] his qorban for a sin-offering, [then] he will bring it—an unblemished female.	By these actions, the priest has atoned for the sin of the individual in question and the individual's sin has been forgiven. If the offerer brings a lamb as his sin-offering (as his qorban), then it must be an unblemished female.
He will place his hand on the head of the sin-offering and slaughter it in a place where burnt offerings are slaughtered.	He will place his hand on the head of the sin-offering and slaughter it as his sin-offering.
The priest will take from the blood of the sin offering with his finger; and he will place it on the horns of the altar of the burnt offering. He will pour out the rest of the blood at the base of the altar of burnt offering.	Using his finger, the priest will take some of the blood from the sin offering and smear it onto the horns of the altar. The priest will then pour out the rest of the blood at the base of the altar of burnt offering.
He will remove the fat just like the fat was removed [from] the a lamb [as] a slaughtered animal of the peace offerings. The priest then caused to smoke [this fat] upon the altar [as] a fire offering to Y <sup>e</sup> howah. [By these actions,] the priest has atoned for him, so that his sin [lit., <i>it, he</i> ] has been forgiven him.	He will also remove the fat, just as fat is removed from a lamb offered as a part of the peace offerings. This fat would then be placed on the altar to burn and smoke like a fire offering to Jehovah. By these actions, the priest has atoned for the sin of the individual in question and the individual's sin has been forgiven.
Chapter Outline	Charts, Graphics and Short Doctrines

The study of the book of Leviticus would properly be paired with the study of the book of Hebrews.

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Leviticus 4			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1963 Dispensations (series #201)	43	Leviticus 3:1–6:5
Syndein		<a href="http://syndein.com/leviticus.html">http://syndein.com/leviticus.html</a>	
Keil and Delitzsch Commentary on Leviticus		<a href="https://www.gracenotes.info/leviticus/leviticus.pdf">https://www.gracenotes.info/leviticus/leviticus.pdf</a>	
Todd Kennedy overview of Leviticus		<a href="http://www.spokanebiblechurch.com/books/leviticus">http://www.spokanebiblechurch.com/books/leviticus</a>	

\* 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.



## Word Cloud from a Reasonably Literal Paraphrase of Leviticus 4



### Word Cloud from Exegesis of Leviticus 4<sup>22</sup>

These two graphics should be very similar; this means that the exegesis of Leviticus 4 has stayed on topic and has covered the information found in this chapter of the Word of God.

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

<sup>22</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.