

LEVITICUS 6

Written and compiled by Gary Kukis

Leviticus 6:1–30

Restitution Offerings/Priests and Various Offerings

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

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

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

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

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

Preface: The first section is about restitution offerings and it may have been better placed with the previous chapter (as the Hebrew text does). The second section is about the priestly function for burnt offerings and grain offerings (mincah). The third section is about the priest's portion in the grain offerings and sin offerings.

The Bible Summary of Leviticus 6 (in 140 characters or less): *When anyone cheats a neighbour they should make restitution and bring a guilt offering. The fire on the altar shall never go out.*¹

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 6, 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 6:

Introduction

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¹ From <http://www.biblesummary.info/leviticus> accessed August 12, 2020.

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

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

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

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

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

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

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

Definition of Terms	
Adam's Sin; Adam's Original Sin; Adam's imputed sin	All people have Adam's original sin imputed to the sin nature from birth, as the sin nature is the natural home or target for the sin nature. This is also known as <i>original sin</i> (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. It is imputed to us; to our sin nature. As a result, all children are born condemned by God, from the first breath. This is the sin which condemns the unbeliever.
Atonement	The idea of atonement is not full and complete forgiveness, but a covering over of the sins committed. Psalm 65:3: When iniquities prevail against me, You [God] atone for [or, cover over] our transgressions . Atonement is a temporary measure. Sins are temporarily covered over. Jesus dying for our sins gives us a full and complete atonement. See the Doctrine of Atonement (Grace Bible Church) (Chafer Theological Seminary) Atonement (Theopedia) (Believe Religious Information Source).

Definition of Terms	
Blood of Christ; Blood of Jesus; Blood of our Lord	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 (HTML ; PDF); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ (HTML ; Order from Thieme Ministries); Grace Doctrine Bible Church of Baytown (Blood of Christ); Maranatha Church (Doctrine of the Blood); Grace Fellowship Church (The Blood of Jesus Christ); Pastor Merritt (Doctrine of the Blood).
Chief Priest; Chief Priests	The Chief Priest is a synonym for the High Priest. This would be the highest human authority over the feasts and spiritual observances of the Jews. The reference to <i>chief priests</i> in the New Testament is to priests understood to be in a higher class, perhaps those who are technically in line to become the High Priest. The Mosaic Law does not necessarily cull out such a group.
The Cross; the Cross of Christ; the Roman Cross; the Crucifixion	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
The Day of Atonement	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)? (Got Questions?) Day of Atonement (Bible Study) Day of Atonement.org 5 Things Christians Should Know about the Day of Atonement (Crosswalk).
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis).
High Priest	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 Priesthoods of God and of Man : (HTML) (PDF) (WPD).
Holy of Holies	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 Tabernacle (Redeeming Grace).

Definition of Terms	
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
Levi, Levite, Levites, Levitical	Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. When obeying the mandates of Scripture, the Levitical worship is legitimate. After the Lord's burial, resurrection, and ascension, Levitical worship is no longer of God. See the Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD).
Mercy Seat	On top of the Ark of the Covenant was a lid or a covering, which was made of gold and two angels were a part of this configuration—this is the Mercy Seat. On the Day of Atonement, the High Priest would come into the Holy of Holies and sprinkle blood on the Mercy Seat to atone for the sins of the many. This is all representative. The gold represents the pure essence of God; the angels represent the elect and fallen angels who are watching all of these things play out. The blood represents the spiritual death of our Lord on the Roman cross. As on the cross, no one actually saw this take place; they simply knew what happened by the testimony of the Scriptures.
Priest, Priests, Priesthood	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
Sin Nature, Adam's Sinful Trend	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. Grace Notes (from Austin Bible Church) (HTML) (PDF); Merritt (Old Sin Nature) ; Ballinger (Old Sin Nature/Sinful Trend of Adam)

Definition of Terms	
The Tabernacle, Tent of Meeting, Tent of Assembly	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
Type, Antitype, Typical, Typology, Typological	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).² Typological, an adjective, is, of or relating to typology or types. See the Doctrine of Typology (HTML) (PDF) (WPD).</i>
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Leviticus 6

Introduction: Leviticus 6, as was mentioned in the previous chapter, is actually a continuation of Leviticus 5. Leviticus 6:1–7 are Leviticus 5:20–26 in the Hebrew Bible. The Hebrew Bible actually has a better chapter division at this point. The first seven verses deal with a guilt offering, referring back to the final dozen verses from chapter 5. Then we cover a new topic entirely: the duties of the **priests** in the offering rituals.

As is made obvious in the outline of this chapter, the bulk of this chapter would be placed under one heading; that is, it should have been its own chapter (as is done in the Hebrew text). However, I try to avoid altering the chapters themselves, as many who study this material use an English translation based upon the Greek chapter divisions.

I have kept the commentary short for this chapter, as I have throughout these first eight or nine chapters of Leviticus.

Even though we have studied each type of offering in the previous 5 chapters, it is sometimes difficult to keep them all straight in our minds. Seedbed covers this briefly.

The Types of Offerings (from Seedbed)

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

1. Burnt Offering

The first offering is the olah, literally, “an offering of ascent,” commonly called the Burnt Offering. The purpose of the Burnt Offering was for general **atonement** of sin and expression of devotion to God. The instructions for the Burnt Offering are given in Lev 1:3-17. The offering could be a bull (1:3), sheep or goat (1:10), or dove or pigeon (1:14). The animal was to be burnt whole overnight (6:8-13), though its skin was given to the **priest** (1:6). The Burnt Offering was likely the earliest type of atonement offering in the Old Testament (Job 1:5, Gen 8:20). The primary contrast between the Old Testament Burnt Offering and the Canaanite Burnt Offering was that the Canaanites would offer children as burnt sacrifices for their own atonement. Although this does occur during the worst of Israel’s history (Judges 11), God made it clear that He would not accept children as burnt offerings (Gen 22), and the instructions given in Leviticus explicitly limit the type of animals to be offered as burnt sacrifices to bulls, rams, and birds.

2. Grain Offering

The second type of offering in the Old Testament is the minchah, or Grain Offering. The purpose of the Grain Offering was a voluntary expression of devotion to God, recognizing His goodness and providence. The instructions for the grain offerings are given in Leviticus 2. Generally it was cooked bread—baked (2:4), grilled (2:5), fried (2:7), roasted, or made into cereal (2:14)—though always seasoned (2:13), unsweetened, and unleavened (2:11). Unlike the whole Burnt Offering, only a portion of the offering was to be burnt (2:9). The remainder went to the priests for their meal (2:10). Although the minchah was instructed to be a freewill offering of grains, it appears that earlier freewill offerings expressing devotion to God and gratitude for His goodness and providence may have been the “first fruits” of livestock (Gen 4:4).

3. Peace Offering

The third offering is the shelem, or Peace Offering. This category, first discussed in Leviticus 3, included Thanksgiving Offerings (Lev 7:12), Freewill Offerings (7:16), and Wave Offerings (7:30). The offering could be cattle (3:1), sheep (3:7), or a goat (3:12). It could be male or female, but must be without defect. If it was a Thanksgiving Offering, it could also include a variety of breads (7:12). The purpose of the Peace Offering was to consecrate a meal between two or more parties before God and share that meal together in fellowship of peace and a commitment to each others’ future prosperity. The portions unsuitable for eating were given to God (7:19-27). Depending on the type of Peace Offering, the breast may have been given to the **High Priest** (7:31) and the right thigh may be given to the priest officiating the meal (7:32). The rest of the meal was to be eaten within one day by the fellowship of parties (7:16), and the leftovers were to be burnt after two days (7:17).

4. Sin Offering

The fourth offering was called chattath, literally “sin” or “sin offering.” This offering is sometimes seen as an offering of atonement for unintentional sin (4:2-3, 4:20). Similarly, it is sometimes viewed as guilt offering, removing the consequences for lack of perfection (4:13-14, 4:22-23). As an atonement offering, it contained elements of a Burnt Offering (4:25), yet at the same time had elements of a Peace Offering (4:26). Conversely, some of the “sins” for which one needed atonement were not moral sins but rather matters of ritual impurity (5:1-5). As such, some have proposed the term “Purification Offering” instead of “Sin Offering.” The primary purpose of this offering is not to atone for sins but rather to purify oneself for re-entering the presence of God. The elements of a Purification Offering could be any of the elements of the previous three types offerings, though unlike the Peace Offering, the meal was not to be shared by the one offering the sacrifice.

5. Guilt Offering

The fifth and final offering was the asham, traditionally translated “Guilt Offering.” Unlike the English word “guilt” this does not refer to a matter of one’s conscience but rather to something one owes on account of a “sin.” Other suggestions for the name of this offering are the “Trespass Offering” or the “Reparation Offering.” The purpose of this offering was to make reparations for one’s sin. As such, this offering had a specific monetary value, and one who owed another on account of a debt due to a “sin” could repay it in silver rather than by sacrificing a ram (5:15). In addition, a 20% fee was assessed and given to the priest who mitigated the debt (5:16).

The sacrificial system of the Old Testament was a means of grace by which the relationship between God and humanity begins to be restored. Ultimately, the sacrificial system was inadequate, and none could repay the debt of life that was owed until Christ defeated death once and for all (Heb. 10:10). In the age of the Church, we live in light of Christ's meritorious sacrifice for us while also offering our own lives as a living and holy sacrifice (Rom 12:1; 1 Pet. 2:5).

From <https://www.seedbed.com/5-offerings-old-testament/> accessed August 12, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Let me offer up one additional classification:

The Classification of Offerings (Anna Olyshko)

Scripture	Text/Commentary
1. The Burnt Offering: Leviticus 1	<p>Purpose: Provided reconciliation, atonement for unintentional sin, expression of devotion, commitment and complete surrender to God, voluntary</p> <p>A) One of the first phrases that caught my attention throughout Leviticus is “an aroma pleasing to the Lord.” Of course meat on the grill is a pleasing aroma to most of us! So I’m sure it was definitely pleasing to the Lord. But on the serious side, I think that phrase helps us understand that God finds pleasure in the perfect offering.</p> <p>B) Sin is serious. Animal sacrifices primarily were used as offerings for sin. Every time an animal was sacrificed, it served as a vivid reminder that sin is deadly serious.</p> <p>C) The fire for the burnt offering had to be kept burning on the altar continuously. This reminded the Israelites that God was always present with them.</p> <p>D) Three different types of male animals were allowed in this offering: a bull, a sheep/goat, or a pigeon/dove. I was wondering why were there three different animals allowed. It’s because the poor was allowed to give the smaller offering. The woman that Jesus talked about in Luke 21 gave a small offering, but she gave all that she had and it was sincere and pleasing to the Lord. Mary and Joseph were considered economically poor, and after Jesus was born, they brought Him to the temple and offered two turtledoves according to this law (Luke 2:24). 1 Corinthians 8:9 says, “For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.”</p> <p>E) The burnt offering was the most important and most costly of the sacrifices. I find it interesting that the perfect animal had to be washed right before being burnt. Only an unblemished, clean animal could symbolize the purity that God demanded. Romans 12:1 means so much more to me after reading Leviticus 1. It says “...present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.”</p>

The Classification of Offerings (Anna Olyshko)

Scripture	Text/Commentary
<p>2. The Grain Offering: Leviticus 2</p>	<p>Purpose: A memorial portion to recognize God's goodness and provisions, devotion to God, showed a heart of gratitude, voluntary</p> <p>A) Unlike the burnt offering, which was totally consumed on the altar, only a portion of the grain offering was burned while the rest was given to Aaron and his sons.</p> <p>B) The grains had to be mixed with oil. Oil added to the sacrifice by symbolizing joy and communicated thanks. In Psalm 45:7 it says that God anoints with the oil of joy. Lack of oil is a sign of mourning.</p> <p>C) Salt was to be added to each offering. Salt is a preservative and therefore was added to remind the Israelites of God's unchanging love. "Know therefore that the Lord your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commandments (Deut 7:9).</p> <p>D) In today's world, we don't bake some bread and burn it as a sign of gratitude or something that reminds us of God's love. But there are other things that we can use as a "memorial portion." Since I look at my phone like 100 times a day, I set the background picture to the words of Psalm 118:1 to remind me multiple times a day of God's love and to give thanks. It says "Give thanks to the Lord, for He is good. His faithful love endures forever." What reminds you of God's love?</p>
<p>3. The Fellowship Offering: Leviticus 3</p>	<p>Purpose: Fellowship and thanksgiving, voluntary</p> <p>A) Female animals were allowed to be offered in this offering. I'm thinking, the females were the ones giving birth to the baby animals, so there may not be much offspring if females were used in every offering.</p> <p>B) Fat was considered the best part of the offering so again, of course the bacon frying was an aroma pleasing to the Lord. But all of the fat was offered to the Lord, which meant they were sacrificing their best to God.</p> <p>C) Fun fact. Hannah brought a fellowship offering to the Lord before giving Samuel to the priest. (1 Samuel 1:24-27)</p>

The Classification of Offerings (Anna Olyshko)

Scripture	Text/Commentary
4. The Sin Offering: Leviticus 4	<p>Purpose: Mandatory atonement for specific unintentional sin, provided purification, forgiveness of sin</p> <p>A) The Israelites were still responsible for unintentional sin. Why would you hold someone responsible for unintentional sin? It shows the weakness of human character, just like a wandering sheep.</p> <p>B) The sacrifice was only a temporary covering of man's sin problem, not a permanent solution. So the sacrifices were done over and over. But Jesus was the perfect lamb that was slain and His blood secures our eternal redemption. Jesus is our sin offering.</p> <p>C) Again, understanding the offerings gave me more depth to New Testament passages. Hebrews 9:11-14 says, "But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God."</p>
5. The Guilt Offering: Leviticus 5	<p>Purpose: Mandatory atonement for unintentional sin</p> <p>A) This offering was to be made when someone sinned in regard to any of the Lord's holy things. A ram was offered with no other substitutes, plus a complete restitution, and plus 20% extra to ease the consciences of others. I think this offering also shows that sin IS a big deal even though our world today makes it seem ok. Sin can affect our relationship with God and with others.</p>
<p>From https://faithisflourishing.com/blog/5-types-of-offerings accessed August 12, 2020.</p> <p style="text-align: center;"> Chapter Outline Charts, Graphics and Short Doctrines </p>	

Titles and/or Brief Descriptions of Leviticus 6 (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 6 (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 6

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Leviticus 6

Leviticus 6 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 6

Characters	Commentary

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Leviticus 6	
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 6:
A Synopsis of Leviticus 6

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

Chapter Outline	Charts, Graphics and Short Doctrines
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Outlines of Leviticus 6 (Various Commentators)	
Kretzmann's Commentary: ³	
Verses 1-7 Of Trespass-offerings.	
Verses 8-13 Of Burnt Offerings	
Verses 14-18 Of Meat-offerings.	
Verses 19-23 The offering of Consecration	
Verses 24-30 Of Sin-offerings.	

Chapter Outline	Charts, Maps and Short Doctrines
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Some of the passages are included below, using the ESV; capitalized.	
A Synopsis of Leviticus 6 from the Summarized Bible	
Contents:	Further directions about offerings.
Characters:	God, Moses, Aaron and sons.
Conclusion:	Since Christ has “made His soul an offering for sin” we should seek to make restitution to any person we have injured or defrauded, and until we do, we will not enjoy the comfort of His forgiveness of our sins.
Key Word:	Offerings.
Strong Verses:	Leviticus 6:6–7 (And he shall bring to the priest as his compensation to the LORD a ram without blemish out of the flock, or its equivalent for a guilt offering. And the priest shall make atonement for him before the LORD, and he shall be forgiven for any of the things that one may do and thereby become guilty.”).
Striking Facts:	Trespass against our neighbor is trespass against God, because it is an affront to our Saviour who has redeemed us and the injury reflects upon God who has commanded that we should love our neighbor as ourselves.

Keith L. Brooks, <i>Summarized Bible; Complete Summary of the Bible</i> ; ©1919; from e-Sword, Leviticus 6.	
Chapter Outline	Charts, Graphics and Short Doctrines

It is helpful to see what came before and what follows in a brief summary.
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³ From <https://www.studylight.org/commentaries/eng/kpc/leviticus-6.html> accessed February 27, 2024.

The Big Picture (Leviticus 6–10)

Scripture	Text/Commentary
God speaks to Moses from the Tabernacle.	
Leviticus 6a	General laws about the burnt offering, the grain offering, and the sin offering.
Leviticus 6b	Priests and the burnt offering; priests and the grain offering; priests and the sin offering.
Leviticus 7a	More laws about the trespass offering, the sin offering, and the peace offering.
Leviticus 7b	Fat and blood may not be eaten.
Leviticus 7c	The portion of the offerings for Aaron and his sons.
Leviticus 8–10	Narrative.

Chapter Outline

Charts, Graphics and Short Doctrines

Changes—additions and subtractions (for Leviticus 6): 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 added the Holy Bible Improved Edition 1912. I do not recall ever hearing about this translation. Originally, this work was begun by the American Bible Union, which had been formed with a view of revising the King James Version. They published a New Testament in 1862-1864. *The Bible Union dissolved and turned its assets over to The American Baptist Publication Society in 1883, which later picked up the work and published a revision of the New Testament in 1891 and an Old and New Testament in 1912, with some further revisions, under the title: Holy Bible, Containing the Old and New Testaments, An Improved Edition (Based in part on the Bible Union Version)*. The entire story is somewhat more complex than I have presented; but the little bit I have read suggests some fresh ideas, more than simply changing the thou's to you's. *This was one of the earliest versions to make changes based on discovery of older Greek manuscripts, along with the English Revised Version of 1881 and the similar American Standard Version of 1901.*⁴

⁴ From the e-sword information provided for this translation.

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage.

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

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

Chapter Outline

Charts, Graphics and Short Doctrines

The Restitution Offering

Compare Leviticus 5:14-19 7:1-6

This first section is more properly placed with the previous chapter. This is where it is found in the **Jewish** Bibles. Most Bibles, however, place it here, so that is what I will do.

As if often true with lengthy quotations from God, they are very hard to translate. It was difficult in some sections to determine what was being said, then how to translate that without violating the underlying Hebrew words.

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:

Kukis mostly literal translation:

And so speaks Y^ehowah unto Moses, to say, “A soul that sins and transgresses a transgression against Y^ehowah and has acted deceptively with his associate with a deposit or with a pledge of hand or in an extortion or he has exploited his associate; or has found a lost thing and denied in her, and he swore upon a lie; upon one from all which does the man, to sin against them. And he was for he sins and was guilty and he restored the plunder which he had taken away; or the exploitation that he exploited; or the deposit that he entrusted to him; or the lost thing which he found; or from all that he swore upon him to the lie; and he has completed him in his head and a fifth he will add upon him, to that he [is] to him he gives him in the day of his guilt.

Leviticus
6:1–5

Y^ehowah spoke to Moses, saying, “[Consider] a person [lit., *soul*] who sins, [who] commits an infraction against Y^ehowah [in any of the following ways]: he is deceptive with his associate regarding something stored or with a deposit that he holds [lit., *a deposit of hand*]; or in that [he has] unlawfully attained [something belonging to his neighbor] or he has exploited his associate [in some way]; or he finds a lost item but denies [finding] it and swears a lie [to his associate]. The man does one of these things [lit., *upon one from all that has done*], to sin in them. And it is that he has sinned and is guilty. He will make restitution of the thing [lit., *plunder, robber*] which he took. Or [he will make restitution because] he did wrong [causing] an injury, or [because] a deposit was entrusted to him, or [because of] the lost thing that he found or on account of all that he swore to him—[which was] a lie. The sinner [lit., *he*] will restore to him the highest [value] and he will add 20% over that. Regarding that thing belonging to him, he will give it in that day [for] his wrongdoing.

Kukis not-so-literal paraphrase:

Jehovah spoke to Moses, saying the following: “Consider a person who sins against another regarding another’s property, and thus sins against God. He may be storing something but is dishonest about that; he may be holding a deposit improperly; he may have taken possession of another’s property unlawfully; he may have exploited a neighbor; he may have found something belonging to a neighbor, but swears that he didn’t, lying to his neighbor. A man who has done any one of these things has sinned and is guilty before God. He must restore the thing in question and add 20% of its value over that.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁵; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

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

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

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

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

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

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

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

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

translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses, to say, “A soul that sins and transgresses a transgression against Y^ehowah and has acted deceptively with his associate with a deposit or with a pledge of hand or in an extortion or he has exploited his associate; or has found a lost thing and denied in her, and he swore upon a lie; upon one from all which does the man, to sin against them. And he was for he sins and was guilty and he restored the plunder which he had taken away; or the exploitation that he exploited; or the deposit that he entrusted to him; or the lost thing which he found; or from all that he swore upon him to the lie; and he has completed him in his head and a fifth he will add upon him, to that he [is] to him he gives him in the day of his guilt.

Dead Sea Scrolls Targum (Onkelos)

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And Adonoy spoke to Moshe, saying;
If a person sins and wrongfully deviates [lies] from [before] Adonoy and denies to his friend the possession of a keepsake placed in his trust or, a deposit [regarding money that was loaned or in partnership,] or theft [claiming that something was stolen,] or, oppressed [he withheld wages from] his friend.
Or, if he found a lost item and denies it and swears falsely in any of all these [aforementioned instances], whatever someone will do to sin in these instances. It shall be that when he [realizes his] sin and incurs guilt, he shall return the stolen property that he stole, or, the wages that he withheld or, whatever keepsake that was placed in his trust or, the lost item which he found.
Or, anything about which he will swear falsely. He shall pay its price and add an additional fifth to that [amount] to whomever that object belongs he shall give it on the day of his guilt-offering. (Exodus 5:20–24 in the Hebrew) Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).

Targum (Pseudo-Jonathan)

And the Lord spake with Mosheh, saying: When a man sinneth and falsifieth with falsehoods unto the Name of the Word of the Lord, or denieth to his neighbour the deposit which hath been deposited with him, whether in partnership of hands, or by rapine, or reckless dealing with his neighbour; [JERUSALEM. Or shall be contumacious (or slanderous) with his neighbour;] or if he find a thing that hath been lost and denieth it, and sweareth falsely about any one of all these by which a mail in doing them shall become guilty, he who shall thus transgress, and sin, and swear, shall restore what he hath robbed with robbery or injured by injury, or the deposit that was deposited with him, or the lost thing which he had found, or whatsoever about which he had sworn with falsehood, he shall make good in the capital, and shall add a fifth of its value thereto, and deliver it to its owner on the day that he maketh penance for his sin.⁶

Douay-Rheims 1899 (Amer.)

The Lord spoke to Moses, saying:
Whosoever shall sin, and despising the Lord, shall deny to his neighbour the thing delivered to his keeping, which was committed to his trust; or shall by force extort any thing, or commit oppression;
Or shall find a thing lost, and denying it, shall also swear falsely, or shall do any other of the many things, wherein men are wont to sin:
Being convicted of the offence, he shall restore
All that he would have gotten by fraud, in the principal, and the fifth part besides, to the owner, whom he wronged.

⁶ I have simply taken the 1899 American version and updated the thee's and the thou's.

Aramaic ESV of Peshitta	<p>Mar-Yah spoke to Mosha, saying, "If anyone sins, and commits a trespass against Mar-Yah, and deals falsely with his neighbour in a matter of deposit, or of bargain, or of robbery, or has oppressed his neighbour, or has found that which was lost, and dealt falsely therein, and swearing to a lie; in any of all these things that a man does, sinning therein; then it shall be, if he has sinned, and is guilty, he shall restore that which he took by robbery, or the thing which he has gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, or any thing about which he has sworn falsely; he shall restore it even in full, and shall add a fifth part more to it. To him to whom it belongs he shall give it, in the day of his being found guilty.</p>
Lamsa's Peshitta (Syriac)	<p>And LORD JEHOVAH spoke with Moshe and said to him: "When a soul will sin and will do evil against LORD JEHOVAH and will lie against his neighbor in a trust, or in a partnership of the hand, or by violence, or cheats his neighbor; Or has found a lost thing and will lie about it and will swear with a lie about anything of all that a man does to sin in these things: And it will be, when he will sin and will be guilty, he will return the thing that he takes by force or oppression, cheating, or a trust that was entrusted him, or a lost thing that he found, Or of anything that he will swear upon himself with lies, he shall pay it with the principal and will add a fifth to it for him whose it is; he shall give it in the day of his offering.</p>
Samaritan Pentateuch Updated Brenton (Greek) ⁷	<p>This first section is missing from the Samaritan Pentateuch. And the Lord spoke to Moses, saying, The soul which shall have sinned, and willfully overlooked the commandments of the Lord, and shall have dealt falsely in the affairs of his neighbor in the matter of a deposit, or concerning fellowship, or concerning plunder, or has in anything wronged his neighbor, or has found that which was lost, and shall have lied concerning it, and shall have sworn unjustly concerning any one of all the things, whatsoever a man may do, so as to sin hereby; it shall come to pass, whenever he shall have sinned, and transgressed, that he shall restore the plunder which he has seized, or redress the injury which he has committed, or restore the deposit which was entrusted to him, or the lost article which he has found of any kind, about which he swore unjustly, he shall even restore it in full; and he shall add to it a fifth part besides; he shall restore it to him whose it is in the day in which he happens to be convicted. And he shall bring to the Lord for his trespass, a ram of the flock, without blemish, of value to the amount of the thing in which he trespassed.</p>

Significant differences:

Limited Vocabulary Translations:⁸

Bible in Basic English	<p>And the Lord said to Moses, If anyone does wrong, and is untrue to the Lord, acting falsely to his neighbour in connection with something put in his care, or something given for a debt, or has taken away anything by force, or has been cruel to his neighbour, Or has taken a false oath about the loss of something which he has come across by chance; if a man has done any of these evil things,</p>
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⁷ I am using the Complete Apostles Bible, available through e-sword.

⁸ 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.

Causing sin to come on him, then he will have to give back the thing he took by force or got by cruel acts, or the goods which were put in his care or the thing he came on by chance,

Or anything about which he took a false oath; he will have to give it all back, with the addition of a fifth of its value, to him whose property it is, when he has been judged to be in the wrong.

Easy English

The Lord said to Moses, 'A person may take something that is not his. Or he may find it and keep it. He may tell his friend that he has not taken it. He might not give him the correct price for something. But then he is not obeying the Lord. A person may speak words that are not true. That is a sin. A person may keep something that belongs to another person. He does not give it back. That is a wrong thing to do. He might find something and then he might say that it is his. If it is not his, he is not obeying God. He has done something that is wrong. So he must show that he is sorry. He must give back anything that is not his. He must give back anything that he has found. He must give back anything that he has kept. He must give it to the person to whom it belongs. He must give back everything and one fifth more. He must also, on the same day, give a gift to the Lord.

Easy-to-Read Version—2008

The LORD told Moses these rules for the people:

"You are guilty of sin against the LORD when you do any of these things: when you lie about what happened to something you were taking care of for someone else; when you lie about a deposit you received; when you steal something; when you cheat someone; when you find something that was lost and lie about having it; when you fail to keep a promise; or when you do any other bad things like these. If you do any of these things, you are guilty of doing wrong. You must give back whatever you stole or whatever you took by cheating. You must return whatever you took that another person asked you to hold, or whatever you found and lied about having, or whatever you made a false promise about. You must pay the full price and then add one-fifth of that amount as a fine and give it all to the true owner.

Good News Bible (TEV)

The LORD gave the following regulations to Moses.

An offering is to be made if any of you sin against the LORD by refusing to return what another Israelite has left as a deposit or by stealing something from him or by cheating him or by lying about something that has been lost and swearing that you did not find it. When you sin in any of these ways, you must repay whatever you got by dishonest means. On the day you are found guilty, you must repay the owner in full, plus an additional 20 percent.

The Message

God spoke to Moses: "When anyone sins by betraying trust with God by deceiving his neighbor regarding something entrusted to him, or by robbing or cheating or threatening him; or if he has found something lost and lies about it and swears falsely regarding any of these sins that people commonly commit—when he sins and is found guilty, he must return what he stole or extorted, restore what was entrusted to him, return the lost thing he found, or anything else about which he swore falsely. He must make full compensation, add twenty percent to it, and hand it over to the owner on the same day he brings his Compensation-Offering. He must present to God as his Compensation-Offering a ram without any defect from the flock, assessed at the value of a Compensation-Offering. V. 6 is included for context.

Names of God Bible

For Sins against the Lord's People

^[a] **Yahweh** spoke to Moses, "If any of you sin against **Yahweh** by failing to do your duty, if you lie to your neighbor about something you were supposed to take care of or if you lie about something stolen or seized from your neighbor, you are sinning and will be guilty. If you find something that someone lost and lie about it under oath, or commit any other sin like this, you are sinning and will be guilty. Return what you stole or seized, what you were supposed to take care of, the lost item you

NIRV

found, or whatever it was that you swore falsely about. Pay it back in full plus one-fifth more. Give it back to its owner on the day you bring your guilt offering.

[a] Leviticus 6:1–30 in English Bibles is Leviticus 5:20–6:23 in the Hebrew Bible

The Lord spoke to Moses. He said, “Suppose someone sins by not being faithful to me. They do it by tricking their neighbors. They trick them in connection with something their neighbors have placed in their care. They steal from their neighbors. Or they cheat them. Or they find something their neighbors have lost and then tell a lie about it. Or they go to court. They promise to tell the truth. But instead they tell a lie when they are a witness about it. Or they lie when they are witnesses about any other sin like those sins. When they sin in any of these ways and realize their guilt, they must return what they stole. They must give back what they took by cheating their neighbors. They must return what their neighbors placed in their care. They must return the lost property they found. They must return anything they told a lie about when they were witnesses in court. They must pay back everything in full. They must add a fifth of its value to it. They must give all of it to the owner on the day they bring their guilt offering.

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

Casual English Bible

Leviticus 6

More to-dos about sacrifices

A sampling of sins

The LORD told Moses: I’m going to give you some examples of how a person might commit a sin against the LORD. You might cheat someone out of a security deposit or steal something someone entrusted you to protect. You might rob or extort someone. You might find something that someone lost, and then lie about it. You might lie under oath during a trial, inquiry, or a similar situation.

If you’ve done any of this, you’re guilty. You have to make it right. Return what you stole or extorted. Give back the security deposit you withheld or whatever was entrusted to you that you kept. Return any lost property you found to its owner.

If you lied and someone took a loss because of it, pay the full value of their loss. In any of these situations, make full restitution, and then give the people you hurt 20 percent on top of it. Do this before you take a guilt offering [1] to the worship center.

¹6:5 In older lingo, the guilt offering was called the trespass offering, as in, “Forgive us our trespasses” or sins. In fact, scholars can’t seem to figure out what the difference is between a “sin offering” and a “guilt offering.” One guess is that guilt offerings are more serious and often involve making restitution. Leviticus 5:14-7:7 talks about when a person needs to make a guilt offering. Leviticus 7:1-10 talks about how to make the sacrifice.

Contemporary English V.

The LORD told Moses what the people must do when they commit other sins against the LORD: You have sinned if you rob or cheat someone, if you keep back money or valuables left in your care, or if you find something and claim not to have it. When this happens, you must return what doesn’t belong to you and pay the owner a fine of twenty percent.

The Living Bible

And the Lord said to Moses, “If anyone sins against me by refusing to return a deposit on something borrowed or rented, or by refusing to return something entrusted to him, or by robbery, or by oppressing his neighbor, or by finding a lost article and lying about it, swearing that he doesn’t have it— on the day he is found guilty of any such sin, he shall restore what he took, adding a 20 percent fine, and give it to the one he has harmed; and on the same day he shall bring his guilt offering to the Tabernacle.

New Berkeley Version
New Life Version

The Lord said to Moses, “If a person is not faithful and sins against the Lord by lying to his neighbor about money given to him for safe-keeping, or by stealing, or by

false ways, or by finding what was lost and lying about it before God, if a man does any of the things that men sin by doing, he will become guilty. Then he should return what he took by stealing, or what he got by false ways, or the money which was given to him for safe-keeping, or the lost thing which he found, or anything that he lied about. He should pay for it in full, and add to it one-fifth part more. He should give it to whom it belongs on the day he gives his guilt gift.

New Living Translation

Sins Requiring a Guilt Offering

^[a]Then the Lord said to Moses, "Suppose one of you sins against your associate and is unfaithful to the Lord. Suppose you cheat in a deal involving a security deposit, or you steal or commit fraud, or you find lost property and lie about it, or you lie while swearing to tell the truth, or you commit any other such sin. If you have sinned in any of these ways, you are guilty. You must give back whatever you stole, or the money you took by extortion, or the security deposit, or the lost property you found, or anything obtained by swearing falsely. You must make restitution by paying the full price plus an additional 20 percent to the person you have harmed. On the same day you must present a guilt offering.

^[a] Verses 6:1-7 are numbered 5:20-26 in Hebrew text.

Unfolding Bible (simplified)⁹

Yahweh also said to Moses,

"If you sin against me by deceiving someone—if you refuse to return what someone has lent you, or if you steal something of his, or if you find something and swear that you do not have it, you are guilty. You must return to its owner what you have stolen or what someone has lent to you and you have not returned, or what you found that someone else had lost, or whatever you lied about. You must not only return anything like that to its owner, but you must also pay to the owner an additional one-fifth of its value.

Partially literal and partially paraphrased translations:

American English Bible

And the Lord told Moses:

'Whoever sins by:

- **Ignoring the Commandments of Jehovah,**
- **Lying about something entrusted to them** by a neighbor,
- **Something shared, or stolen, or in any way wrongs his neighbor**
- **Finds something lost but lies about it,** or
- **Lies about any sins like these...**

'Then when he sins by making such errors, he should return whatever he wrongly acquired by theft, misplaced trust, chance, or lying. Then he must repay the total sum, plus 1/5th.

Beck's American Translation

Common English Bible

^[a] The Lord said to Moses, If you sin:

by acting unfaithfully against the Lord;

by deceiving a fellow citizen concerning a deposit or pledged property;

by cheating a fellow citizen through robbery;

or, though you've found lost property, you lie about it;

or by swearing falsely about anything that someone might do and so sin,

at that point, once you have sinned and become guilty of sin, you must return the property you took by robbery or fraud, or the deposit that was left with you for safekeeping, or the lost property that you found, or whatever it was that you swore falsely about. You must make amends for the principal amount and add one-fifth to it. You must give it to the owner on the day you become guilty.

^[a] 5:20 in Heb

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

New Advent (Knox) Bible	And the Lord said to Moses, There are faults, too, committed in the Lord's despite, when a man defrauds his neighbour of some loan that was entrusted to him for safe keeping, or extorts money by violence, or wrongs him at law, or perjures himself in denying that he has found something lost, or is guilty of some other offence such as men are prone to commit. If he is found guilty, he must make restitution, giving back in full all that he hoped to gain by his knavery, and a fifth part besides, to the owner whom he has wronged.
Translation for Translators	Yahweh also said to Moses/me, "If any one of you you sins against me by deceiving someone—if you refuse to return what someone has lent you, or if you steal something of his, or if you find something and claim that you do not have it, you are guilty. You must return to its owner what you have stolen or what someone has lent you and you have not returned, or what you found that someone else had lost, or whatever you lied about. You must not only return anything like that to its owner, but you must also pay to the owner one-fifth of its value.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then the LORD said to Moses, "If someone sins and acts unfaithfully against the LORD by deceiving his neighbor in regard to a deposit or security entrusted to him or stolen, or if he extorts his neighbor or finds lost property and lies about it and swears falsely, or if he commits any such sin that a man might commit—once he has sinned and becomes guilty, he must return what he has stolen or taken by extortion, or the deposit entrusted to him, or the lost property he found, or anything else about which he has sworn falsely. He must make restitution in full, add a fifth of the value, and pay it to the owner on the day he presents his guilt offering.
Christian Standard Bible	The LORD spoke to Moses: "When someone sins and offends the LORD by deceiving his neighbor in regard to a deposit, a security, [<i>Or an investment</i>] or a robbery; or defrauds his neighbor; or finds something lost and lies about it; or swears falsely about any of the sinful things a person may do—once he has sinned and acknowledged his guilt—he must return what he stole or defrauded, or the deposit entrusted to him, or the lost item he found, or anything else about which he swore falsely. He will make full restitution for it and add a fifth of its value to it. He is to pay it to its owner on the day he acknowledges his guilt.
Ferrar-Fenton Bible	The EVER-LIVING also spoke to Moses saying; Law of Perverse Criminality. "A person who sins, with willful perversity against the EVER-LIVING by deceiving his neighbour in a contract, or in a confidential trust; or robs; or betrays his neighbor; or retains a find, and lies about it; and swears with falsehood about anything which may injure the man, sins by it. But if it be that he has sinned and done wrong; but returns the theft that he has stolen; or the deception that he has sinned in; or the trust that was entrusted to him; or the strayling that he has found, or in anything where he has sworn about it to deceive, and rectifies it; on the head of it he shall add fivefold to what he took to himself; they shall be given in place of his fault.
International Standard V	Restitution Offerings [This vs. is 5:20 in MT, and so through vs. 7] The Lord spoke to Moses: "A person sins against the Lord by acting treacherously toward his neighbor regarding something entrusted to his care, security for a loan, robbery, or if he has oppressed his neighbor, found something that had been lost and then lied about it, or if he makes a false oath about any of these things, thus committing a sin with respect to these things. "If that person has sinned and has been found guilty, then he is to return the stolen thing that he took or obtained by oppression, or the security that had been entrusted to him, or the lost thing that he had found, or the thing about which he had given a

Urim-Thummim Version	<p>false oath. He is to restore it in full, add a fifth to it, then give to whom it belongs the very day he's found guilty.¹⁰</p> <p>YHWH spoke to Moses saying,</p> <p>When any person sins and has committed an offense against YHWH and has lied to his fellow concerning a deposit, or concerning a pledge, or concerning violent robbery, or has oppressed his fellow or has found a lost thing, and has lied concerning it and has adjured to a falsehood concerning any of these which men do, sinning in them. Then it will happen because he has sinned and is guilty that he will restore what he took violently away, or what he has deceitfully obtained, or what was supplied him to watch over or the lost item he found, or all that concerning what he adjures falsely, he has even repaid it in its principal, and add to it a 5th value, to him who it belongs he will give it in the day of his Guilt-Offering.</p>
Wikipedia Bible Project	<p>And Yahweh spoke to Moses saying:</p> <p>A soul which will sin, and a transgression transgressed of Yahweh, and he deceived his friend in deposit, or in keeping or in embezzlement, or swindled his friend. Or found a lost animal and denied this of it, and swore to a lie, on one of all that man will do to sin with. And it was that he sinned and is guilty, and he returned the embezzlement which he embezzled, or the swindle which he swindled, or the collateral which was deposited with him, or the lost animal which he found, or over all that he swore to, in lie, and he paid it off first, and its fifth will be added to it, for him that he will give it to on the day of his conviction. [This is Leviticus 5:20–24 in the Hebrew Bible]</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Sacrifices for evildoing</p> <p>Yahweh spoke to Moses; he said:</p> <p>“This refers to the man who sins against Yahweh by not returning to his neighbor a deposit or a security, or withholding something due to him or cheating him; and also to the one who finds lost property and swears he has not found it; and also to the man who swears falsely in one of the cases in which people usually swear. In all these cases the man who sins and becomes guilty is to give back what he has taken or demanded that does not belong to him: the deposit entrusted to him, the lost property that he found, or any object about which he has sworn untruthfully. He must repay the owner in full and give an extra fifth as well on the day when he is found guilty. Vv. 20–24 in the Christian Community Bible.</p>
The Heritage Bible	<p>And Jehovah spoke to Moses, saying,</p> <p>If a soul sins, and covers a treachery against Jehovah, and lies to his neighbor about a deposit, or about a security in hand, or something seized by violence, or has oppressed his neighbor,</p> <p>Or has found that which was lost, and lies about it, and swears falsely, in one of all that a man does, sinning in them,</p> <p>Then it shall be, when he has sinned, and is guilty, that he shall restore that which he plucked off, or the thing which he has gotten by oppression, or the deposit which was deposited with him, or has found a lost thing,</p> <p>Or all that concerning which he has sworn falsely, he shall repay it in its principal, and shall add a fifth to it, and give it to him whose it is, in the day of his trespass offering.</p>
New American Bible(2011) ¹¹	<p>The LORD said to Moses: When someone does wrong and commits sacrilege against the LORD by deceiving^l a neighbor about a deposit or a pledge or a stolen article, or by otherwise retaining a neighbor's goods unjustly;^m or if, having found a</p>

¹⁰ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

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

lost article, the person lies about it, swearing falsely about any of the things that a person may do wrong—when someone has thus done wrong and is guilty, that person shall restore the thing that was stolen, the item unjustly retained, the item left as deposit, or the lost article that was found or whatever else the individual swore falsely about. That person shall make full restitution of the thing itself, and add one fifth of its value to it, giving it to its owner at the time of reparation. This is Leviticus 5:20–24 in the NAB.

l. [5:21] Ps 59:13; Hos 4:2.

m. [5:21] Ex 22:6–12.

The Catholic Bible

Daily Sacrifices.^[a] The Lord said to Moses, “If anyone sins against the Lord by lying to a neighbor concerning a deposit or a security entrusted to him, or by robbery, or by defrauding a neighbor, or by finding something that was lost and lying about it and swearing a false oath, in any of these things that men do, and thereby sin, when someone sins this way and has become guilty, he shall restore the stolen property that he took, or what he obtained through violence, or the deposit that was entrusted to him, or the lost object that he found, or anything about which he falsely swore an oath. He shall add a fifth to it and give it to the person to whom it belongs on the day of his guilt offering.

[a] Sacrifices were offered twice a day in the Jerusalem temple, at sunrise and sunset. It was a duty of the priests to keep the fire going constantly, signifying that worship should never cease.

New Jerusalem Bible

Yahweh spoke to Moses and said: 'If someone sins and is unfaithful against Yahweh by deceiving his fellow-countryman over a deposit or a security, or by withholding something due to him or by exploiting him;

'or if he finds lost property and denies it; 'or if he perjures himself about anything that a human being may do criminally in such matters;

'if he sins and so becomes answerable, he must restore what he has taken or demanded in excess: the deposit confided to him, the lost property that he has found, or any object about which he has perjured himself. He will add one-fifth to the principal and pay the whole to the person who held the property rights on the day when he incurred the guilt. This is Leviticus 5:20–24 in the NJB.

Revised English Bible—1989

When the LORD spoke to Moses he said: When any person sins by false use of the LORD's name, whether the person lies to a fellow-countryman about a deposit or contract, or a theft, or wrongs him by extortion, or finds lost property and then lies about it, and swears a false oath in regard to any sin of this sort that he commits -- if he does this and realizes his guilt, he must restore what he has stolen or gained by extortion, or the deposit entrusted to him, or the lost property which he found, or anything at all concerning which he swore a false oath. He must make full restitution, adding one fifth of the value to it, and give it back to the aggrieved party on the day when he realizes his guilt.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

^{20 (6:1)} ADONAI said to Moshe, ^{21 (6:2)} “If someone sins and acts perversely against Adonai by dealing falsely with his neighbor in regard to a deposit or security entrusted to him, by stealing from him, by extorting him, ^{22 (6:3)} or by dealing falsely in regard to a lost object he has found, or by swearing to a lie — if a person commits any of these sins, ^{23 (6:4)} then, if he sinned and is guilty, he is to restore whatever it was he stole or obtained by extortion, or whatever was deposited with him, or the lost object which he found, (**Maftir**) ^{24 (6:5)} or anything about which he has sworn falsely. He is to restore it in full plus an additional one-fifth; he must return it to the person who owns it, on the day when he presents his guilt offering.

Hebraic Roots Bible

And YAHWEH spoke to Moses, saying, If any person sins and is slyly treacherous against YAHWEH, and deals falsely with his neighbor concerning a deposit, or

Kaplan Translation

concerning security, or by robbery, or has extorted his neighbor, or has found a lost thing and has lied about it, and has sworn to a falsehood in regard to any one of all these which a man does, sinning in them, then it shall be, when he sins and is guilty, he shall return what he got by robbery, that which he robbed, or the extorted thing which he extorted, or the deposit which had been deposited with him, or the lost thing which he had found; or all that about which he swore falsely; he shall even repay it in its principal, and the fifth part he shall add to it; to whomever it belongs. He shall give it on the day of his guilt offering.

God spoke to Moses saying: [This is the law] if a person sins and commits a misappropriation offense against God by lying to his neighbor. [It can involve] an article left for safekeeping, a business deal, robbery, withholding funds or finding a lost object and denying it. If the person swears falsely in any of these cases involving human relations, he is considered to have sinned. When he becomes guilty of such a sin, he must return the stolen article, the withheld funds, the article left for safekeeping, the found article, or anything else regarding which he swore falsely. He must make restitution of the principal, and then add one-fifth to it. On the day [that he seeks atonement for] his crime, he must give it to its rightful owner. He must then bring to the priest his sin offering to God. It shall be an unblemished ram, worth the prescribed amount, as a guilt offering. (This is Leviticus 5:20–25 in the Kaplan translation) The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.

5:21 **article left for** . . . See Exodus 22:10.

- **business deal**. Tesumath Yad in Hebrew. Especially a loan (Rashi; Ralbag, Abarbanel) or partnership (Targum; Ibn Ezra). Also included is a claim of loss on security for a loan {Bava Metzia 48a}.

— **withholding funds**. Ashak in Hebrew. From someone to whom they are rightfully due (Rashi). This includes all illegal monetary cheating (Radak, Sherashtim; Abarbanel). According to some, it denotes sneak thievery (Saadia; Ibn Ezra). See 19:13.

5:22 **and denying it** (Ralbag; Abarbanel). Or, “If he denies the truth” (Rashi). (See Kenthoth 2b, Bava Kama 103b; Yad, Shevuoth 7:1-4)

— involving human relations (Ralbag). Literally, “regarding one of these that a person may do to sin.”

5:24 **principal** (Rashi). Rosh in Hebrew, literally “head.” Or, “He must repay it by himself” (Ibn Ezra), or, “He must first make restitution” (Chizzkuni; Ralbag).

— **that he seeks atonement** (Abarbanel; Rashbam), or, “on the day he brings his guilt sacrifice” (Chizzkuni).

Or, “As [much as it was worth] on the day of his crime, he must return. . .” (Sifra; Bava Metzia 43b; Yad, Gezeleh 3:1).

The Scriptures—2009

And יהוה spoke to Mosheh, saying,

“When any being sins, and committed a trespass against יהוה, and has lied to his neighbour about a deposit, or about a pledge, or about a robbery, or shall extort from his neighbour,

or has found what was lost and has lied concerning it, or did swear falsely, so that he sins in regard to any one of all these that a man does,

then it shall be, when he sins, and shall be guilty, that he shall return what he took by robbery, or what he has extorted, or the deposit which was deposited with him, or the lost item which he found,

or all that about which he swore falsely. He shall repay its total value, add one-fifth more to it, and give it to whom it belongs, on the day of his guilt offering.

Tree of Life Version

Then Adonai spoke to Moses saying:

“Suppose anyone sins and commits a faithless act against Adonai by dealing falsely with his neighbor in a matter of a deposit or a pledge of hands, or through robbery, or has extorted from his neighbor, or has found what was lost and lied about it,

swearing falsely—so sinning in one of any of these things that a man may do. Then it will be, when he has sinned and has become guilty, that he must restore what he took by robbery, or what he got by extortion, or the deposit that was committed to him, or what was lost that he found, or any thing about which he has sworn falsely, he is to restore it in full, and add a fifth part more to it. He must give it to the one to whom it belongs on the day of presenting his trespass offering. [This is Leviticus 5:20–24 in the Hebrew Bible]

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible¹²

AND JESUS SPOKE TO MOSES, SAYING,
 “THE SOUL WHICH SHALL HAVE SINNED, AND WILLFULLY OVERLOOKED
 THE COMMANDMENTS OF JESUS, AND SHALL HAVE DEALT FALSELY IN THE
 AFFAIRS OF HIS NEIGHBOR IN THE MATTER OF A DEPOSIT, OR
 CONCERNING FELLOWSHIP, OR CONCERNING PLUNDER, OR HAS IN
 ANYTHING WRONGED HIS NEIGHBOR,
 OR HAS FOUND THAT WHICH WAS LOST, AND SHALL HAVE LIED
 CONCERNING IT, AND SHALL HAVE SWORN UNJUSTLY CONCERNING ANY
 ONE OF ALL THE THINGS, WHATSOEVER A MAN MAY DO, SO AS TO SIN
 HEREBY;
 IT SHALL COME TO PASS, WHENSOEVER HE SHALL HAVE SINNED, AND
 TRANSGRESSED, THAT HE SHALL RESTORE THE PLUNDER WHICH HE HAS
 SEIZED, OR REDRESS THE INJURY WHICH HE HAS COMMITTED, OR
 RESTORE THE DEPOSIT WHICH WAS ENTRUSTED TO HIM, OR THE LOST
 ARTICLE WHICH HE HAS FOUND OF ANY KIND, (*Vs. 5 in KJV*) ABOUT WHICH
 HE SWORE UNJUSTLY, HE SHALL EVEN RESTORE IT IN FULL; AND HE
 SHALL ADD TO IT A FIFTH PART BESIDES; HE SHALL RESTORE IT TO HIM
 WHOSE IT IS IN THE DAY IN WHICH HE HAPPENS TO BE CONVICTED. [I do
 not know why the A&B Bible decided to put their translation, at this point, off by a
 verse.]

Awful Scroll Bible

Sustains To Become was to speak to Moses, to the intent:
 A breather was to be made clean, even is he to have become disloyal as to wrong
 Sustains To Become even is to have disclaimed to an associate of a deposit or a
 security, or by his hand is to tear away or is to have pressed upon his associate,
 or is to have come upon a lost thing, even is he to have disclaimed and sworn
 falsely, to any that he of mankind was to do, he is to be made clean
 of that he was to be made clean of, even is to have been guilty of, he is to have
 brought back that torn away he is to have torn away, or that pressed on he is to
 have pressed on, or that deposited he is to have deposited, or the lost thing he has
 come upon,
 or that he was to swear to falsely, he is to have restored from his best, and was to
 add an adding of a fifth, was it to be fixed even on the day of his guilt.

Concordant Literal Version

Yahweh spoke to Moses, saying.
 When a soul sins and offends with an offense against Yahweh and dissimulates
 against his companion in regard to committal or pledge of hand or pillage, or he
 extorts from his companion,
 or he finds lost property and dissimulates in regard to it, or swears falsely in one or
 another of all the things which a human might do sinning by them.
 when it will come to be that he sins and realizes his guilt, then he will restore the
 pillage which he pillaged, or the extortion which he extorted, or the committal which
 was committed to him, or the lost which he found,

¹² The A&O Bible follows the Greek text.

or anything about which he swore falsely; he will repay it in its full value and add a fifth of its value to it. To him whose it is shall he give it on the day of his guilt offering.

exeGesés companion Bible

And Yah Veh words to Mosheh, saying,
If a soul sin and treasons a treason against Yah Veh
and deceives his friend in what he is overseeing
or by placing the hand or by stripping
or extorting his friend;
or finds what is lost and deceives concerning it
and oaths falsely
- in one of all these that a human works,
sinning therein:
then so be it, when he sins and guilts,
that he restore the stripping he stripped
or the extortion he extorted
or what he was overseeing
or the lost he found
or all concerning which he oathed falsely
- he shalams it to the top
and adds the fifth thereto
and gives it to whom it pertains,
in the day of his guilt:...

Orthodox Jewish Bible

TZAV

And Hashem spoke unto Moshe, saying,
(5:21) If a nefesh sin, and commit a ma'al (trespass) against Hashem, and deceives his neighbor in that which was delivered him to keep, or entrusted to his care, or in a thing stolen, or hath cheated his neighbor;
(5:22) Or have found that which was lost, and lieth concerning it, and sweareth with sheker (falsely); in any of all these that a man doeth, sinning therein;
(5:23) Then it shall be, because he hath sinned, and is ashem (guilty), that he shall return that which he had stolen, or the thing which he hath extorted, or that which was delivered unto his trust, or the lost thing which he found,
(5:24) Or all that about which he hath sworn lasheker (falsely); he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his ashem (trespass offering).

Rotherham's *Emphasized B.*

And Yahweh spake unto Moses, saying—
≤When ||any person|| shall sin, and shall commit a trespass against Yahweh,—and shall withhold something of the truth from his neighbour, in respect of a deposit, or a pledge or anything plundered, or shall use extortion with his neighbour; or shall find something lost and shall withhold something of the truth therein, and shall swear to a falsehood,—as regardeth a single thing of all that a son of earth may do, to commit sin thereby; and so it shall come about that he shall commit sin and then become aware of his guilt≥ then shall he return the plunder which he had plundered, or the extortion which he had extorted, or the deposit that was deposited with him,—or the lost thing which he hath found: or <in anything as to which he hath been swearing to a falsehood> then shall he make it good in the principal thereof, and <the fifth part thereof> shall he add thereunto,—<to whomsoever it belongeth> ||to him|| shall he give it, in the day he becometh aware of his guilt;...

Expanded/Embellished Bibles:

The Expanded Bible

The Lord said to Moses, "A person might sin against the Lord ·by doing one of these sins [^L and be unfaithful/disloyal]: He might lie about ·what happened to something he was taking care of for someone else [^L a deposit], or ·he might lie

about a promise he made [^La pledge]. He might steal something or cheat someone. He might find something that had been lost and then lie about it. He might make a promise before the Lord about something and not mean it, or he might do some other sin. If he does any of these things, he is guilty of sin. He must bring back whatever he stole or whatever he took by cheating. He must bring back the thing he took care of for someone else [deposit]. He must bring back what he found and lied about or what he made a false promise about. He must pay the full price plus an extra one-fifth of the value of what he took. He must give the money to the true owner on the day he brings his penalty [guilt; reparation] offering.

Kretzmann's Commentary

Verses 1-7

Of Trespass-offerings.

And the Lord spake unto Moses, saying,

if a soul sin and commit a trespass against the Lord, break faith over against the Lord in some sin against his neighbor, for the one included the other, and lie unto his neighbor in that which was delivered him to keep, if he denies altogether having received anything of his neighbor in trust, or in fellowship, if he disclaims the receipt of some security, or in a thing taken away by violence, if he falsely states that he did not come into possession of his neighbor's property by sinful methods, or hath deceived his neighbor, in taking something from him by extortion or by a refusal to pay a just claim, if he invents excuses for the purpose of defrauding his neighbor, because he refuses to restore such property which he wrongfully holds; or have found that which was lost, and lieth concerning it, and sweareth falsely, if he adds perjury to the sins which he has already committed against the Seventh Commandment; in any of all these that a man doeth, sinning therein, then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, whether the sin was done secretly or openly, whether extortion or fraud was committed, with or without a show of right, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, as a penalty or forfeit, and give it unto him to whom it appertaineth, in the day of his trespass-offering. The unlawfully gotten gain having been restored to his neighbor, the Lord also had to be reconciled, because the transgression was also directed against Him, Psalms 51:4. So man could seek the divine forgiveness without having done all in his power to make amends for the wrong committed.

Lexham English Bible

Additional Laws for Burnt Offerings

[Leviticus 6:1–30 in the English Bible is 5:20–6:23 in the Hebrew Bible] Then [Or “And”] Yahweh spoke to Moses, saying, “When a person [Or “a soul”] displays infidelity [Literally “acts unfaithfully infidelity” or “is unfaithful in unfaithfulness”] against Yahweh and he deceives his fellow citizen regarding [Literally “in”] something entrusted or a pledge [Literally “a pledge of a hand”] or stealing or he exploits his fellow citizen, or he finds lost property and lies about it and swears falsely [Literally “in accordance with deception”] in regard to [Literally “on” or “upon”] any one of these things by which a person [Literally “the man”] might commit sin, and when [Literally “and it will be when”] he sins and is guilty, then [Or “and”] he shall bring back the things he had stolen [Literally “the robbed things that he had stolen”] or what he had extorted [Literally “the extortion that he had extorted”] or something with which he had been entrusted [Literally “something entrusted that had been entrusted to him”] or the lost property that he had found, or regarding [Literally “from”] anything about which he has sworn falsely, [Literally “in accordance with deception”] then [Or “and”] he shall repay it according to [Literally “in”] its value and shall add one-fifth of its value to it—he must give it to whom it belongs [Literally “to whom it is to him”] on the day of his guilt offering. {Leviticus Chapters 5 and 6 - Trespass Offering - Rebound offering with Emphasis on the Known Sins}

Syndein/Thieme

{Verses 1-7: Doctrine of the Fifth Continues with Emphasis on Man as the Gainer}
 {Verses 1-3: Principal of Man Sinning Against Man}

And Jehovah/God spoke/ 'communicated doctrine categorically' {dabar - Piel intensive stem} unto Moses, saying, "If a soul sin {see previous notes - it is the soul that sins}, and commit a trespass {see previous chapter - a trespass is a known sin} against Jehovah/God, and lie unto his neighbor/'someone in his vicinity' {'amiyth} {4 categories of this trespass are listed} in that which was delivered him to keep in a secure place {given responsibility to keep something for him and refuses to give it back},

or in a thing taken away by violence {next the oppression/extortion concept}, or has deceived his neighbor/ 'someone in his vicinity' {'amiyth}; {third is the defrauding - cheating, stealing concept},

or have found that which was lost, and lied concerning it, and swears falsely {fourth is the misrepresentation concept - finds something that he knows belongs to his neighbor and lies about it - even in court};

in any of all these that a man does, sinning therein then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he has sworn falsely;

{Mechanics of How He Restores to His Neighbor}

he shall even restore it in the principal {the stolen item or its equivalent in cash type thing}, and shall add the fifth part more thereto {item is restored plus another 20 percent - one fifth}, and give it unto him to whom it pertains {the injured party}, in the day of his trespass offering.

Then the Eternal One told Moses:...

Eternal One: *The following are instructions regarding liars and cheaters:* Anytime someone commits a sin and violates his covenant duties to Me by deceiving his neighbor in financial or security matters, by stealing or by extortion, or if a person finds something that is lost and lies about it and makes a false claim, or in anything that someone does, and if he has sinned and comes to realize it, he will give back what he has stolen or extorted, or the deposit entrusted to him, or the lost object he found, or any other object he lied about. He will repay it entirely plus of its value. He must give it to its rightful owner the very day he gives his guilt offering.

The Voice

Bible Translations with Many Footnotes:

The Complete Tanach¹³

And the Lord spoke to Moses, saying, If a person sins, betraying the Lord by falsely denying to his fellow concerning a deposit, or money given in hand, or an object taken by robbery, or he withheld funds from his fellow,...

If a person sins, [betraying the Lord]: [In verse 15 above, the verse is referring to misappropriating sacred articles. Thus, the sin is against God. However, here in our verse, Scripture says "betraying the Lord," and then continues to discuss an item left by one's fellow as a deposit. So what is the relevance of the verse saying, "betraying the Lord" ?] Rabbi Akiva said: What is Scripture teaching us, when it says, "betraying the Lord" ? Since every lender and borrower, buyer and seller, perform their transactions with witnesses and by documentation, therefore, if one denies a monetary claim, he would find himself contradicting witnesses and a document. However, when someone deposits an article with his fellow, he does not want anyone to know about it, except the Third Party between them [namely, God]. Therefore, when he denies, he is denying against the Third Party between them. — [Torath Kohanim 5:372]

money given in hand: that he placed money into his hand, to do business with it or [as] a loan. — [Torath Kohanim 5:373]

¹³ 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](#).

or an article taken by robbery: that he robbed him of something.

he withheld funds: [this refers to withholding the wages of] a hired worker. - [Torath Kohanim 5:373]

...or he found a lost article and he denied it and swore falsely regarding any one of all these cases whereby a man may sin,...

and he denied it: [meaning] that He denies [a claim] regarding any one of all these cases whereby a man may sin and swear falsely in denial of a monetary claim.

...and it shall be, when he has sinned and is guilty, that he shall return the article which he had robbed, or the funds which he had withheld, or the item which had been deposited with him, or the article which he had found;...

when he has sinned and is guilty: When he himself recognizes that he must repent, knowing and acknowledging that he has sinned, and is guilty. [Some editions: and he intends to confess that he has sinned.]

...or anything else, regarding which he had sworn falsely, he shall pay it with its principal, adding its fifths to it. He shall give it to its rightful owner on the day [he repents for] his guilt.

the principal: Heb. שֶׁאֵר This is the principal, which is the “main” (שֶׁאֵר) money [from which profit is generated]. — [B.K. 110a]

and its fifths: Heb. וְתַשְׁמִתּוּ, [in the plural form.] The Torah includes many fifths of one principal sum. [What case is referred to here?] If a person [had paid back a principal to its rightful owner, but] denies that he owes the extra fifth [claiming, for example, that he had already paid this fifth] and swears later confesses [that he still owes this extra fifth-part], then [in addition to having to pay this fifth of the original principal sum,] he must also pay a fifth of this fifth- [since the fifth of the original principal reverts to becoming a small “principal” in its own right]. And so he continues to add [if he continues to deny, swear falsely and then admit], until the most recent fifth-part is worth less than one perutah. — [Torath Kohanim 5:387]

to its rightful owner: [lit., to whom it belongs, meaning:] The person to whom the money [rightfully] belongs.

NET Bible®

Trespass by Deception and False Oath

6:1 (5:20)¹ Then the Lord spoke to Moses:² “When a person sins and commits a trespass³ against the Lord by deceiving his fellow citizen⁴ in regard to something held in trust, or a pledge, or something stolen, or by extorting something from his fellow citizen,⁵ or has found something lost and denies it and swears falsely⁶ concerning any one of the things that someone might do to sin⁷ – when it happens that he sins and he is found guilty,⁸ then he must return whatever he had stolen, or whatever he had extorted, or the thing that he had held in trust,⁹ or the lost thing that he had found, or anything about which he swears falsely.¹⁰ He must restore it in full¹¹ and add one fifth to it; he must give it to its owner when he is found guilty.¹²

^{1sn} Beginning with 6:1, the verse numbers through 6:30 in the English Bible differ from the verse numbers in the Hebrew text (BHS), with 6:1 ET = 5:20 HT, 6:2 ET = 5:21 HT, 6:8 ET = 6:1 HT, etc., through 6:30 ET = 6:23 HT. Beginning with 7:1 the verse numbers in the English text and Hebrew text are again the same.

^{2sn} This paragraph is Lev 6:1-7 in the English Bible but Lev 5:20-26 in the Hebrew text. The quotation introduced by v. 1 extends from Lev 6:2 (5:21 HT) through 6:7 (5:26 HT), encompassing the third main section of guilt offering regulations. Compare the notes on Lev 1:1; 4:1; and 5:14 above.

^{3tn} Heb “trespasses a trespass” (verb and direct object from the same Hebrew root לָעַל, ma’al). See the note on 5:15.

^{4tn} Or “neighbor” (ASV, NAB, NIV, NRSV, NLT); NASB “companion”; TEV “a fellow-Israelite.”

^{5tn} Heb “has extorted his neighbor”; ASV “oppressed”; NRSV “defrauded.”

^{6tn} Heb “and swears on falsehood”; cf. CEV “deny something while under oath.”

^{7tn} Heb “on one from all which the man shall do to sin in them.”

^{8tn} Heb “and it shall happen, when he sins and becomes guilty,” which is both resumptive of the previous (vv. 2-3) and the conclusion to the protasis (cf. “then” introducing the next clause as the apodosis). In this case, “becomes guilty” (cf. NASB, NIV) probably refers to his legal status as one who has been convicted of a crime in court; thus the translation “he is found guilty.” See R. E. Averbeck, NIDOTTE 1:559-61.

^{9tn} Heb “that had been held in trust with him.”

^{10tn} Heb “or from all which he swears on it to falsehood.”

^{11tn} Heb “in its head.” This refers “the full amount” in terms of the “principal,” the original item or amount obtained illegally (J. Milgrom, Leviticus [AB], 1:338; J. E. Hartley, Leviticus [WBC], 84).

^{12tn} Heb “to whom it is to him he shall give it in the day of his being guilty.” The present translation is based on the view that he has been found guilty through the legal process (see the note on v. 4 above; cf., e.g., TEV and B. A. Levine, Leviticus [JPSTC], 33-34). Others translate the latter part as “in the day he offers his guilt [reparation] offering” (e.g., NIV and J. E. Hartley, Leviticus [WBC], 73, 84), or “in the day he realizes his guilt” (e.g., NRSV and J. Milgrom, Leviticus [AB], 1:319, 338).

Literal, almost word-for-word, renderings:

A Faithful Version

And the LORD spoke to Moses, saying, "If anyone sins and commits a breach of faith against the LORD by deceiving his neighbor as to a deposit or security, or by robbery, or has extorted his neighbor, Or has found that which was lost and lies concerning it and swears falsely? in any of all these things that a man does, sinning in it? Then, it shall be, because he sinned and is guilty, he shall pay back that which he got by robbery; or if he robbed the thing extorted; or the deposit which had been deposited with him; or the lost thing which he had found; Or all that which he swore about falsely? he shall even repay it in its principal, and the fifth part he shall add to it, to whomever it belongs. He shall give it on the day of his guilt offering.

Bond Slave Version

And the LORD spoke to Moses, saying, If a soul sin, and commit a trespass against the LORD, and lie to his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or has deceived his neighbour; Or have found that which was lost, and lies concerning it, and swears falsely; in any of all these that a man does, sinning therein: Then it will be, because he has sinned, and is guilty, that he will restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he has sworn falsely; he will even restore it in the principal, and will add the fifth part more thereto, and give it to him to whom it appertains, in the day of his trespass offering.

Charles Thomson OT¹⁴

Moreover the Lord spoke to Moses saying, With regard to the person who shall sin, and who, utterly disregarding the commands of the Lord, shall lie to his neighbour touching a deposit, or touching any thing which he might use in common, or touching any thing made a prey of, whether he hath defrauded his neighbour in any respect, or hath found what was lost, and shall lie concerning it; or hath sworn falsely in respect to any of the things which he may have done, so as thereby to commit sin; when he who hath thus sinned and transgressed hath restored the thing wrongfully taken, or that which he hath got unjustly, or the deposit which was committed to his trust, or the thing lost which he hath found; then for every thing about which he hath sworn falsely he shall pay as a fine to the same amount, and add thereto a fifth. To him whose it is he shall make restoration on the day he is convicted.

¹⁴ Thompson's translation follows the Greek text.

Context Group Version	And YHWH spoke to Moses, saying, If a life acts disgracefully, and trespasses a boundary against YHWH, and deals falsely with his neighbor in a matter of deposit, or of security, or of robbery, or has oppressed his neighbor, or has found that which was lost, and deals falsely in it, and swears to a lie; in any of all these things that man does, disgracing [God] in it; then it shall be, if he has disgraced [God], and is declared guilty, that he shall restore that which he took by robbery, or the thing which he has acquired by oppression, or the deposit which was committed to him, or the lost thing which he found, or any thing about which he has sworn falsely; he shall even restore it in full, and shall add the fifth part more to it: to him to whom it pertains he shall give it, in the day of his being found wicked.
Literal Standard Version	And YHWH speaks to Moses, saying, “When any person sins, and has committed a trespass against YHWH, and has lied to his fellow concerning a deposit, or concerning fellowship, or concerning violent robbery, or has oppressed his fellow; or has found a lost thing, and has lied concerning it, and has sworn to a falsehood, concerning one of all [these] which man does, sinning in them: then it has been, when he sins and has been guilty, that he has returned the plunder which he has violently taken away, or the thing which he has gotten by oppression, or the deposit which has been deposited with him, or the lost thing which he has found; or all that concerning which he swears falsely, he has even repaid it in its principal, and he is adding to it its fifth; he gives it to him whose it [is] in the day of his guilt-offering.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, If a soul sins and commits a trespass against Jehovah and deals falsely with his neighbor in a matter of deposit, or handed over security, or robbery, or has oppressed his neighbor, or has found what was lost and deals falsely by it and swears to a lie, in any of all these things that a man does, sinning by it, then it will be, if he has sinned and is guilty, that he will restore what he took by robbery, or the thing which he has gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, or anything about which he has sworn falsely, he will even restore it in full and will add the fifth part more to it. He will give it to him to whom it pertains, in the day of his being found guilty.
New American Standard B.	Guilt Offering Then the Lord spoke to Moses, saying, [Ch 5:20 in Heb] “When a person sins and acts unfaithfully against the Lord, and disavows <i>the rightful claim of</i> his neighbor regarding a deposit or a security entrusted to him, or regarding robbery, or he has extorted from his neighbor, or has found what was lost and lied about it and sworn falsely, so that he sins regarding any of the things that people do; then it shall be, when he sins and becomes guilty, that he shall restore what he took by robbery or acquired by extortion, or the deposit which was entrusted to [Or <i>deposited with</i>] him, or the lost property which he found, or anything about which he swore falsely; he shall make restitution for it in full [Lit <i>in its sum</i>] and add to it a fifth more. He shall give it to the one to whom it belongs on the day he presents his guilt offering.
New European Version	Restoration after Robbery Yahweh spoke to Moses, saying, 'If anyone sins, and commits a trespass against Yahweh, and deals falsely with his neighbour in a matter of deposit, or of bargain, or of robbery, or has oppressed his neighbour, or has found that which was lost, and dealt falsely therein, and swearing to a lie; in any of all these things that a man does, sinning therein; then it shall be, if he has sinned, and is guilty, he shall restore that which he took by robbery, or the thing which he has gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, or any thing about which he has sworn falsely; he shall restore it even in full, and shall add a fifth part more to it. To him to whom it belongs he shall give it, in the day of his being found guilty.
New King James Version	Laws About the Burnt Offering, the Grain Offering, and the Sin Offering

Restored Holy Bible 6.0

And the Lord spoke to Moses, saying: "If a person sins and commits a trespass against the Lord by lying to his neighbor [*deceiving his associate*] about what was delivered to him for safekeeping, or about a pledge, [*an entrusted security*] or about a robbery, or if he has extorted from his neighbor, or if he has found what was lost and lies concerning it, and swears falsely—in any one of these things that a man may do in which he sins: then it shall be, because he has sinned and is guilty, that he shall restore [*return*] what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found, or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to it, and give it to whomever it belongs, on the day of his trespass offering. The LORD spoke to Moses, saying,

If a soul shall sin, and commit a trespass against the LORD, and lie to his neighbour, in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or has deceived his neighbor; or has found that which was lost, and lies concerning it, and swears falsely; in any of all these that a man does, sinning in it: then it shall be, because he has sinned, and is guilty,

that he shall restore that which he took by force, or the thing which he obtained by deceit, or that which was delivered him to keep, or the lost thing which he found, or all that about which he has sworn falsely; he shall even restore it in the principal, and shall add to it the fifth part more, and give it to him to whom it appertains, in the day of his trespass-offering.

Revised Mechanical Trans.

...and YHWH spoke to Mosheh saying, a soul that fails and transgresses a transgression with YHWH, and he lies to his neighbor about a deposit or security deposit of the hand or with plucking or oppresses his neighbor. Or he finds a lost thing and he lies about her, and he swears according to falsehood, anyone of the things which the human did, it is for failing in them, and it will come to pass, given that he failed and he is guilty, and he returns the plucked thing which he plucked, or the oppression which he oppressed, or the deposited thing which he set over him, or the lost thing which he found. Or from all which he will swear according to the falsehood, and he will make his restitution with his head^[722], and he will cause his fifths to be added upon him, he will give him that which belongs to him in the day of his guiltiness,... (Leviticus 5:20–24 in Benner's Mechanical Translation)

⁷²² Meaning "with his principle."

Updated Bible Version 2.17

And Yahweh spoke to Moses, saying, If a soul sins, and commits a trespass against Yahweh, and deals falsely with his associate in a matter of deposit, or of bargain, or of robbery, or has oppressed his associate, or has found that which was lost, and deals falsely in it, and swears to a lie; in any of all these things that man does, sinning in it; then it will be, if he has sinned, and is guilty, that he will restore that which he took by robbery, or the thing which he has gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, or any thing about which he has sworn falsely; he will even restore it in full, and will add the fifth part more thereto: to him to whom it pertains he will give it, in the day of his being found guilty.

A Voice in the Wilderness

And Jehovah spoke to Moses, saying: If a soul sins and commits a trespass against Jehovah by lying to his neighbor about what was delivered into his hand for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor, or if he has found what was lost and lies concerning it, and swears falsely; in any one of these things that a man may do in which he sins: then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found, or all that about which he has sworn falsely. He shall

Young's Updated LT

restore the principal, add one-fifth more to it, and give it to whomever it belongs, on the day of his guilt offering.

And Jehovah speaks unto Moses, saying, "When any person does sin, and has committed a trespass against Jehovah, and has lied to his fellow concerning a deposit, or concerning fellowship, or concerning violent robbery, or has oppressed his fellow; or has found a lost thing, and has lied concerning it, and has sworn to a falsehood, concerning one of all these which man does, sinning in them:

"Then it has been, when he sins, and has been guilty, that he has returned the plunder which he has taken violently away, or the thing which he has got by oppression, or the deposit which has been deposited with him, or the lost thing which he has found; or all that concerning which he swears falsely, he has even repaid it in its principal, and its fifth he is adding to it; to him whose it is he give it in the day of his guilt-offering.

The gist of this passage: Several things are named as sins which much be atoned for.
1-5

Leviticus 6:1 (Leviticus 5:20 in Hebrew Bible)

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 ^b -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 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</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 le]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; 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^ehowah spoke to Moses, saying,...

Just as before, we do not know the exact circumstances of God speaking to Moses. I would think that this takes place in the newly constructed Tabernacle. I do not believe that the exact nature of Moses' contact with God is disclosed, so that future leaders do not attempt to do what Moses was able to do. Few people will have the sort of privileges that Moses enjoyed regarding his direct interaction with God.

Leviticus 6:1 **Y^ehowah spoke to Moses, saying,...** (Kukis mostly literal translation)

It is possible that, every time we find this verse, Moses has taken a break and then has returned to have God speak with him. I don't believe that this is one long conversation, but several shorter ones. We don't have God telling Moses to write these things down because Moses knows enough now to record what Y^ehowah is telling him. As of now, I have no clue as to whether Moses took dictation in the presence of Y^ehowah or whether he wrote these things down later; I would personally opt for the former inasmuch as that is the way I would do it. However, it appears that Joshua acted as Moses' secretary, so the writing could have been a two-step process: God speaks to Moses and then Moses tells Joshua what to write down soon thereafter. In either case, Moses would have been guided by the Holy Spirit and there would be nothing lost in his recording of God's Word, whether in His presence or not.

Leviticus 6:2a (Leviticus 5:21a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
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 rd person feminine singular, Qal imperfect	Strong's #2398 BDB #306

Translation: ...**"[Consider] a person** [lit., *sou*l] **who sins,...**

We are going to consider a person who sins against another where these things appear to be the common thread: (1) the sinner somehow has or takes property from the victim; (2) there is sinful behavior on the part of the sinner; (3) the sinner will need to restore the property (or value of the property) to the victim, plus 20%. (4) There will be additional steps necessary for the sinner to cleanse himself before God.

I will make an attempt to describe the sin being done, and try to provide a similar thing which might be done today.

Leviticus 6:2b (Leviticus 5:21b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâ'al (מָאַל) [pronounced <i>maw-ĠAHL</i>]	<i>to commit an infraction; to disobey; to transgress; to act treacherously, to act unfaithfully, to commit an infraction, to act covertly</i>	3 rd person feminine singular, Qal imperfect	Strong's #4603 BDB #591

Leviticus 6:2b (Leviticus 5:21b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma'al (מַעַל) [pronounced MAH-ġah]	<i>infraction, disobedience; transgression, trespass; faithlessness</i>	masculine singular noun	Strong's #4604 BDB #591
b ^e (ב) [pronounced b ^{eh}]	<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
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...[who] commits an infraction against Y^ehowah [in any of the following ways]:...

Even though we are studying a series of sins done by one many against another, all sin is ultimately against God. You may remember David's famous line of prayer, "Against You and You only have I sinned." (Psalm 51:4) David had committed adultery with the wife of a faithful soldier and then he had the soldier set up to die in battle. The evil that David did against Uriah the Hittite was allowed by God; but the sins of David belonged to David alone.

Leviticus 6:2c (Leviticus 5:21c in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
kâchash (כָּחַשׁ) [pronounced kaw-KHAHSH]	<i>to deny; to disavow [when followed by ב]; to lie, to deceive, to deny falsely [when followed by ל]; to act deceptively, to feign, to flatter [pretending love and loyalty to one victorious over you]; to cringe; to disappoint, fail</i>	3 rd person masculine singular, Piel perfect	Strong's #3584 BDB #471
b ^e (ב) [pronounced b ^{eh}]	<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
ʿāmîyth (אִמִּיִּת) [pronounced ġaw-MEETH]	<i>associate, neighbor, relation, fellow</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5997 BDB #765
b ^e (ב) [pronounced b ^{eh}]	<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
pîqqâdôwn (פִּקְדוֹן) [pronounced pik-kaw-DOHN]	<i>deposit, store, supply, reserve; a reserve held in protective storage</i>	masculine singular noun	Strong's #6487 BDB #824

Translation: ...he is deceptive with his associate regarding something stored...

The subject of the verb is the sinner; his *associate* (or, *neighbor*) is the victim. The sinner holds a deposit given him by his neighbor. Perhaps there is a loan secured by a lamb (or other thing of value).

Application: One of the things which I have observed, as a former realtor, is a home will be repossessed and the previous owner will strip the home of anything valuable. He might remove toilets, the dishwasher and anything else that is not tied down. In this way, he has sinned against the mortgage company. He secures his mortgage, in part, by the home which he occupies. Regardless of the sad circumstances which lead to the nonpayment of the mortgage, that home secures the mortgage; and when the homeowner removes things from the home which are a part of the home, he is stealing from the mortgage company (if he knows at the time that the mortgage company will be repossessing the home).

I have seen similar things done by tenants who are being evicted. Some realize that they have damaged the property so much that they will not get their deposit back; and so, they damage the property even more; or make no effort to clean anything after they have removed their things. Or they leave things behind for the landlord to dispose of.

Let me give a third modern example: a company is supposed to store your precious metals that you purchase in your retirement; but retirement comes, and when you want to take possession of the precious metals of liquidate them, you find out that the storage was either nonexistent or insecure. The people or company in charge of storage are liable.

Leviticus 6:2d (Leviticus 5:21d in Hebrew Bible)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾôw (או) [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
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
t ^e sûwmeth (תְּמוּשָׁתָּהּ) [pronounced <i>tehs-oo-MEHTH</i>]	<i>a pledge; security; a deposit</i>	feminine singular construct	Strong's #8667 BDB #965
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun	Strong's #3027 BDB #388

Translation: ...or with a deposit that he holds [lit., a deposit of hand];...

I am uncertain as to how to differentiate this circumstance with the one above, as it sounds very similar. But, for whatever reason, you are holding something of value for someone else.

Application: Today, a family may go on vacation and entrust a neighbor kid with a key to the garage to take out the lawn mower and keep the lawn mowed. But the neighbor kids leaves the garage door open and unlocked, and the garage is stolen from or vandalized.

Application: In the realm of rental real estate, when a person rents a home, they are taking responsibility for it. This is a deposit which they hold; and when they are negligent with this responsibility, the house may become damaged (in whatever way, rain coming in through open doors; thieves coming in through an open front door, etc.).

Application: It can certainly work the other way, where a deposit is held by the landlord and he does not return a proper amount to the former tenant, who may leave the home in excellent condition upon move out.

Leviticus 6:2e (Leviticus 5:21e in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (וּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
b ^e (ב) [pronounced b ^{eh}]	<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
gâzêl (גַּזֵּל) [pronounced gaw-ZALE]	<i>extortion; violent robbery; attaining goods by force or wrongdoing</i>	masculine singular noun	Strong's #1498 BDB #160

Aben Ezra and Kimchi interpret this word to mean *that which is unlawfully obtained; unrighteous wealth*.¹⁵

Translation: ...or in that [he has] unlawfully attained [something belonging to his neighbor]...

Perhaps the sinner somehow acquires possessions belonging to his neighbor. Maybe a wandering lamb or goat that the sinner grabs, keeping it, knowing that it belongs to his neighbor.

Application: Kids are notorious for leaving things out unsecured. Perhaps a friend rides his bike to a friend's home, and leaves it unattended for a few hours in front of his friend's house. Perhaps another young person just grabs it and takes it home. The parents of the thief are responsible to see that the bike is returned to the rightful owner; and if they don't, they are guilty of a violation like this.

Leviticus 6:2f (Leviticus 5:21f in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (וּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
'âshaq (אֲשָׁק) [pronounced gaw-SHAHK]	<i>to exploit, to oppress, to wrong, to extort</i>	3 rd person masculine singular, Qal perfect	Strong's #6231 BDB #798
'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
'âmîyth (אִמִּיּוֹת) [pronounced gaw-MEETH]	<i>associate, neighbor, relation, fellow</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5997 BDB #765

Translation: ...or he has exploited his associate [in some way];...

¹⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:10 (edited and updated).

A person may exploit his neighbor in some way; suggesting that he has taken possession of property belonging to his neighbor.

Neighborhood associations have been known to harass and fine someone in their neighborhood; and even to take it to a point where association takes the home from the person due to the fines.

There was a scheme where a person may somehow get access to a vacant rent house (not his own) and rent it out to multiple tenants, taking the first month's rent and a deposit. On the day of move in, a half dozen families show up, thinking the house is theirs—only to find out that they did not negotiate with the actual owner of the home.

Leviticus 6:2 ..."[Consider] a person [lit., *soul*] who sins, [who] commits an infraction against Y^ehowah [in any of the following ways]: he is deceptive with his associate regarding something stored or with a deposit that he holds [lit., *a deposit of hand*]; or in that [he has] unlawfully attained [something belonging to his neighbor] or he has exploited his associate [in some way];... (Kukis mostly literal translation)

We have got a lot of linguistic work to do in this verse. We begin with the Qal imperfect of *sins*, which I have translated as *subverts [the Law]*; this word encompasses many categories of wrongdoing. One category of wrongdoing is named here: we have the verb *mā'al* (מָעַל) [pronounced *maw-ḠAHL*], which is consistently translated *commit a trespass* in the KJV. It is also translated, *to commit an infraction; to disobey; to transgress; to act treacherously, to act unfaithfully, to commit an infraction, to act covertly*. This is followed by its substantive cognate *ma'al* (מַעַל) [pronounced *MAH-ḡah*], which is generally translated *infraction, transgression, faithlessness, trespass*. These word do not have to be together, so this puts great emphasis upon this phrase.

The preposition used with Y^ehowah is the prefixed *bêyth* preposition *b^e* (ב) [pronounced *b^{eh}*] and it denotes proximity. The crimes here are defrauding a neighbor, yet these crimes are infractions in close proximity to Y^ehowah. Tradition translates this preposition *against*, although *in the sight of* would be a reasonable rendering (in the sense of God being *near* through His ability to see what is going on anywhere).

The kind of infraction committed is specified even more by the word *kâchash* (כָּחַשׁ) [pronounced *kaw-KHAHSH*], a word which indicates *lying* and *deception*. It is a word found primarily in the Piel (Joshua 7:11 24:27 Leviticus 19:11 Zech. 13:4), however, it is only found twenty-two times in the Old Testament. The word found more often is the noun cognate of *shâqar*, *sheqer* Strong's #'s 8266 and 8267. I will need to differentiate between these at some time. I like the rendering *defraud*, however, the safer translation might be *deceive*. In this verse, it is in the Piel perfect.

The person he has deceived is not a neighbor, as most translations read, but this is a word almost unique to Leviticus: *āmîyth* (אִמִּיִּת) [pronounced *ḡaw-MEETH*] and it means *associate*. It is simply a person the transgressor is associated with, meaning he could be Jewish or not. Outside of Leviticus, it is found only in Zech. 13:7 (there are a lot of words found in Leviticus, Numbers and Ezekiel and Zechariah, if memory serves; meaning not that they were written by the same person, but that the prophets Ezekiel and Zechariah were likely well-acquainted with the books Leviticus and Numbers).

There are three illustrations of what is means to defraud or to deceive an associate. We have a rare word here: *pîqqâdôwn* (פִּקְדוֹן) [pronounced *pik-kaw-DOHN*]. We are given a good idea of its meaning in Genesis 41:36—it is a reference to grain which had been stored under guard, brought by the people to the government of Egypt to be sold back to them in times of famine. In other words, it is something stored for protection which will be needed at another date. A reasonable, but wordy rendering might be *a reserve held in protective reserve [or, storage]*.

Then we have a transgression which seems out of place. The official translation for *gâzêl* (גָּזַל) [pronounced *gaw-ZALE*] is *violent robbery*; however, I am going to go with *extortion* instead. It only occurs four times in the Old Testament (Leviticus 6:2 Prov. 62:10 Isa. 61:8 Ezek. 22:29). It is the substantive cognate of a verb which might mean *to violently rob* which is found much more extensively in the Bible.

And finally we have a difficult verb, not because it rarely occurs, but because it occurs quite a number of times with three related but significantly different renderings. The verb is 'ashaq (אֲשַׁק) [pronounced *gaw-SHAHK*] and it is rendered *oppressed, defrauded, deceived*. It is possible that we can combine these meanings into the rendering *exploited*.

I think what is key to this passage is that we are dealing with monetary gain by one who has taken advantage of someone else by exploiting them; or has legally (or, illegally) taken money from them. The possible infractions are continued in the next verse:

Leviticus 6:3a (Leviticus 5:22a in Hebrew Bible)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (וּ) [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
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal perfect	Strong's #4672 BDB #592
'ăbêdâh (אֲבֵדָה) [pronounced <i>û^b-vay-DAW</i>]	<i>lost thing, something which was lost, missing item</i>	feminine singular noun	Strong's #9 BDB #2
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâchash (כָּחַשׁ) [pronounced <i>kaw-KHAHSH</i>]	<i>to deny; to disavow [when followed by כִּי]; to lie, to deceive, to deny falsely [when followed by לָ]; to act deceptively, to feign, to flatter [pretending love and loyalty to one victorious over you]; to cringe; to disappoint, fail</i>	3 rd person masculine singular, Piel perfect	Strong's #3584 BDB #471
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: ...or he finds a lost item but denies [finding] it...

In the farming and ranching society such as the Hebrew people enjoyed, it was not an unusual event for an animal to stray from one property to another. This might be a very common occurrence. The sinner may try to keep the animal, not revealing that he found it.

Application: I gave the example earlier of a parent being aware that their child *found* a toy, a bike, something. Obviously, the parent needs to thoroughly investigate something like this, for the sake of both children (the one who took the item and the person from whom the item was taken).

Leviticus 6:3b (Leviticus 5:22b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâba' (שָׁבַע) [pronounced <i>shaw^b-VAHG</i>]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal perfect	Strong's #7650 BDB #989
'al (עַל) [pronounced <i>gah^l</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
sheqer (שֶׁקֶר) [pronounced <i>SHEH-ker</i>]	<i>a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely [absolute used as adverb]</i>	masculine singular noun; pausal form	Strong's #8267 BDB #1055

Translation: ...and swears a lie [to his associate].

One person may lie to a neighbor; he may deceive him in some way.

Leviticus 6:3c (Leviticus 5:22c in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (עַל) [pronounced <i>gah^l</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
'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
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>koh^l</i>]; also kol (כֹּל) [pronounced <i>ko^l</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
'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

There are many short words here, one stacked upon another. Will see how others translated them.

'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 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
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Leviticus 6:3c (Leviticus 5:22c in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾâdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind;</i> transliterated <i>Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

Translation: *The man does one of these things* [lit., *upon one from all that has done*],...

You will note than in each of these situations, there is a perpetrator (the sinner) and the victim (the person who was defrauded, stolen from, etc.).

God looks at this from the standpoint of the sinner. He is the one responsible to God.

Leviticus 6:3d (Leviticus 5:22d in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
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>	Qal infinitive construct	Strong's #2398 BDB #306
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine plural suffix	No Strong's # BDB #88

Translation: *...to sin in them.*

This discussion is all about a man who has done one of the things listed above.

Leviticus 6:3 *...or he finds a lost item but denies [finding] it and swears a lie [to his associate]. The man does one of these things* [lit., *upon one from all that has done*], *to sin in them.* (Kukis mostly literal translation)

This verse won't be as difficult as the previous verse. Here something was lost and another found it and either kept it or sold it. Furthermore, if questioned about any of these acts of deception for capital gain, he swears that he is innocent of any wrongdoing.

Leviticus 6:4a (Leviticus 5:23a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Leviticus 6:4a (Leviticus 5:23a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Without a specific subject and object, the verb <i>hâyâh</i> often means <i>and it will come to be</i> , <i>and it will come to pass</i> , <i>then it came to pass</i> (with the <i>wâw</i> consecutive). It may be more idiomatically rendered <i>subsequently</i> , <i>afterwards</i> , <i>later on</i> , <i>in the course of time</i> , <i>after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
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 rd person masculine singular, Qal imperfect	Strong's #2398 BDB #306

Translation: *And it is that he has sinned...*

In this illustration, there is a man who has clearly sinned.

Leviticus 6:4b (Leviticus 5:23b in Hebrew Bible)

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

Translation: *...and is guilty.*

This man is clearly guilty before God.

Leviticus 6:4c (Leviticus 5:23c in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7725 BDB #996

Leviticus 6:4c (Leviticus 5:23c in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
g ^e zêlâh (גִּזְלָהּ) [pronounced ghez-ay-LAW]	<i>plunder, spoil, robbery</i>	feminine singular noun with the definite article	Strong's #1500 BDB #160
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
gâzal (גָּזַל) [pronounced gaw-ZAHL]	<i>to flay [skin off another's body]; to remove, to take [carry] away from; to pluck off [away from]; to absorb, to drink up; takes to oneself, claims for oneself; to despoil [with fraud, injustice]</i>	3 rd person masculine singular, Qal perfect; pausal form	Strong's #1497 BDB #159

Translation: He will make restitution of the thing [lit., *plunder, robber*] which he took.

This man need to make restitution to the person that he stole from, or to the person that he defrauded.

Leviticus 6:4d (Leviticus 5:23d in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
'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
'ôsheq (עֲשֵׂק) [pronounced GOH-shek]	<i>violence, injury; something taken away by force or fraud, oppression [of the poor], exploitation, extortion, defrauding; anguish</i>	masculine singular noun with the definite article	Strong's #6233 BDB #799
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'âshaq (עָשָׂק) [pronounced gaw-SHAHK]	<i>to exploit, to oppress, to wrong, to extort</i>	3 rd person masculine singular, Qal perfect	Strong's #6231 BDB #798

Translation: Or [he will make restitution because] he did wrong [causing] an injury,...

Perhaps he caused an injury to another person. Restitution must be made for that injury.

Leviticus 6:4e (Leviticus 5:23e in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (וּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
'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
pîqqâdôwn (פִּקְדוֹן) [pronounced pik-kaw-DOHN]	<i>deposit, store, supply, reserve; a reserve held in protective storage</i>	masculine singular noun with the definite article	Strong's #6487 BDB #824
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to be visited; to be deposited; to be made overseer, be entrusted</i>	3 rd person masculine singular, Hophal perfect	Strong's #6485 BDB #823
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Both Owens and e-sword have this previous preposition; but it seems more like to me to be the direct object:

'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 rd person masculine singular suffix	Strong's #853 BDB #84
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There is no difference between the spelling of these two words.

Translation: ...or [because] a deposit was entrusted to him,...

Maybe the sinner is holding something of value belonging to someone else.

Leviticus 6:4f (Leviticus 5:23f in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (וּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
'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
'ăbêdâh (אֲבֵדָה) [pronounced u ^b -vay-DAW]	<i>lost thing, something which was lost, missing item</i>	feminine singular noun with the definite article	Strong's #9 BDB #2

Leviticus 6:4f (Leviticus 5:23f in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
mâtsâ’ (מַצֵּא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal perfect	Strong's #4672 BDB #592

Translation: ...or [because of] the lost thing that he found...

Perhaps the sinner still has the thing his neighbor lost which the sinner found.

Leviticus 6:4 And it is that he has sinned and is guilty. He will make restitution of the thing [lit., plunder, robber] which he took. Or [he will make restitution because] he did wrong [causing] an injury, or [because] a deposit was entrusted to him, or [because of] the lost thing that he found... (Kukis mostly literal translation)

In any matter of defrauding, extortion or exploitation, the offender is to restore to the victim what has been taken. This should be a part of our judicial system.

Leviticus 6:5a (Leviticus 5:24a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’ôw (וּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
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]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

These 3 words were combo-ed in v. 3.

shâba’ (שָׁבַע) [pronounced shaw ^b - VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal perfect	Strong's #7650 BDB #989
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Leviticus 6:5a (Leviticus 5:24a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
sheqer (שֶׁקֶר) [pronounced <i>SHEH-ker</i>]	<i>a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely [absolute used as adverb]</i>	masculine singular noun with the definite article	Strong's #8267 BDB #1055

Translation: ...or on account of all that he swore to him—[which was] a lie.

And the sinner hides behind an oath, perhaps delivered to his neighbor and perhaps before a larger group of men. "I swear upon my mother's grave that I did not do this thing!"

Leviticus 6:5b (Leviticus 5:24b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlêm (שָׁלֵם) [pronounced <i>shaw-LAME</i>]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel perfect	Strong's #7999 BDB #1022
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910

BDB says this means *at first*. It is variously rendered *at first* (none that I could find); *first* (*The Amplified Bible*, NASB, NCV, NKJV, TNIV, and almost all other translations); *the first time* (CEV, God's Word™, NIRV). The NLT ignores this phrase. This is for 1Chron. 16:7.

Translation: The sinner [lit., *he*] will restore to him the highest [value]...

The word used here is somewhat difficult; and must have an application for a context like this.

The person who is doing the wrongdoing must restore what he has taken to his neighbor.

Leviticus 6:5c (Leviticus 5:24c in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chămîyshîyth (חֲמִישִׁיּוֹת) [pronounced <i>khuḥ-mee-SHEETH</i>]	<i>fifth</i>	feminine singular numeral ordinal; with the 3 rd person masculine singular suffix	Strong's #2549 BDB #332
yâçaph (יָצַף) [pronounced <i>yaw-SAPPH</i>]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
‘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 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...and he will add 20% over that.

Whatever the sinner owes, he will add another 20% on top of that, to be paid to the person he defrauded.

Leviticus 6:5d (Leviticus 5:24d in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
‘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
hûw’ (הוּא) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/ possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #5414 BDB #678
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Leviticus 6:5d (Leviticus 5:24d in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This is the reading of my e-sword King James Version w/ Strong's Numbers:			
yômâm (יּוֹמָם) [pronounced yoh-MAWM]	substantive: <i>day, daily, daytime</i> ; adverb: <i>by day, in the daytime</i>	substantive/adverb; construct state	Strong's #3119 BDB #401
I believe that the correct reading is the simple word for <i>day</i> (which is what Owens has, as well as the BHSEk):			
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day</i> (with a definite article); possibly <i>immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Together, these are literally translated <i>in the day, in a day of</i> ; however, we may understand it to mean <i>in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that</i> . These interpretations often depend upon <i>when</i> the action of the verb takes place.			
'ashêmâh (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 noun with the 3 rd person masculine singular suffix	Strong's #819 (and #817) BDB #80

Translation: Regarding that thing belonging to him, he will give it in that day [for] his wrongdoing.

All of this is about the sinner who is, in some way, in possession of something which belongs to a neighbor. He needs to return that thing immediately to his neighbor.

Leviticus 6:5 ...or on account of all that he swore to him—[which was] a lie. The sinner [lit., he] will restore to him the highest [value] and he will add 20% over that. Regarding that thing belonging to him, he will give it in that day [for] his wrongdoing. (Kukis mostly literal translation)

We have a very unusual use of the word *head* (or *top*) here. By extortion or defrauding, the victim has become incomplete and the offender completes his fortune by returning it. What is being completed is *his top, his head*, which is translated in other Bibles as *principal, in full or in its sum*. The verse ends with the feminine noun 'ashêmâh (אֲשָׁמָה) [pronounced ash-MAWH], which means *guiltiness, guilt, offense, sin, wrong-doing; doing wrong, committing a trespass or offense; becoming guilty, guilt; bringing a guilt-offering*. The first time we find this word, the priest has sinned, bringing *guilt* or *offensiveness* upon the people (Leviticus 4:3).

This person may have sworn not to have done such a thing; however, when he confesses or is found out, he must recompense the victim plus 20%. Interestingly enough, the additional 20% appears to go directly to the victim in this situation, rather than to the priests, as in Leviticus 5:15. The chief difference seems to be one of cognizance; in the case at hand, there is every indication that the offender knew exactly what he was doing when he defrauded the victim. Therefore, God's Law does take into consideration motive, but the additional 20% penalty goes to someone no matter what the motive.

Leviticus 6:1–5 Y^ehowah spoke to Moses, saying, “[Consider] a person [lit., soul] who sins, [who] commits an infraction against Y^ehowah [in any of the following ways]: he is deceptive with his associate regarding something stored or with a deposit that he holds [lit., a deposit of hand]; or in that [he has] unlawfully attained [something belonging to his neighbor] or he has exploited his associate [in some way]; or he finds a lost item but denies [finding] it and swears a lie [to his associate]. The man does one of these things [lit., upon one from all that has done], to sin in them. And it is that he has sinned and is guilty. He will make restitution of the thing [lit., plunder,

robber] which he took. Or [he will make restitution because] he did wrong [causing] an injury, or [because] a deposit was entrusted to him, or [because of] the lost thing that he found or on account of all that he swore to him—[which was] a lie. The sinner [lit., *he*] will restore to him the highest [value] and he will add 20% over that. Regarding that thing belonging to him, he will give it in that day [for] his wrongdoing. (Kukis mostly literal translation)

Leviticus 6:1–5 Jehovah spoke to Moses, saying the following: “Consider a person who sins against another regarding another’s property, and thus sins against God. He may be storing something but is dishonest about that; he may be holding a deposit improperly; he may have taken possession of another’s property unlawfully; he may have exploited a neighbor; he may have found something belonging to a neighbor, but swears that he didn’t, lying to his neighbor. A man who has done any one of these things has sinned and is guilty before God. He must restore the thing in question and add 20% of its value over that. (Kukis paraphrase)

And his guilt-offering he will bring to Y^ehowah, a ram, complete, from the flock in your valuation for a guilt-offering unto the priest. And has covered upon him the priest to faces of Y^ehowah; and he has been forgiven upon one from all which he is doing for a guilt-offering in her.”

Leviticus
6:6–7

He will bring his guilt-offering to Y^ehowah—an unblemished ram from the flock—properly valued [lit., *your valuation*] as a guilt-offering for the priest. The priest will cover over him [or, *atone for him*] before Y^ehowah; he will be forgiven for any one of the things which he did [having been made] guilty by it.”

If he has committed any of the infractions just listed, he will also bring a guilt-offering to Jehovah—an unblemished ram taken from the flock—properly valued for his infraction. He will give his offering to the priest. The priest will then atone for the man’s sins and he will be forgiven for what he did.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And his guilt-offering he will bring to Y ^e howah, a ram, complete, from the flock in your valuation for a guilt-offering unto the priest. And has covered upon him the priest to faces of Y ^e howah; and he has been forgiven upon one from all which he is doing for a guilt-offering in her.”
Dead Sea Scrolls	.
Targum (Onkelos)	He shall bring his guilt-offering to [before] Adonoy an unblemished ram, from the sheep based on the valuation, as a guilt-offering to the kohein. The kohein will atone for him before Adonoy and he will be pardoned for anything that he will do through which guilt incurs.
Targum (Pseudo-Jonathan)	And he shall bring an oblation for his trespass to the presence of the Lord; a male unblemished from the flock, according to its estimation for the trespass, (shall he bring) unto the priest. And the priest shall atone for him before the Lord, and it shall be forgiven him concerning any one of all these which he may have done and become guilty.
Douay-Rheims 1899 (Amer.)	Moreover for his sin he shall offer a ram without blemish out of the flock: and shall give it to the priest, according to the estimation and measure of the offence. And he shall pray for him before the Lord: and he shall have forgiveness for every thing in doing of which he bath sinned.
Aramaic ESV of Peshitta	He shall bring his trespass offering to Mar-Yah, a ram without blemish from the flock, according to your estimation, for a trespass offering, to the priest. The priest shall make atonement for him before Mar-Yah, and he will be forgiven concerning whatever he does to become guilty.”

Lamsa's Peshitta (Syriac)	And he shall bring his offering to LORD JEHOVAH, a ram without defect from a flock, with the price offering to the Priest: And the Priest shall atone for him before LORD JEHOVAH and it shall be forgiven to him concerning anything of all that a man does to sin in such things."
Samaritan Pentateuch	This passages is not found in the Samaritan Pentateuch.
Updated Brenton (Greek)	And he shall bring to the Lord for his trespass, a ram of the flock, without blemish, of value to the amount of the thing in which he trespassed. And the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of all the things which he did and trespassed in it. (Leviticus 6:5–6 in the Greek)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then let him take to the Lord the offering for his wrongdoing; giving to the priest for his offering, a male sheep from the flock, without any mark, of the value fixed by you: And the priest will take away his sin from before the Lord, and he will have forgiveness for whatever crime he has done.
Easy English	He must bring a sheep to the priest. The sheep must be a perfect male animal. The sheep must be worth the right amount of money. The priest will give the sheep to the Lord. It is an atonement for the wrong things that the person has done. Then the Lord will forgive the person.'
Easy-to-Read Version–2008	You must also bring a ram to the LORD that has nothing wrong with it (or the same amount in silver) to the priest. Then the priest will go to the LORD to make you pure, and God will forgive you for whichever of these things you did that made you guilty."
God's Word™	Then bring the LORD your guilt offering, a ram that has no defects or its value in money. Bring it to the priest. So the priest will make peace with the LORD. Then you will be forgiven for whatever you did that made you guilty."
Good News Bible (TEV)	You shall bring to the priest as your repayment offering to the LORD a male sheep or goat without any defects. Its value is to be determined according to the official standard. The priest shall offer the sacrifice for your sin, and you will be forgiven.
The Message	"Thus the priest will make atonement for him before God and he's forgiven of any of the things that one does that bring guilt." V. 6 was placed with the previous passage for context.
NIRV	He must bring their guilt offering to the priest to pay for their sin. It is an offering to me. They must bring a ram from the flock. It must not have any flaws. It must be worth the required amount of money. The priest will sacrifice the ram to pay for their sin. He will do it in my sight. And they will be forgiven for any of the things they did that made them guilty."

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

Casual English Bible	Only then should you bring your guilt offering to the priest. Your offering should be a male goat—a ram from your flock. It shouldn't have anything wrong with it as far as you can tell. Then the priest will present the offering to the LORD. That atones for your sin. You'll be forgiven.
Contemporary English V.	In addition, you must either bring to the priest a ram that has nothing wrong with it or else pay him for one. The priest will then offer it as a sacrifice to make things right, and you will be forgiven for what you did wrong.
The Living Bible	His guilt offering shall be a ram without defect, and must be worth whatever value you demand. He shall bring it to the priest, and the priest shall make atonement for him before the Lord, and he shall be forgiven."
New Berkeley Version	.

New Life Version	Then he will bring to the religious leader his guilt gift to the Lord, a ram that is perfect from the flock, that you decide to be the right price for a guilt gift. 7 Before the Lord the religious leader will pay the price for him for whatever he did that made him guilty. And he will be forgiven."
New Living Translation	As a guilt offering to the Lord, you must bring to the priest your own ram with no defects, or you may buy one of equal value. Through this process, the priest will purify you before the Lord, making you right with him, [<i>Or will make atonement for you before the Lord.</i>] and you will be forgiven for any of these sins you have committed."
Unfolding Bible Simplified	You must also bring to the priest a ram to be an offering to me, in order that you will no longer be guilty. The ram that you bring must be one that has no defects, one that has the value that has been officially determined. Then the priest will offer that ram to be a sacrifice that will cause you to no longer be guilty, and I will forgive you for the wrong things that you did."

Partially literal and partially paraphrased translations:

American English Bible	'Yes, when he's disciplined, he will pay back whatever he owes. And for his sin offering to the Lord, he will bring a perfect ram from the flocks, of [the same] value of his error. Then, before Jehovah, the priest will see that his sin is paid for; and he'll be forgiven for whatever sin he committed.' A portion of v. 5 is included for context.
Beck's American Translation	.
Common English Bible	You must bring to the priest as your compensation to the Lord a flawless ram from the flock at the standard value as a compensation offering. 7 The priest will make reconciliation for you before the Lord, and you will be forgiven for anything you may have done that made you guilty.
New Advent (Knox) Bible	He must make amends, too, for his fault by bringing to the priest a ram without blemish out of his flock, of greater or less worth as the wrong demands. The priest will make intercession for him before the Lord, and win pardon for all his wrongful deeds.
Translation for Translators	You must also bring to the Supreme Priest a ram to be an offering to me in order that you will no longer be guilty. The ram that you bring must be one that has no defects, one that has the value that has been officially determined. Then he will offer that ram to be a sacrifice that will cause you to no longer be guilty, and you will be forgiven for the wrong things that you did."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then he must bring to the priest his guilt offering to the LORD: an unblemished ram of proper value from the flock. In this way the priest will make atonement for him before the LORD, and he will be forgiven for anything he may have done to incur guilt."
Christian Standard Bible	Then he is to bring his guilt offering to the Lord: an unblemished ram from the flock according to your assessment of its value as a guilt offering to the priest. In this way the priest will make atonement on his behalf before the Lord, and he will be forgiven for anything he may have done to incur guilt."
Revised Ferrar-Fenton Bible	Then the guilty man shall bring for the EVER-LIVING a perfect ram of the sheep to the priest, because of his fault; and the priest shall expiate for him before the EVER-LIVING, and he shall be forgiven at once, for all that he has done wrong in it."
International Standard V	"Now as to his guilt offering, he is to bring to the Lord a ram without defect from the flock, estimated as to its value, to the priest. Then the priest is to make atonement

	for him in the Lord's presence, and it will be forgiven him regarding whatever he did."
Unfolding Bible Literal Text	Then he must bring his guilt offering to Yahweh, a ram without blemish from the flock that is worth the current value, as a guilt offering to the priest. The priest will make atonement for him before Yahweh, and he will be forgiven concerning whatever he has become guilty of doing."
Urim-Thummim Version	He will bring his Guilt-Offering to YHWH, a ram without blemish out of the flock, with your valuation for a Guilt-Offering to the priest. And the priest will make Propitiatory- Covering for him before YHWH and it will be forgiven him for anything of all that he has done in wrong-doing.
Wikipedia Bible Project	And his guilt he will bring to Yahweh, a plain ram from the flocks, in your estimation of the guilt, to the priest. And the priest absolved him before Yahweh, and it will be forgiven of him, for one of all that he will do, to be guilty of.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then he is to bring a ram without any defect to Yahweh as a sacrifice of repayment. The priest shall offer the sacrifice for the man's sin and he will be forgiven, whatever the act of which he became guilty." Leviticus 5:25–26 in the Christian Community Bible
The Heritage Bible	And he shall bring his trespass offering to Jehovah, a ram without blemish out of the flock, at your evaluation, to the priest for a trespass offering; And the priest shall make a covering for him before the face of Jehovah, and it shall be forgiven him for anything of all that he has done in trespassing in it.
New American Bible (2011)	Then that person shall bring to the priest as reparation to the LORD an unblemished ram of the flock, at the established value, as a reparation offering. The priest shall make atonement on the person's behalf before the LORD, so that the individual may be forgiven for whatever was done to incur guilt. Leviticus 5:25–26 in the NAB.
New Jerusalem Bible	He will then bring Yahweh an unblemished ram from his flock to the value which you decide, to the priest as a sacrifice of reparation, and the priest will perform the rite of expiation for him before Yahweh and he will be forgiven, whatever the act by which he incurred guilt.' Leviticus 5:25–26 in the NJB.
Revised English Bible–1989	He must bring to the priest as his reparation-offering to the LORD a ram without blemish from the flock, valued by you, as a reparation-offering. When the priest makes expiation for his guilt before the LORD, he will be forgiven for any act for which he has realized his guilt.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	^{25 (6:6)} He is to bring as his guilt offering to Adonai a ram without defect from the flock, or its equivalent according to your appraisal, to the cohen; it is a guilt offering. ^{26 (6:7)} Thus the cohen will make atonement for him before Adonai, and he will be forgiven in regard to whatever it was he did that made him guilty. Haftarah Vayikra: Yesha'yahu (Isaiah) 43:21–44:23 B'rit Hadashah suggested readings for Parashah Vayikra: Romans 8:1–13; Messianic Jews (Hebrews) 10:1–14; 13:10–16
Kaplan Translation	He must then bring to the priest his sin offering to God. It shall be an unblemished ram, worth the prescribed amount, as a guilt offering. The priest shall make atonement for him before God, and he will then be forgiven for any crime that he has committed. (Leviticus 5:25–26 in Kaplan's translation)
The Scriptures–2009	"Then he brings his guilt offering to הוֹרִי, a ram, a perfect one, from the flock, with your valuation, as a guilt offering, to the priest. "And the priest shall make atonement for him before הוֹרִי, and he shall be forgiven for whatever he did that made him guilty."

Tree of Life Version He is to bring his trespass offering to Adonai, a ram without blemish from the flock, according to your value, for a trespass offering, to the kohen. The kohen should make atonement for him before Adonai, and he will be forgiven concerning whatever he may have done to become guilty.” (Leviticus 5:25–26 in the TLV)

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND HE SHALL BRING TO JESUS FOR HIS TRESPASS, A RAM OF THE FLOCK, WITHOUT BLEMISH, OF VALUE TO THE AMOUNT OF THE THING IN WHICH HE TRESPASSED.
AND THE PRIEST SHALL MAKE ATONEMENT FOR HIM BEFORE JESUS, AND HE SHALL BE FORGIVEN FOR ANY ONE OF ALL THE THINGS WHICH HE DID AND TRESPASSED IN IT.” (Leviticus 6:5–6 in the AOB)

Awful Scroll Bible He was to bring in for his offense, to Sustains To Become a ram, consummate, out of the small cattle, the estimation for the offense to the priest.
The priest is to have made a covering over, turned before Sustains To Become and it is to have been pardoned of him, of any of that he was to do in bringing guilt.

Concordant Literal Version He shall bring to the priest as his guilt offering to Yahweh, a flawless ram from the flock, by your appraisal in silver shekels as a guilt offering.
Thus the priest will make a propitiatory shelter over him before Yahweh, and it will be pardoned him for one or another of all the things which one might do to become guilty in it.

Darby Translation And his trespass-offering shall he bring to Jehovah, a ram without blemish out of the small cattle according to thy valuation, as a trespass-offering, unto the priest.
And the priest shall make atonement for him before Jehovah, and it shall be forgiven him concerning anything of all that he hath done so as to trespass therein.

exeGesés companion Bible ...and for his guilt, he brings to Yah Veh,
a ram integrious from the flock, with your appraisal
for the guilt, to the priest:
and the priest kapars/atones for him
at the face of Yah Veh:
and he is forgiven
for one of all he worked wherein he guilted.

Orthodox Jewish Bible (5:25) And he shall bring his ashram (trespass offering) unto Hashem, a ram tamim (without blemish) out of the flock, with thy estimation, for an ashram (trespass offering), unto the cohen;
(5:26) And the kohen shall make kapparah for him before Hashem; and it shall be forgiven him for anything of all that he hath done that made him guilty.

Rotherham's *Emphasized B.* ...but <his guilt bearer> itself shall he bring in unto Yahweh,— a ram without defect, out of the flock, by thine estimate as a guilt-bearer, unto the priest. So shall the priest put a propitiatory-covering over him before Yahweh, and it shall be forgiven him,—on account of any one thing, of all which one might do, so as to become guilty therein.

Expanded/Embellished Bibles:

The Expanded Bible He must bring his penalty to the priest—a male sheep from the flock, ·one that does not have anything wrong with it [unblemished] and that is worth the correct amount. It will be a ·penalty [guilt; reparation] offering to the Lord. Then the priest will ·perform the acts to remove that person's sin so he will belong to the Lord, and the Lord will forgive him [make atonement for him and he will be forgiven] for the sins that made him guilty.”

Kretzmann's Commentary And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering unto the priest;

and the priest shall make an atonement for him before the Lord; and it shall be forgiven him for anything of all that he hath done in trespassing therein, as in the trespass-offering which was concerned exclusively with the Lord, Leviticus 5:14-19; for these verses really belong to that paragraph and are so given in the Hebrew text. If Christians have been overcome by sin and are in any way guilty over against their neighbors, they should hasten to confess their sins and ask God for forgiveness in Christ Jesus, At the same time it is self-evident that they will make amends as quickly as possible, and as far as in their power lies.

Lexham English Bible

And he must bring as his guilt offering to Yahweh a ram without defect from the flock [The Hebrew term refers collectively to both sheep and goats (small livestock animals)] by your valuation [See 5:15 and 18] as a guilt offering to the priest, and the priest shall make atonement for him before [Literally "to the faces of"] Yahweh, and he shall be forgiven anything [Literally "one"] from all that he might do by which he might incur guilt." [Literally "which he might do for incurring guilt by it"]

Syndein/Thieme

And he shall bring his trespass offering unto Jehovah/God, a ram without blemish out of the flock, with your estimation {means a ram the approximate value of the item taken plus an extra fifth (20%) - so, the wronging person also takes a ram to the priest - who represents man before God and gives a ram plus another fifth to the priest. So if he stole \$100 dollars, he gives \$120 to the victim and \$120 to God via His priest. God gains a man back in fellowship and can be His servant again. The sinner gains because he is back in fellowship and can be blessed by God and allow God to produce divine good through him. The victim gains because he gets more than he lost - his property back plus one fifth. Everyone gains but it is only through grace (no human merit). Only God gets the credit/glory.}, for a trespass offering, unto the priest. And the priest shall make an atonement for him before Jehovah/God. And it shall be forgiven him for any thing of all that he has done in trespassing therein.' "

The Voice

Eternal One: He is to bring to the priest an unblemished ram or its equivalent value as his guilt offering to Me. The priest will make atonement and cover the guilty person's wrong before Me, and the guilty will be forgiven for anything that he did wrong.

Bible Translations with Many Footnotes:

The Complete Tanach

He shall then bring his guilt offering to the Lord: an unblemished ram from the flock with the [same] value, for a guilt offering, to the kohen. And the kohen shall make atonement for him before the Lord, and he shall be forgiven for any one of all [cases] whereby one may commit [a sin], incurring guilt through it. This is Leviticus 5:25–26 in the Complete Tanach.

NET Bible®

Then he must bring his guilt offering to the Lord, a flawless ram from the flock, convertible into silver shekels,¹³ for a guilt offering to the priest. So the priest will make atonement¹⁴ on his behalf before the Lord and he will be forgiven¹⁵ for whatever he has done to become guilty."¹⁶

^{13tn} The words "into silver shekels" are supplied here. See the full expression in Lev 5:15, and compare 5:18. Cf. NRSV "or its equivalent"; NLT "or the animal's equivalent value in silver."

^{14sn} Regarding "make atonement" see the note on Lev 1:4.

^{tn} "To make atonement" is the standard translation of the Hebrew term כִּפֶּר, (kipper); cf. however TEV "as a sacrifice to take away his sins" (CEV similar). The English word derives from a combination of "at" plus Middle English "one[ment]," referring primarily to reconciliation or reparation that is made in order to accomplish reconciliation. The primary meaning of the Hebrew verb, however, is "to wipe [something off (or on)]" (see esp. the goal of the sin offering, Lev 4, "to purge" the tabernacle from impurities), but in some cases

it refers metaphorically to “wiping away” anything that might stand in the way of good relations by bringing a gift (see, e.g., Gen 32:20 [21 HT], “to appease; to pacify” as an illustration of this). The translation “make atonement” has been retained here because, ultimately, the goal of either purging or appeasing was to maintain a proper relationship between the Lord (who dwelt in the tabernacle) and Israelites in whose midst the tabernacle was pitched (see R. E. Averbeck, NIDOTTE 2:689-710 for a full discussion of the Hebrew word meaning “to make atonement” and its theological significance).

^{15tn} Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).

^{16tn} Heb “on one from all which he does to become guilty in it”; NAB “whatever guilt he may have incurred.”

Literal, almost word-for-word, renderings:

A Faithful Version	And he shall bring his trespass offering to the LORD, a ram without blemish out of the flock, together with an amount set by you, for a trespass offering to the priest. And the priest shall make an atonement for him before the LORD, and it shall be forgiven him for anything of all that he has done by being guilty in it."
C. Thompson (updated) OT	And when for his trespass he will bring for the Lord a ram from the flock without blemish, you must fine him to the amount of his trespass. Then the priest will make atonement for him before the Lord; and he will be forgiven for every of those things which he has done, and by which he has trespassed. Wicked
English Standard Version	And he shall bring to the priest as his compensation to the LORD a ram without blemish out of the flock, or its equivalent for a guilt offering. And the priest shall make atonement for him before the LORD, and he shall be forgiven for any of the things that one may do and thereby become guilty."
Literal Standard Version	And he brings his guilt-offering to YHWH, a ram, a perfect one, out of the flock, at your valuation, for a guilt-offering, to the priest, and the priest has made atonement for him before YHWH, and it has been forgiven him, concerning one thing of all that he does, by being guilty therein."
Modern English Version	And he shall bring his guilt offering to the Lord, a ram without blemish from the flock—or its equivalent value [Shorthand version of the full formula found in Leviticus 5:15.]—for a guilt offering to the priest. And the priest shall make atonement for him before the Lord, and he shall be forgiven for anything he may have done to incur guilt.
Modern KJV	And he shall bring his trespass offering to Jehovah, a ram without blemish out of the flock, together with an amount set by you, for a trespass offering, to the priest. And the priest shall make an atonement for him before Jehovah, and it shall be forgiven him for anything of all that he has done by being guilty in it.
Revised Mechanical Trans.	...and he will bring his guilt to YHWH, a whole buck from the flocks with your arrangement for the guilt, to the administrator, and the administrator will make a covering upon him to the face of YHWH, and he will be forgiven for him upon anyone from which he does for guiltiness with her,... (Leviticus 5:25–26 in Benner's Mechanical Translation)
Young's Updated LT	"And his guilt-offering he brings in to Jehovah, a ram, a perfect one, out of the flock, at your estimation, for a guilt-offering, unto the priest, and the priest has made atonement for him before Jehovah, and it has been forgiven him, concerning one thing of all that he does, by being guilty therein."
The gist of this passage:	The guilty man will bring a guilt-offering to Y ^e howah (a ram); and the priest will make atonement for him.

Leviticus 6:6a (Leviticus 5:25a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âshâm (אָשָׁם) [pronounced <i>aw-SHAWM</i>]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #817 BDB #79
What appears to be the case with this word is, the <i>guilt</i> or <i>fault</i> is so closely identified with the <i>guilt offering</i> , that the same word is used for both.			
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 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: He will bring his guilt-offering to Y^ehowah...

Even though the man offered up restitution + 20% to the neighbor he defrauded, he was still guilty before God. He needed to bring a guilt offering to God.

Leviticus 6:6b (Leviticus 5:25b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ayil (אֵיִל) [pronounced <i>AH-yil</i>]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
tâmîym (תָּמִיִּם) [pronounced <i>taw-MEEM</i>]	<i>complete, whole, entire, sufficient, without blemish</i>	masculine singular adjective	Strong's #8549 BDB #1071
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
tsô'n (צֹאן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; with the definite article	Strong's #6629 BDB #838

Translation: ...—an unblemished ram from the flock...

This would be an unblemished ram from the flock.

Leviticus 6:6c (Leviticus 5:25c in Hebrew Bible)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<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
ʿêrek ^e (רַעַךְ) [pronounced Ā-rek ^e]	<i>order, row, estimate, arrangement; estimation, evaluation, determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
ʾâshâm (אָשָׁם) [pronounced aw-SHAWM]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun	Strong's #817 BDB #79
ʾel (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
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

Translation: ...—properly valued [lit., your valuation] as a guilt-offering for the priest.

I believe that there is a proper valuation necessary for the animal being offered. It is unclear whether this was recorded somewhere or exactly what its importance was.

Leviticus 6:6 He will bring his guilt-offering to Y^ehowah—an unblemished ram from the flock—properly valued [lit., your valuation] as a guilt-offering for the priest. (Kukis mostly literal translation)

On top of restoring that which he defrauded and the 20% penalty, the offender had to bring in an innocent ram to be sacrificed because restoration did not cover his guilt. We may do a number of things which are wrong and run all over town apologizing and restoring and making good on the wrong that we did; but we are still guilty before God. The penalty still must be paid. The 20% is nothing more than a usage fee, an interest, but it is not the full penalty. The penalty is the ram dying on behalf of the offender for what the offender did. Quite obviously, the ram is **typical** of Jesus; and its sacrifice typical of Jesus dying for our sins.

All offerings are brought before Y^ehowah; the priest represents Y^ehowah to the people, as Jesus Christ represents God to man. Therefore, in bringing these offerings to a priest, the people were bringing these things to Y^ehowah.

Leviticus 6:7a (Leviticus 5:26a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 rd 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 rd 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
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (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^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: The priest will cover over him [or, atone for him] before Y^ehowah;...

Atonement is only a covering over of the sin; there is not full and complete forgiveness until the offering of Jesus for our sins.

Leviticus 6:7b (Leviticus 5:26b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 rd person masculine singular, Niphal perfect	Strong's #5545 BDB #699

Leviticus 6:7b (Leviticus 5:26b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
‘al (על) [pronounced gah ^l]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
’echâd (אחד) [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 (מ) [pronounced mih ⁿ]	<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 (כָּל) [pronounced koh ^l]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
’ăsher (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
These 3 words were combo-ed in vv. 3 and 5a.			
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
’ash ^e mâh (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 noun	Strong's #819 (and #817) BDB #80
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: ...he will be forgiven for any one of the things which he did [having been made] guilty by it.”

The sin offering provides temporary forgiveness for the sinner.

Leviticus 6:7 The priest will cover over him [or, *atone for him*] before Y^ehowah; he will be forgiven for any one of the things which he did [having been made] guilty by it.” (Kukis mostly literal translation)

Even here we do not find complete and absolute forgiveness of sin. The sin is covered before God; his offensiveness and guilt are covered before Y^ehowah so that God does not see the sin. It is like a band-aid which fixes nothing, it just covers it.

Leviticus 6:6–7 He will bring his guilt-offering to Y^ehowah—an unblemished ram from the flock—properly valued [lit., *your valuation*] as a guilt-offering for the priest. The priest will cover over him [or, *atone for him*] before Y^ehowah; he will be forgiven for any one of the things which he did [having been made] guilty by it.” (Kukis mostly literal translation)

In the Old Testament, sins are merely covered over or atoned for. It is not until the **crucifixion** that our sins are fully paid for.

Leviticus 6:6–7 If he has committed any of the infractions just listed, he will also bring a guilt-offering to Jehovah—an unblemished ram taken from the flock—properly valued for his infraction. He will give his offering to the priest. The priest will then atone for the man’s sins and he will be forgiven for what he did. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Priests and Their Handling of the Various Categories of Offerings

The Burnt Offering

See also Leviticus 1 8:18–21 16:24

With this verse, we begin a whole new set of instructions. They deal with animal offerings to God, but this would have been a good place for a new chapters (as is done in the Hebrew).

This all seemed weird to me, carrying ashes here and there; putting on clothes, taking them off and putting on new ones. Then it became clear to me what God was saying (that is, what the parallel meaning is).

And so speaks Y^ehowah unto Moses, to say, “Command Aaron and his sons, to say, ‘This [is] protocol of the burnt offering: it, the burnt offering, [is placed] upon burning [embers] on the altar all the night as far as the morning and fire of the altar is kept burning on her. And has put on the priest his outer garment [of] white linen and undergarments of white linen he will put upon his body. And he has taken away the ashes which consumes the fire [from] the burnt offering upon the altar. And he has placed by beside the altar. And he has stripped off his garments and he has put on garments other. And he has brought out the ashes unto from an outside to the camp, unto a place clean.

Leviticus
6:8–11

Y^ehowah spoke to Moses, saying, “Command Aaron and his sons, saying, ‘This [is] the procedure for the burnt offering: The burnt offering [lit., *it, the burnt offering*] [will be placed] upon the embers burning on the altar all night until the [next] morning—the embers burning—the fire of the altar—will be kept burning. The priest will put on his white linen outer garment and he will put on his white linen undergarments on his body. Then he will take the ashes which [are the result of] the fire consuming the burnt offering on the altar. [Temporarily,] he will set them beside the altar. Then he will take off his garments and put on other garments. He will bring the ashes outside of the camp to a clean place.

Jehovah spoke to Moses, saying the following: “Say this to Aaron and his sons: ‘This is how I want you do deal with burnt offerings: the burnt offering will be laid upon the burning embers on the altar and it will be kept burning all night until the next morning. The priest will put on his white linen out garment and white linen pants and take the ashes and set them, temporarily along side the altar. Then he will remove the garments that he put on and put on other garments. Afterwards, he will bring the ashes outside of the camp to a clean place.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses, to say, “Command Aaron and his sons, to say, ‘This [is] protocol of the burnt offering: it, the burnt offering, [is placed] upon burning [embers] on the altar all the night as far as the morning and fire of the altar is kept burning on her. And has put on the priest his outer garment [of] white linen and undergarments of white linen he will put upon his body. And he has taken away the ashes which consumes the fire [from] the burnt offering upon the altar. And he has placed by beside the altar. And he has stripped off his garments and he has put on garments other. And he has brought out the ashes unto from an outside to the camp, unto a place clean.
Dead Sea Scrolls Targum (Onkelos)	. And Adonoy spoke to Moshe, saying: Command Aharon and his sons, saying; this is the law of the burnt-offering. It is the burnt-offering [which remains] on its pyre on the altar all night, until the morning, and the fire of the altar will be kept burning on it. The kohein shall dress in his linen garment and he shall wear linen pants on his [body] skin; and he shall separate the ashes when the fire consumes the burnt-offering on the altar and place it next to the altar. He shall [then] remove his garments and dress in other garments. He shall take out the ashes beyond the encampment, to a pure [undefiled] place. In the targum, this is Leviticus 6:1–4.
Targum (Pseudo-Jonathan)	And the Lord spake with Mosheh, saying Instruct Aharon and his sons, saying, This is the law of the burnt offering which is brought to make atonement for the thoughts (errors) of the heart: it is a burnt offering, which is made in (the manner of) the burnt offering at Mount Sinai, and abideth upon the place of burning on the altar all the night until the morning: for the fire of the altar shall be burning in it. And the priest shall dress himself in vestments of linen, and put drawers of linen upon his flesh; [JERUSALEM. Drawers;] and shall separate the ashes which the fire (maketh) in consuming the burnt offering upon the altar, and shall place them at the side of the altar. And he shall take off his vestments and put on other garments, and carry forth the ashes without the camp into a clean place.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Command Aaron and his sons: This is the law of a holocaust. It shall be burnt upon the altar, all night until morning: the fire shall be of the same altar. The priest shall be vested with the tunick and the linen breeches; and he shall take up the ashes of that which the devouring fire hath burnt: and putting them beside the altar, Shall put off his former vestments, and being clothed with others, shall carry them forth without the camp, and shall cause them to be consumed to dust in a very clean place.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Command Aaron and his sons, saying, 'This is the law of the burnt offering: the burnt offering shall be on the hearth on the altar all night until the morning; and the fire of the altar shall be kept burning on it.

	<p>The priest shall put on his linen garment, and he shall put on his linen breeches upon his body; and he shall remove the ashes from where the fire has consumed the burnt offering on the altar, and he shall put them beside the altar.</p> <p>He shall take off his garments, and put on other garments, and carry the ashes outside the camp to a clean place.</p>
Lamsa's Peshitta (Syriac)	<p>And LORD JEHOVAH spoke with Moshe and said to him: "Command Ahron and his sons and say to them, 'This is the Law of burnt offering: it is a burnt offering because it burns on the altar all night until the morning and fire of the altar will be burning in it. And the Priest shall put on clothing of fine white linen and he shall wear on his body a garment of fine white linen and he shall take out the ashes that the fire of the burnt offering consumed, that are upon the altar, and he shall place them on the side the altar. And the Priest shall strip off his garment and shall put on another garment and shall take the ashes outside of the camp to a clean place.</p>
Samaritan Pentateuch	<p>And the LORD spake unto Moses, saying Command Aaron and his sons, saying, This [is] the law of the burnt offering: It [is] the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. (Leviticus 6:1–4 in the Samaritan Pentateuch.)</p>
Updated Brenton (Greek)	<p>And the Lord spoke to Moses, saying, Command Aaron and his sons, saying, This is the law of whole burnt offering; this is the whole burnt offering in its burning on the altar all the night till the morning; and the fire of the altar shall burn on it, it shall not be put out. And the priest shall put on the linen tunic, and he shall put the linen drawers on his body; and shall take away that which has been thoroughly burned, which the fire shall have consumed, even the whole burnt offering from the altar, and he shall put it near the altar. And he shall put off his robe, and put on another robe, and he shall take forth the offering that has been burned without the camp into a clean place. (Leviticus 6:7–11 in the Greek.)</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And the Lord said to Moses, Give orders to Aaron and to his sons, saying, This is the law for the burned offering: the offering is to be on the fire-wood on the altar all night till the morning; and the fire of the altar is to be kept burning. And the priest is to put on his linen robes and his linen trousers, and take up what is over of the offering after it has been burned on the altar, and put it by the side of the altar. Then having taken off his linen robes and put on other clothing, he is to take it away into a clean place, outside the tent-circle.</p>
Easy English	<p>Rules for the priests The Lord said to Moses, 'Tell Aaron and his sons my rules. They must burn these gifts on the altar. The fire must burn all night. When the morning comes, the priest must dress himself in his linen clothes. The linen must be next to his skin. He must take the ashes from the fire and he must put them at the side of the altar. Then he</p>

	must dress himself in other clothes. He must carry the ashes outside the camp and he must put them in a special place.
Easy-to-Read Version—2008	The LORD said to Moses, "Give this command to Aaron and his sons: This is the law of the burnt offering. The burnt offering must stay on the hearth of the altar all night until morning. The altar's fire must be kept burning. The priest must change clothes and put on the special linen underwear and linen robe. Then he must gather up the ashes from the fire and burnt offerings and set them down by the altar. Then he must take off the special clothes and put on the other clothes and carry the ashes outside the camp to a special place that is pure.
Good News Bible (TEV)	The LORD commanded Moses to give Aaron and his sons the following regulations for burnt offerings. A burnt offering is to be left on the altar all night long, and the fire is to be kept burning. Then the priest, wearing his linen robe and linen shorts, shall remove the greasy ashes left on the altar and put them at the side of the altar. Then he shall change his clothes and take the ashes outside the camp to a ritually clean place.
<i>The Message</i>	Further Instructions God spoke to Moses: "Command Aaron and his sons. Tell them, These are the instructions for the Whole-Burnt-Offering. Leave the Whole-Burnt-Offering on the Altar hearth through the night until morning, with the fire kept burning on the Altar. Then dress in your linen clothes with linen underwear next to your body. Remove the ashes remaining from the Whole-Burnt-Offering and place them beside the Altar. Then change clothes and carry the ashes outside the camp to a clean place.
Names of God Bible	Instructions for Taking Care of the Fire <i>Yahweh</i> spoke to Moses, "Command Aaron and his sons: These are the instructions for the burnt offering that stays on the altar overnight while the altar fire is kept burning. "The priest must put on his linen clothes, including his linen undergarments. Then he will remove the ashes left on the altar from the fire that consumed the burnt offering and will put them next to the altar. Then he will take off these clothes and put on some others. He will take the ashes to a clean place outside the camp.
NIRV	More Rules for Burnt Offerings The Lord spoke to Moses. He said, "Give Aaron and the priests in his family line a command. Tell them, 'Here are some more rules for burnt offerings. The burnt offering must remain on the altar through the whole night. The fire on the altar must be kept burning until morning. The priest must put on his linen clothes. He must put on linen underwear next to his body. He must remove the ashes of the burnt offering that the fire has burned up on the altar. He must place them beside the altar. Then he must take his clothes off and put others on. He must carry the ashes outside the camp to a "clean" place.

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

Casual English Bible	PS on burnt offerings Next, the LORD told Moses: I want you to tell Aaron about these laws he needs to enforce about burnt offerings. [2] When he burns the animal, he needs to keep it on the fire all night. And he needs to keep the fire burning until morning. Then in the morning one of the priests should wear his formal priestly clothing—from his underwear to his linen robe. Then he should go to the altar and remove the ashes of the burnt offering. He should put them on the ground beside the altar. V. 11 will be placed with the next passage for context.
Contemporary English V.	^{26:9} This was the most common animal sacrifice. Worshipers burned the entire animal. The officiating priest got to keep the hide (Leviticus 7:8). The LORD told Moses to tell Aaron and his sons how to offer the daily sacrifices that are sent up in smoke to please the LORD: You must put the animal for the

The Living Bible	<p>sacrifice on the altar in the evening and let it stay there all night. But make sure the fire keeps burning. The next morning you will dress in your priestly clothes, including your linen underwear. Then clean away the ashes left by the sacrifices and pile them beside the altar. Change into your everyday clothes, take the ashes outside the camp, and pile them in the special place.</p> <p>Then the Lord said to Moses, “<i>Give Aaron and his sons these regulations concerning the burnt offering:</i></p> <p>“The burnt offering shall be left upon the hearth of the altar all night, with the altar fire kept burning. The next morning the priest shall put on his linen undergarments and his linen outer garments, and clean out the ashes of the burnt offering, and put them beside the altar. Then he shall change his clothes and carry the ashes outside the camp to a place that is ceremonially clean.</p>
New Berkeley Version New Life Version	<p>The Law of the Burnt Gift</p> <p>The Lord said to Moses, “Tell Aaron and his sons, ‘This is the Law for the burnt gift. The burnt gift should stay on the altar all night until the morning, and the fire should be kept burning on the altar. Then the religious leader will put on the clothing next to his flesh, and the long linen clothing over that. And he will take the ashes that are left from the fire of the burnt gift on the altar, and put them beside the altar. Then he will change his clothes and carry the ashes to a clean place away from the tents.</p>
New Living Translation	<p>Further Instructions for the Burnt Offering</p> <p>^[c]Then the Lord said to Moses, “Give Aaron and his sons the following instructions regarding the burnt offering. The burnt offering must be left on top of the altar until the next morning, and the fire on the altar must be kept burning all night. In the morning, after the priest on duty has put on his official linen clothing and linen undergarments, he must clean out the ashes of the burnt offering and put them beside the altar. Then he must take off these garments, change back into his regular clothes, and carry the ashes outside the camp to a place that is ceremonially clean.</p>
Unfolding Bible Simplified	<p>^[c] Verses 6:8-30 are numbered 6:1-23 in Hebrew text.</p> <p>Yahweh also said to Moses, “Tell this to Aaron and his sons: These are the regulations concerning the offerings that will be completely burned on the altar: The offering must remain on the altar all during the night, and the fire on the altar must always be kept burning. The next morning the priest must put on his linen underclothes and linen outer clothes. Then he must remove the ashes of the offering from the fire and put them beside the altar. Then he must take off those clothes and put on other clothes, and take the ashes outside the camp, to a place that has been made acceptable to me.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>‘Give Aaron and his sons these instructions... this is the law concerning whole-burnt offerings:</p> <p>Because whole-burnt offerings are to be left burning on the Altar all night long, the fire on the Altar must be kept burning and not be put out.</p> <p>Then the Priest must put on the linen tunic and the linen underwear, and carry everything that has been thoroughly burned and consumed by the fire (the whole-burnt offerings) from the Altar and throw [the ashes] nearby.</p> <p>And after that, he must take off that robe, put on another robe, and carry the burned [ashes] to a clean place outside of the camp.</p>
Beck’s American Translation Common English Bible	<p>Priestly instructions</p> <p>^[b] The Lord said to Moses: Command Aaron and his sons: This is the Instruction for the entirely burned offering—the entirely burned offering that must remain on the</p>

altar hearth all night until morning, while the fire is kept burning. The priest will dress in his linen robe, with linen undergarments on his body. Because the fire will have devoured the entirely burned offering on the altar, he must remove the ashes and place them beside the altar. The priest will then take off his clothes, dress in a different set of clothes, and take the ashes outside the camp to a clean location.

[b] 6:1 in Heb

New Advent (Knox) Bible

The Lord also spoke to Moses giving him a commandment for Aaron and his sons: This is the rule which governs burnt-sacrifice. It is to be burnt on the altar all night till morning comes, with the altar's own fire. The priest, clothed in his robe and linen breeches, will take away the ashes left by the fire which consumes it, and lay these down by the altar. Then, taking off the clothes he wears and putting on others, he will take the ashes away from the camp to a place already purified, and there calcine them.[1]

[1] In the Hebrew text, nothing is said about calcining the ashes.

Translation for Translators

Other instructions concerning the burnt offerings

Yahweh also said to Moses/me, "Tell this to Aaron and his sons: These are the regulations concerning the offerings that will be completely burned *on the altar*. The offering must remain on the altar all during the night, and the fire on the altar must always be kept burning. *The next morning* the priest must put on his linen under-clothes and linen outer clothes. Then he must remove the ashes of the offering from the fire and put them beside the altar. Then he must take off those clothes and put on other clothes, and take the ashes outside the camp, to a place that is acceptable to me.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

The Burnt Offering

The Lord spoke to Moses: "Command Aaron and his sons: This is the law of the burnt offering; the burnt offering itself must remain on the altar's hearth all night until morning, while the fire of the altar is kept burning on it. The priest is to put on his linen robe and linen undergarments. [Lit *undergarments on his flesh*] He is to remove the ashes of the burnt offering the fire has consumed on the altar, and place them beside the altar. Then he will take off his garments, put on other clothes, and bring the ashes outside the camp to a ceremonially clean place.

Revised Ferrar-Fenton Bible

The EVER-LIVING also spoke to Moses saying;

The Law for National Offerings.

"Command Aaron, and his sons, saying—These are the laws of the burnt-offerings;—that is the offerings for burning upon the altar. All the night, until daybreak, fire shall burn upon the altar for it.

"The priest shall be clothed with his garments upon his limbs, and his frock on to cover his flesh, and he shall rake out the ashes that the fire upon the altar produces, and supply wood to the altar. Then he shall strip off his clothes, and put on other clothes, and carry the ashes outside the camp to a clean place.

International Standard V

[This vs. is 6:1 in MT, and so through vs. 30] The Lord spoke to Moses: "Deliver these orders to Aaron and his sons concerning the regulations for burnt offerings. The burnt offering is to remain on the hearth of the altar throughout the entire night until morning, and the fire on the altar is to be kept burning along with it.

"The priest is to clothe himself with linen robe and underclothes. [Lit. underclothes over his body] Then he is to take the ashes of the burnt offering on the altar that had been consumed by the fire and set them beside the altar. Then he is to change his clothes, dressing himself with a different set of clothes, and take the ashes to a clean place outside the camp.

Urim-Thummim Version

YHWH spoke to Moses saying,

Wikipedia Bible Project

Command Aaron and his sons saying, This is the Law of the Burnt-Offering. It is the Burnt-Offering because of the burning upon the Altar all night until sunrise, and the fire of the Altar will be burning in it. The priest will put on his linen garment, and the linen underwear he will put on his flesh, and take up the ashes that the fire has consumed with the Burnt-Offering on the Altar and he will put them beside the Altar. Then he will take off his garments and put on other garments, and carry forth the ashes outside the camp to a clean place.

And Yahweh spoke to Moses, saying:

Command Aaron and his sons, saying--

This is the teaching of the raised offer, it is the offer on the stakes on the altar. All night, until morning, and the fire of the alter will be stoked within. And the priest will wear his size cloth, and will wear cloth pants on his flesh, and he lifted the runoff which the fire will consume off the offer on the altar, and they put it by the altar. And he stripped off his clothes, and wore other clothes, and he will take the runoff out to outside the encampment to a pure place. [Leviticus 6:1–4 in Wikipedia.]

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Priesthood and sacrifice**

- Yahweh spoke to Moses; he said:

“Give these regulations to Aaron and his sons. This is the regulation for burnt offerings: the burnt offering shall stay on the altar all night until morning and the fire is to be kept burning. The priest is to put on his linen shirt and his linen drawers. Then he must remove the greasy ashes of the sacrifice consumed by the altar fire and place them at the side of the altar. Then he is.

- 6.1 Among so many laws dealing with cooking, note the following details:

Verse 5. The fire is never to be put out. A lamb is offered as a holocaust daily in the morning and in the afternoon.

Verse 20. What is offered to God belongs to him and becomes as if totally permeated by the Holiness of God.

Verses 22-23. In order for the sacrifice to be effective, the meat—which through the sacrifice is made holy—must be eaten. Part of it belongs to the priest: in this way he is assured of a livelihood.

The Heritage Bible

And Jehovah spoke to Moses, saying,

Command Aaron and his sons, saying, This is the law of the burnt offering:

It is the burnt offering, because of its burning upon the altar all night until the dawn, and the fire of the altar shall be burning on it.

And the priest shall put on his long robe of fine linen, and he shall put on his flesh his linen undershorts, and raise up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar.

And he shall put off his garments, and put on other garments, and carry out the ashes outside the camp to a clean place.

New American Bible (2011) **The Daily Burnt Offering.**

The LORD said to Moses: * ^aGive Aaron and his sons the following command: This is the ritual* for the burnt offering—the burnt offering that is to remain on the hearth of the altar all night until the next morning, while the fire is kept burning on the altar. The priest, clothed in his linen robe and wearing linen pants underneath, shall take away the ashes to which the fire has reduced the burnt offering on the altar, and lay them at the side of the altar. Then, having taken off these garments and put on other garments, he shall carry the ashes to a clean place outside the camp. In the NAB, this is Leviticus 6:1–4.

* [6:2–6] This passage may have reference to the burnt offering that is offered in the morning and late afternoon each day (cf. Ex 29:38–42; Nm 28:3–8).

* [6:2] Ritual: Hebrew torah, which also has the broader meaning of “instruction.” The treatment of sacrifices in chaps. 6–7 recapitulates the offerings treated in 1–5 but now with more emphasis on priestly duties and prerogatives.

a. [6:2] Lv 1.

The Catholic Bible

Regulations for the Priests

Instructions for Burnt Offerings. The Lord said to Moses, “Command Aaron and his sons, saying: This is the law for burnt offerings. The burnt offering is to remain on the hearth of the altar all night, until the morning. The fire on the altar will be kept burning. The priest shall wear his linen garment and have his linen undergarments over his flesh. He shall collect the ashes to which the fire has reduced the burnt offering on the altar and he will place them beside the altar. Then he will take off those clothes and put on others and carry the ashes outside the camp to a clean place.

New Jerusalem Bible

Yahweh spoke to Moses and said: 'Give these orders to Aaron and his sons: "This is the ritual for the burnt offering (that is, the burnt offering that stays on the altar brazier all night until morning and is consumed by the altar fire). "The priest will put on his linen tunic and put his linen drawers on to cover himself. He will then remove the fatty ashes of the burnt offering consumed by the altar fire and put them at the side of the altar. He will then take off his clothes, put on others and carry the ashes to a clean place outside the camp. (Leviticus 6:1–4 in the NJB.)

NRSV (Anglicized Cath. Ed.)

Instructions concerning Sacrifices

[Ch 6.1 in Heb] The Lord spoke to Moses, saying: Command Aaron and his sons, saying: This is the ritual of the burnt-offering. The burnt-offering itself shall remain on the hearth upon the altar all night until the morning, while the fire on the altar shall be kept burning. The priest shall put on his linen vestments after putting on his linen undergarments next to his body; and he shall take up the ashes to which the fire has reduced the burnt-offering on the altar, and place them beside the altar. Then he shall take off his vestments and put on other garments, and carry the ashes out to a clean place outside the camp.

Revised English Bible–1989

THE LORD told Moses to give these commands to Aaron and his sons: This is the law of the whole-offering. The whole-offering is to remain on the altar-hearth overnight till morning, and the altar-fire is to be kept burning there. The priest, having donned his linen robe and put on linen shorts to cover himself, must remove the ashes to which the fire reduces the whole-offering on the altar and put them beside the altar. Then having changed into other garments he is to take the ashes outside the camp to a place which is ritually clean.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Parashah 25: Tzav (Give an order) 6:1(8) – 8:36

⁶⁽⁸⁾ Adonai said to Moshe, ²⁽⁹⁾ “Give this order to Aharon and his sons: ‘This is the law for the burnt offering [Hebrew: ‘olah]: it is what goes up [Hebrew: ‘olah] on its firewood upon the altar all night long, until morning; in this way the fire of the altar will be kept burning. ³⁽¹⁰⁾ When the fire has consumed the burnt offering on the altar, the cohen, having put on his linen garment and covered himself with his linen shorts, is to remove the ashes and put them beside the altar. ⁴⁽¹¹⁾ Then he is to remove those garments and put on others, before carrying the ashes outside the camp to a clean place.

Kaplan Translation

God spoke to Moses, telling him to relate the following instructions to Aaron and his descendants: This is the law of the burnt offering. The burnt offering shall remain on the altar’s hearth all night until morning, so that the altar’s fires can be ignited with it. The priest shall then put on his linen vestments, including his linen pants. He shall remove the ashes of the burnt offerings consumed by the fire that are on the altar, and place them near the altar. He shall then take off his vestments, and

put on other garments. He shall then take the ashes to a ritually clean place outside the camp. Vv. 1–4 in Kaplan's translation.

6:2 **following instructions.** Earlier, the laws relating primarily to the people bringing the sacrifices were given. Now the laws relating to the priest's follow-up are being given (Rashbam).

— **altar's hearth** (Radak, Sherashim). Mokdah in Hebrew. This is the place where the sacrifices burn {Yoma 45a}.

— **the altar's fires** . . . (Ramban). Or, "the fires of the [incense] altar" (Rashi; Yoma 45a).

6:3 **vestments** (Targum; Ramban). Or, "fitted tunic" (Rashi). Some say that these were of a lower quality than the priest's usual vestments {Yad, Temidim 2:10}. See note on 6:4.

— **remove the ashes.** With a shovel; see Exodus 27:3. (Tamid 1:4; Yad, Temidim 2:12).

— **near the altar.** To the southeast of the altar, some three handbreadths (9 inches) from the ramp {Ibid.}. See 1:16.

6:4 **other garments.** Of lower quality (Yoma 23b; Rashi). However, some say that sacred vestments were not required here at all since this was not considered sacred service {Yad, Temidim 2:15; Muhneh LaMelekh ibid . 2:10}.

And הוֹרָא spoke to Mosheh, saying,

"Command Aharon and his sons, saying, 'This is the Torah of the ascending offering: This is the ascending offering, because it is burned on the slaughter-place all night until morning, and the fire of the slaughter-place is kept burning on it.

'And the priest shall put on his linen garment, and put his linen trousers on his body, and shall take up the ashes of the ascending offering which the fire has consumed on the slaughter-place, and shall put them beside the slaughter-place.

'And he shall take off his garments, and put on other garments, and shall bring the ashes outside the camp to a clean place.

Adonai spoke to Moses, saying:

"Command Aaron and his sons, saying: This is the Torah of the burnt offering. The burnt offering should remain on the hearth atop the altar all night until the morning, while the fire of the altar is kept burning on it. The kohen is to put on his linen garment, with his linen undergarments on his body. He is to remove the fat ashes from where the fire has consumed the burnt offering on the altar and put them beside the altar. Then he is to take off his garments, put on other ones, and carry the ashes outside the camp to a clean place. [Leviticus 6:1–4 in the MT.]

The Scriptures—2009

Tree of Life Version

Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

(Vs. 9) "CHARGE AARON AND HIS SONS, SAYING, 'THIS IS THE LAW OF WHOLE BURNT OFFERING; THIS IS THE WHOLE BURNT OFFERING IN ITS BURNING ON THE ALTAR ALL THE NIGHT UNTIL THE MORNING; AND THE FIRE OF THE ALTAR SHALL BURN ON IT, IT SHALL NOT BE PUT OUT. [At this point, the AOB synchs up with the Greek text.]

AND THE PRIEST SHALL PUT ON THE LINEN TUNIC, AND HE SHALL PUT THE LINEN PANTS ON HIS BODY; AND SHALL TAKE AWAY THAT WHICH HAS BEEN THOROUGHLY BURNT, WHICH THE FIRE SHALL HAVE CONSUMED, EVEN THE WHOLE BURNT OFFERING FROM THE ALTAR, AND HE SHALL PUT IT NEAR THE ALTAR.

AND HE SHALL PUT OFF HIS ROBE, AND PUT ON ANOTHER ROBE, AND HE SHALL TAKE FORTH THE OFFERING THAT HAS BEEN BURNT OUTSIDE THE CAMP INTO A CLEAN PLACE.

Sustains To Become was to speak to Moses, to the intent:

Awful Scroll Bible

Be laying charge to Aaron and his sons, to the intent: These are the instructions for the whole burnt offering: The whole burnt offering is to be a pyre on the altar, from night till morning, even was the fire on the altar to burn.

The priest is to have put on his white linen tailored garment, and his white linen trousers was he to put on his flesh, even is to have lifted up the fat ashes the fire was to consume, that of the whole burnt offering on the altar, and is to have place them beside the altar.

He is to have stripped off his garments, and is to have put on other garments, even is he to have brought out the ashes without the camp to a clean place.

Concordant Literal Version

Yahweh spoke to Moses, saying,

Instruct Aaron and his sons, saying, This is the law of the ascent offering: It is the ascent offering on account of its glow on the altar all night until the morning; the fire of the altar shall be kept glowing on it;"

and the priest will put on his linen coat, and he shall put on linen breeches over his flesh. He will raise up the greasy ash to which the fire has devoured the ascent offering on the altar and place it beside the altar.

Then he will strip off his garments and put on other garments and bring forth the greasy ash outside the camp to a clean place. Rainment

exeGesés companion Bible

TORAH OF THE HOLOCAUST

And Yah Veh words to Mosheh, saying,

Misvah Aharon and his sons, saying,

This is the torah of the holocaust:

- the holocaust,

because of the burning on the sacrifice altar

all night to the morning

and the fire of the sacrifice altar burns thereon:

and the priest enrobes his linen tailoring

and enrobes his linen breeches on his flesh

and lifts the fat ashes the fire consumes

with the holocaust on the sacrifice altar;

and he puts them beside the sacrifice altar:

and he strips his clothes and enrobes other clothes

and carries the fat ashes outside the camp

to a pure place:...

Orthodox Jewish Bible

(6:1) And Hashem spoke unto Moshe, saying,

(6:2) Command Aharon and his Banim, saying, This is the Torat HaOlah: It is the olah (burnt offering) that is to stay on the flame upon the Mizbe'ach kol halailah unto the boker, and the eish of the Mizbe'ach must be burning on it.

(6:3) And the kohen shall put on his linen tunic, and his linen breeches shall he put upon his basar, and remove the ashes which the eish hath consumed with the olah (burnt offering) on the Mizbe'ach, and he shall put them beside the Mizbe'ach.

(6:4) And he shall take off his garments, and put on begadim acherim (other garments), and carry forth the ashes outside the machaneh unto a makom tahor.

Expanded/Embellished Bibles:

The Amplified Bible

The Priest's Part in the Offerings

[In Hebrew, this is v 1 of ch 6.] Then the Lord spoke to Moses, saying, "Command Aaron and his sons, saying, 'This is the law of the burnt offering: the burnt offering shall remain on the hearth that is on the altar all night until morning and the fire is to be kept burning on the altar. The priest is to put on his linen robe, with his linen undergarments next to his body. Then he shall take up the ashes of the burnt offering which the fire has consumed on the altar and put them beside the altar.

The Expanded Bible

Then he shall take off his garments and put on something else, and take the ashes outside the camp to a (ceremonially) clean place.

The Whole Burnt Offering

The Lord said to Moses, "Give this command to Aaron and the priests [^Lhis sons]: 'These are the teachings [laws; instruction] about the whole burnt offering [1:1–17]: The burnt offering must stay on the [^Lhearth of the] altar all night until morning, and the altar's fire must be kept burning. The priest must put on his linen robe and linen underclothes next to his body. Then he will remove the ashes from the burnt offering on the altar and put them beside the altar. Then he must take off those clothes and put on others and carry the ashes outside the camp to a special clean [^Cin a ritual sense] place.

Kretzmann's Commentary

Verses 8-13

Of Burnt Offerings

And the Lord spake unto Moses, saying,

Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. All the paragraphs following contain special instructions for the priests with regard to the various offerings. The first paragraph relates to the daily burnt offering of a lamb at evening and in the morning, which was made at the cost of the entire congregation. Cf Exodus 29:38; Numbers 28:3. "The slow fire of the evening sacrifice was to be so arranged as to last until the morning; that of the morning sacrifice was ordinarily added to by other offerings, or if not, could easily be made to last through the much shorter interval until the evening. The evening sacrifice is naturally mentioned first because, in the Hebrew division of time, this was the beginning of the day. "

And the priest shall put on his linen garment, Exodus 28:40, and his linen breeches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar; the sacrifices having been turned to ashes in the burning, the officiating priest was to remove all these ashes; and he shall put them beside the altar, a special place being provided for that purpose on the east side of the court.

And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. This duty was afterward performed by such members of the priestly family as were excluded from officiating at the altar by some bodily defect, Leviticus 21:16-23. During the wilderness journey some clean place outside of the camp could be used for the ashes from the altar of burnt offering; when the sanctuary of the Lord was in the Temple at Jerusalem, a place outside of the city was chosen.

Lexham English Bible

Then [Or "And"] Yahweh spoke to Moses, saying,

"Command Aaron and his sons, saying, 'This is the regulation of the burnt offering: The burnt offering must remain on the hearth [Literally "It shall be the burnt offering on a hearth"] on the altar all night until the morning, and the altar's fire must be kept burning on it. And the priest shall put on his linen robe, and he must put his linen undergarments on his body, and he shall take away the fatty ashes of the burnt offering that the fire has consumed on the altar, and he shall place them [Hebrew "him/it"—plural required by the English "fatty ashes"] beside the altar. And he shall take off his garments and put on other garments, and he shall bring out the fatty ashes outside the camp [Literally "to from an outside place of the camp"] to a ceremonially clean place, but [Or "and"] the fire on the altar must be kept burning on it; it must not be quenched. And the priest must burn wood every morning [Literally "in the morning in the morning"] on it, [Antecedent for this 3fs suffix is "fire" ("altar" is ms)] and he shall arrange the burnt offering on it, [Antecedent for this 3fs suffix is "fire" ("altar" is ms)] and he shall turn into smoke the fat portions of the fellowship offerings on it. [Antecedent for this 3fs suffix is "fire" ("altar" is ms)] v. 12 is included for context.

The Voice

The Eternal One spoke again to Moses.

Eternal One: Give Aaron and his sons these instructions regarding the ritual of the burnt offering: The burnt offering must stay on the wood-fire all night until morning arrives. The fire on the altar is to be tended and kept burning during the night. The priest must dress in his ritual linen clothes and undergarments, and he must take the ashes from the burnt offering on top of the altar and place them next to the altar. Then the priest must remove his ritual clothes and dress in other clothes to transport the ashes to a ritually clean space outside the camp.

Bible Translations with Many Footnotes:

The Complete Tanach

And the Lord spoke to Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.

Command Aaron: Heb. וַ. The expression וַ always denotes urging [to promptly and meticulously fulfill a particular commandment] for the present and also for future generations. Rabbi Simeon taught: Scripture especially needs to urge [people to fulfill commandments,] where monetary loss is involved. — [Torath Kohanim 6:1]

This is the law of the burnt-offering... This passage comes to teach us that the burning of [sacrificial] fats and parts [of an animal] is valid throughout the entire night [following the day it is offered up]. — [Meg. 21a] And [this passage also] teaches us regarding invalid sacrifices: which one, if it has already been brought up [on the altar], must be taken down, and which one, if it has been brought up [on the altar], need not be taken down. [And how do we know the latter case from Scripture?] Because every [instance of] תָּרוּת [in the Torah] comes to include. [Thus here, it comes] to say that there is one law (הָרֹות for all sacrifices that go up [on the altar], even invalid ones, namely, that if they have already been brought up [on the altar], they need not be taken down. [However,]

That is the burnt-offering: Heb. הִלְעָה אֹוֹה [While the words תָּרוּת אֹוֹה include invalid offerings, the words הִלְעָה אֹוֹה come] to exclude the case of animals which have cohabited with a human, whether the animal was an active or a passive party to the transgression, and similar cases, in which their becoming invalid did not occur within the Holy [Temple precincts], but rather, they became invalid before they even arrived at the courtyard [of the Holy Temple]. - [Torath Kohanim 6:3]

And the kohen shall don his linen tunic, and he shall don his linen trousers on his flesh. And he shall lift out the ashes into which the fire has consumed the burnt offering upon the altar, and put them down next to the altar.

his linen tunic: Heb. וְדָמָה, lit. his measure. This is תְּנִיטָה, a long tunic (see Exod. 28:39:40). Now why does it say וְדָמָה? [To teach us] that it must be [made] according to his size [of the kohen wearing it]. — [Torath Kohanim 6:7]

on his flesh: i.e., nothing must interpose between [the trousers and his flesh]. — [Zev. 19a]

and he shall lift out the ashes: He would scoop out a full pan of ashes from the innermost [mass of ashes from] burnt out sacrificial parts [on the altar] and deposit them at the east side of the ramp [that led up to the altar (see Exod. 20:23, Rashi)]. — [Torath Kohanim 6:11; Tamid 28b]

the ashes into which the fire has consumed the burnt-offering: and made it into ashes, and some of these ashes the kohen should lift out and put them down next to the altar.

upon the altar: If he finds any [animal] parts which were not yet consumed, he must put them back onto the altar, after raking the burning embers in all directions and scooping out some of the innermost [ashes], because it is said, "the burnt-offering upon the altar," [i.e., while it is still in the form of a burnt-offering, and not yet ashes, it must remain "upon the altar"]. — [Yoma 45a]

He shall then take off his garments and put on other garments, and he shall take out the ashes to a clean place outside the camp.

He shall then take off his garments: This is not an obligation, but proper practice, that, by taking out the ashes, he should not soil the garments in which he constantly officiates. [By analogy:] The clothes worn [by a servant] while cooking a pot [of food] for his master, he should not wear when he mixes a glass [of wine] for his master. Hence, [the verse continues,] “and put on other garments,” inferior to those [garments of the kehunah he had been wearing till now]. — [Yoma 23b]

and he shall take out the ashes: [By contrasting verse 3, “And he shall lift out (פִּירָהוּ) the ashes,” with verse 4 here, “And he shall take out (אֵיצָהוּ) the ashes,” we see that there were two distinct obligations with regards to removing ashes from the altar: a) וְשָׂדָה תְּמֹרֶת, “lifting out” some of the innermost ashes from the altar and placing them next to the altar, and b) וְשָׂדָה תֵּאֲצֹאָה, “taking out” the heap of ashes from atop the altar when they became overflowing, to a place “outside the camp.” Thus, our verse here, “And he shall take out the ashes,” refers to those ashes] which were heaped up in the apple-shaped pile [of ashes on top of the altar]. When this pile became so large that there was no longer any room on the wood-pile, he [the kohen] would take it out of there. Now, this was not a daily obligation (Tamid 28b), but lifting out [some innermost ashes] was a daily obligation. — [Tamid 20a]

NET Bible®

Sacrificial Instructions for the Priests: The Burnt Offering

¹⁷ Then the Lord spoke to Moses:¹⁸ “Command Aaron and his sons, ‘This is the law of the burnt offering. The burnt offering is to remain on the hearth¹⁹ on the altar all night until morning, and the fire of the altar must be kept burning on it.²⁰ Then the priest must put on his linen robe and must put linen leggings²¹ over his bare flesh, and he must take up the fatty ashes of the burnt offering that the fire consumed on the altar,²² and he must place them²³ beside the altar. V. 11 will be placed with the next passage for context.

^{17sn} Lev 6:8 in the English Bible = 6:1 in the Hebrew text. See also the note on 6:1.

^{18sn} The following paragraphs are Lev 6:8-30 in the English Bible but 6:1-23 in the Hebrew text. This initial verse makes the special priestly regulations for the people’s burnt and grain offerings into a single unit (i.e., Lev 6:8-18 [6:1-11 HT]; cf. Lev 1-2 above). Note also the separate introductions for various priestly regulations in Lev 6:19 [12 HT], 24 [17 HT], and for the common people in Lev 7:22, 28 below.

^{19tn} Heb “It is the burnt offering on the hearth.”

^{20tn} Heb “in it.” In this context “in it” apparently refers to the “hearth” which was on top of the altar.

^{21tn} The exact nature of this article of the priest’s clothing is difficult to determine. Cf. KJV, ASV “breeches”; NAB “drawers”; NASB, NIV, NRSV, NLT “undergarments”; NCV “underclothes”; CEV “underwear”; TEV “shorts.”

^{22tn} Heb “he shall lift up the fatty ashes which the fire shall consume the burnt offering on the altar.”

^{23tn} Heb “it,” referring the “fatty ashes” as a single unit.

Rotherham’s *Emphasized B.* **§ 3. Instructions for the Priests as to the Offerings.**

And Yahweh spake unto Moses, saying:

Command Aaron and his sons, saying, ||This|| is the law of the ascending-sacrifice,— ||the same|| is the ascending-sacrifice, which is upon the hearth, upon the altar, all the night until the morning,—and ||the fire of the altar|| shall be kept burning therein.^b

So then the priest shall put on his upper garment of linen, and <breeches of linen> shall he put on over his flesh, then shall he take up the fat-ashes, whereto the fire consumeth the ascending-sacrifice on the altar,—and shall put them beside the altar.

Then shall he put off his garments, and put on other garments,—and shall carry forth the fatashes, unto the outside of the camp, unto a clean place.

^b Or: “thereby.”

Literal, almost word-for-word, renderings:

Charles Thomson OT	Again the Lord spoke to Moses, saying, Give a charge to Aaron and his sons, saying, This is the law of the whole burnt offering. The whole burnt offering must be burning on the altar the whole night until the morning, and the fire of the altar must be kept burning thereon. It must not be extinguished. Then the priest shall put on a linen vesture, and around his body he shall put on linen drawers; and he shall take away the ashes, into which the fire hath consumed the whole burnt offering, from the altar, and lay them near the altar. Then he shall put off his robe, and put on another robe, and he shall carry forth the ashes without the camp to a clean place.
Context Group Version	And YHWH spoke to Moses, saying, Command Aaron and his sons, saying, This is the law of the ascension [offering]: the ascension [offering] shall be on the hearth on the altar all night to the morning; and the fire of the altar shall be kept burning on it. And the priest shall put on his linen garment, and his linen trousers he shall put on his flesh; and he shall take up the ashes whereto the fire has consumed the ascension [offering] on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry out the ashes outside the camp to a clean place.
Legacy Standard Bible	Statutes for the Priest in the Offerings [Ch 6:1 in Hebrew] Then Yahweh spoke to Moses, saying, "Command Aaron and his sons, saying, 'This is the law for the burnt offering: the burnt offering itself shall remain on the hearth on the altar all night until the morning, and the fire on the altar shall be kept burning on it. And the priest shall put on his linen robe, and he shall put on undergarments next to his flesh; and he shall raise up the ashes [<i>Soaked with fat; or fat ashes</i>] to which the fire reduces [<i>Lit consumes</i>] the burnt offering on the altar and place them beside the altar. Then he shall take off his garments and put on other garments and carry the ashes [<i>Soaked with fat; or fat ashes</i>] outside the camp to a clean place.
Literal Standard Version	And YHWH speaks to Moses, saying, "Command Aaron and his sons, saying, This [is] a law of the burnt-offering: the burnt-offering on [the] burning pile [remains] on the altar all the night until the morning, and the fire of the altar is burning on it. And the priest has put on his long robe of fine linen, and he puts his fine linen trousers on his flesh, and has lifted up the ashes which the fire consumes with the burnt-offering on the altar, and has put them near the altar; and he has stripped off his garments, and has put on other garments, and has brought out the ashes to the outside of the camp, to a clean place.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt-offering: The burnt-offering will be on the hearth upon the altar all night to the morning and the fire of the altar will be kept burning on it. And the priest will put on his linen garment and he will put his linen underwear upon his flesh and he will take up the ashes of the fire which has consumed the burnt-offering on the altar and he will put them beside the altar. And he will put off his garments and put on other garments and carry forth the ashes outside the camp to a clean place.
New European Version	The Continual Burnt Offering Yahweh spoke to Moses, saying, Command Aaron and his sons, saying, 'This is the law of the burnt offering: the burnt offering shall be on the hearth on the altar all night until the morning; and the fire of the altar shall be kept burning on it. The priest shall put on his linen garment, and he shall put on his linen breeches upon his body; and he shall remove the ashes from where the fire has consumed the burnt offering on the altar, and he shall put them beside the altar. He shall take off his garments, and put on other garments, and carry the ashes outside the camp to a clean place.

Niobi Study Bible

The Law of the Burnt Offering

And the LORD spoke unto Moses, saying,
 "Command Aaron and his sons, saying, `This is the law of the burnt offering: It is the burnt offering because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire has consumed with the burnt offering on the altar; and he shall put them beside the altar. And he shall take off his garments and put on other garments, and carry forth the ashes outside the camp unto a clean place.

Revised Mechanical Trans.

...and YHWH spoke to Mosheh saying, direct Aharon and his sons to say, this is the teaching of the ascension offering, she is the rising upon the smoldering upon the altar all the night until the morning, and the fire of the altar will be smoldering in her, and the administrator will wear his long garment of strand, and he will wear undergarments of strand upon his flesh, and he will raise up the fatness which the fire will eat with the ascension offering upon the altar, and he will place him beside the altar, and he will strip off his garments and he will wear other garments, and he will bring out the fatness to the outside of the camp to the clean area,...
 (Leviticus 6:1–4 in Benner's Mechanical Translation)

Young's Updated LT

And Jehovah speaketh unto Moses, saying,
 "Command Aaron and his sons, saying, This is a law of the burnt-offering (it is the burnt-offering, because of the burning on the altar all the night unto the morning, and the fire of the altar is burning on it,) that the priest has put on his long robe of fine linen, and his fine linen trousers he does put on his flesh, and has lifted up the ashes which the fire consumes with the burnt-offering on the altar, and has put them near the altar; and he has stripped off his garments, and has put on other garments, and has brought out the ashes unto the outside of the camp, unto a clean place.

The gist of this passage:
 8-11

God gives several command to Moses for Aaron and his sons.

Leviticus 6:8 (Leviticus 6:1 in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -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 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</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

Leviticus 6:8 (Leviticus 6:1 in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<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

This is the same as Leviticus 6:1.

Translation: *Y^ehowah spoke to Moses, saying,...*

Again, we do not know exactly when God spoke to Moses and if this is a separate conversation from the one which was just recorded.

Leviticus 6:8 *Y^ehowah spoke to Moses, saying,...*

Both the Hebrew and the English Bible opted for a chapter break at this verse; the English Bible did it back in Heb. 5:20 (that's in the Hebrew Bible) and the Hebrew Bible does it here.

Leviticus 6:9a (Leviticus 6:2a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>commission, mandate, appoint; ordain; lay charge upon, give charge to, charge [command, order]; instruct [as in, giving an order]</i>	2 nd person masculine singular, Piel imperative	Strong's #6680 BDB #845
'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
'Ahărôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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

Leviticus 6:9a (Leviticus 6:2a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: ...“Command Aaron and his sons, saying,...

Aaron's line would be continued throughout the age of Israel; and there are probably a number of people even today who believe to be descended from Aaron. The priests and **chief priest** would all come through the line of Aaron.

Tangent: We have so-called priests today who are celibate and they are often leaders in a Catholic church. In reality, all believers are priests and Aaron's line would have died out the first year they decided to be celibate (which is not at all called for in the Bible).

Moses' line will end. Moses represents the Law; and the Law can only take you so far.

Leviticus 6:9b (Leviticus 6:2b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
tôwrah (תּוֹרָה) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

Translation: ...‘This [is] the procedure for the burnt offering:...

Generally speaking, when a burnt offering was made, this would be the protocol to be followed.

Leviticus 6:9c (Leviticus 6:2c in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it</i> ; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
This is the alternate spelling hîw' (הִוא) [pronounced <i>hee</i>].			
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
'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
môwqedâh (מִדְקָחָהּ) [pronounced <i>moe-keh-AW</i>]	<i>hearth, a place of burning, the plate or top of altar; fuel</i>	feminine singular noun	Strong's #4169 BDB #429
This word occurs only here, so its meaning is disputed.			
'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
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
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
lay ^e lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; that night, this night, the night; possibly, at night, by night, during the night, by night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: ...The burnt offering [lit., it, the burnt offering] [will be placed] upon the embers burning on the altar all night until the [next] morning...

There is a word found only once in the Word of God in this verse, and I think that *burning embers* (or, *burning wood*) is probably the best translation.

The burnt offering is going to be placed upon these burning embers which are on the altar. I believe that this continues, no matter how many sacrifices are offered. And they all remain on the altar from that night to the next morning.

The text only speaks of one burnt offering. I think that is for proper **typology** (the burnt offering represents Jesus Christ dying for our sins on **the cross**). Or better, this stands for the justice of God, which is always operational.

Leviticus 6:9d (Leviticus 6:2d in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular construct	Strong's #784 BDB #77
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
yâqad (יָקַד) [pronounced <i>yaw-KAHD</i>]	<i>to burn, to be burning, to be kept burning</i>	3 rd person feminine singular, Hophal imperfect	Strong's #3344 BDB #428
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: ...—the embers burning—the fire of the altar—will be kept burning.

The fire for the altar—the burning wood—that is to be kept burning all night and into the next day.

Leviticus 6:8–9 Y^ehowah spoke to Moses, saying, “Command Aaron and his sons, saying, ‘This [is] the procedure for the burnt offering: The burnt offering [lit., *it, the burnt offering*] [will be placed] upon the embers burning on the altar all night until the [next] morning—the embers burning—the fire of the altar—will be kept burning. (Kukis mostly literal translation)

This is a new topic. Y^ehowah has resumed speaking to Moses at a different time on a different subject. We have already been told that a burnt offering would be given in the morning and in the evening and that the fire of the brazen altar was not to go out.

Many of the things which will be discussed through to the end of Leviticus 6 and into Leviticus 7 deal with what happens to the sacrifices after they have been sacrificed; are they eaten, are they not eaten? What if blood splatters on the clothes of the priest? Here we are dealing with potentially confusing symbology, being unclean due to having blood on one's own clothing to be cleansed by the blood of the lamb. So, when dealing with **types** and symbols, we cannot expect each and every little thing to line up just as we would expect from the first couple readings.

Leviticus 6:10a (Leviticus 6:3a in Hebrew Bible)

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

Leviticus 6:10a (Leviticus 6:3a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâbash (לָבַשׁ) [pronounced law ^b -VAHSH]	<i>to put on, to clothe, to be clothed, to wear</i>	3 rd person masculine singular, Qal perfect	Strong's #3847 BDB #527
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
mad (מַד) [pronounced mahd]	<i>measure, cloth garment, outer garment</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4055 BDB #551
bad (בַּד) [pronounced bahd]	<i>white linen for priestly garments</i>	masculine singular noun	Strong's #906 BDB #94

Translation: The priest will put on his white linen outer garment...

The priest is wearing a white linen outer garment. The white symbolizes purity. Obviously, a Hebrew priest also has a **sin nature**.

Leviticus 6:10b (Leviticus 6:3b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
mik ^e nâç (מִכְנַס) [pronounced mihk-NAWCE]	<i>drawers, breeches, undergarments; trousers, pants</i>	masculine plural construct	Strong's #4370 BDB #488
bad (בַּד) [pronounced bahd]	<i>white linen for priestly garments</i>	masculine singular noun	Strong's #906 BDB #94
lâbash (לָבַשׁ) [pronounced law ^b -VAHSH]	<i>to put on, to clothe, to be clothed, to wear</i>	3 rd person masculine singular, Qal perfect	Strong's #3847 BDB #527
‘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
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #1320 BDB #142

Translation: ...and he will put on his white linen undergarments on his body.

The priest also puts on white linen parts (or, boxer shorts or undergarments).

This represents the believer who is temporarily covered (or atoned for) by the offering of a burnt sacrifice. The person is not really completely in the clear until Jesus dies for his sins.

Leviticus 6:10c (Leviticus 6:3c in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rûwm (וּרַם) [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 rd person masculine singular, Hiphil perfect	Strong's #7311 BDB #926
'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
deshen (דֶּשֶׁן) [pronounced <i>DEH-shen</i>]	<i>fatness, fat ashes, fertility, abundance; oil</i>	masculine singular noun with the definite article	Strong's #1880 BDB #206
'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
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from</i>	3 rd person feminine singular, Qal imperfect	Strong's #398 BDB #37
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
'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
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: Then he will take the ashes which [are the result of] the fire consuming the burnt offering on the altar.

We wait until the burnt offering is completely burned up and turned into ashes (if memory serves, there are portions which are eaten by the priests and by the person offering up the animal); but portions of it will remain on the altar and get completely burned up (specifically the fat and the digestive track covered by the fat).

That which is burned up completely represents the sin nature. The animal being burned up complete both typifies the Lord on the cross bearing all of our sins; and the body (the body of the believer), which is returned to the dust of the earth.

Leviticus 6:10d (Leviticus 6:3d in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שִׁיַּם) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #7760 BDB #962
êtsel (לְצֶלֶת) [pronounced <i>AY-tsel</i>]	<i>a side; near, by, beside</i>	preposition/substantive	Strong's #681 BDB #69
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: [Temporarily,] he will set them beside the altar.

Temporarily, these ashes are removed from the altar and set aside on by the altar.

This represents the temporary resurrection body which Old Testament saints appear to have.

Leviticus 6:10 The priest will put on his white linen outer garment and he will put on his white linen undergarments on his body. Then he will take the ashes which [are the result of] the fire consuming the burnt offering on the altar. [Temporarily,] he will set them beside the altar. (Kukis mostly literal translation)

The ashes temporarily remain in full view of the people as a remembrance of the burnt offering given in their stead. They will not remain there for a long time because they will see hundreds of more sacrifices.

Leviticus 6:11a (Leviticus 6:4a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâshaṭ (פָּשַׁט) [pronounced <i>paw-SHAHT</i>]	<i>to spread out; to strip, to plunder, to unclothe; to flay, to remove the skin; in war, means, to raid, to invade, to make a vicious attack; along the lines of flaying the skin off an animal</i>	3 rd person masculine singular, Qal perfect	Strong's #6584 BDB #832
'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
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93

Translation: Then he will take off his garments...

The priest removes his garments, which represent taking off the old self. It represents removal of the sin nature; it represents the setting aside of the temporary resurrection body.

Leviticus 6:11b (Leviticus 6:4b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâbash (לָבַשׁ) [pronounced <i>law^b-VAHSH</i>]	<i>to put on, to clothe, to be clothed, to wear</i>	3 rd person masculine singular, Qal perfect	Strong's #3847 BDB #527
'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
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun	Strong's #899 BDB #93
'achêr (אַחֵר) [pronounced <i>ah-KHEHR</i>]	<i>another, following, next; other as well as foreign, alien, strange</i>	masculine plural adjective/substantive	Strong's #312 BDB #29

Translation: ...and put on other garments.

The priest then puts on other garments, which represents the permanent resurrection body.

Leviticus 6:11c (Leviticus 6:4c in Hebrew Bible, and so on)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<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 rd person masculine singular, Hiphil perfect	Strong's #3318 BDB #422
'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
deshen (דֶּשֶׁן) [pronounced <i>DEH-shen</i>]	<i>fatness, fat ashes, fertility, abundance; oil</i>	masculine singular noun with the definite article(1)	Strong's #1880 BDB #206
'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

Leviticus 6:11c (Leviticus 6:4c in Hebrew Bible, and so on)

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</i>	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (חיצוֹן) [pronounced <i>khoots</i>]	<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> .			
I am not certain about the 3 words together.			
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i>]	<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
'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
mâqôwm (מִקוֹמָה) [pronounced <i>maw-KOHH</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 noun with the 3 rd person masculine plural suffix	Strong's #4725 BDB #879
ţâhôwr (טָהוֹר) [pronounced <i>taw-HOHR</i>]	<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: He will bring the ashes outside of the camp to a clean place.

The ashes, representing the body of the believer, are carried outside the camp to a clean place—representative of heaven (life with God in eternity).

Leviticus 6:11 **Then he will take off his garments and put on other garments. He will bring the ashes outside of the camp to a clean place.** (Kukis mostly literal translation)

The priest is a type of Jesus Christ. The putting off of the old garments and putting on of the new garments is putting off the old human body and taking up a new, resurrection body, which our Lord did after dying for our sins and being raised by the Holy Spirit. **So also is the resurrection of the dead. It is sown a perishable and it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a soulish body, it is raised a spiritual body...For this perishable must put on the imperishable and this mortal must put on the immortality** (1Cor. 15:42–44a, 53). Our Lord's body was sown and carried forth out of the camp into a clean place. **...Both their master and yours is in heaven...** (Eph. 6:9b).

Leviticus 6:8–11 Y^ehowah spoke to Moses, saying, “Command Aaron and his sons, saying, ‘This [is] the procedure for the burnt offering: The burnt offering [lit., *it, the burnt offering*] [will be placed] upon the embers burning on the altar all night until the [next] morning—the embers burning—the fire of the altar—will be kept burning. The priest will put on his white linen outer garment and he will put on his white linen undergarments on his body. Then he will take the ashes which [are the result of] the fire consuming the burnt offering on the altar. [Temporarily,] he will set them beside the altar. Then he will take off his garments and put on other garments. He will bring the ashes outside of the camp to a clean place. (Kukis mostly literal translation)

Leviticus 6:8–11 Jehovah spoke to Moses, saying the following: “Say this to Aaron and his sons: ‘This is how I want you do deal with burnt offerings: the burnt offering will be laid upon the burning embers on the altar and it will be kept burning all night until the next morning. The priest will put on his white linen out garment and white linen pants and take the ashes and set them, temporarily along side the altar. Then he will remove the garments that he put on and put on other garments. Afterwards, he will bring the ashes outside of the camp to a clean place. (Kukis paraphrase)

And the fire upon the altar is burning on him; she is never quenched. And has burned upon her the priest pieces of wood in the morning in the morning; and he has set them in order upon her the burnt offering. And he has caused to smoke fat of the peace offerings. The fire is continuously burning upon the altar; she is never quenched.

Leviticus
6:12–13

The fire will keep burning on the altar; it is not to be quenched. The priest will burn pieces of wood on it every morning; he will arranged them on the fire [lit., *on her, it*] [for] the burnt offering. He will burn [and smoke] the fat of the peace offerings. The fire is to continuously burn on the altar; it is never to be quenched.

A fire is to be kept burning on the altar; it is not ever to be extinguished. The priest will continually add pieces of wood to the fire, arranging them on the altar every morning, preparing for the burnt offerings to be presented that day. The fat of the peace offerings will be burned and their smoke will waft into heaven. The fire is to continuously burn at the altar; it is never to be extinguished.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And the fire upon the altar is burning on him; she is never quenched. And has burned upon her the priest pieces of wood in the morning in the morning; and he has set them in order upon her the burnt offering. And he has caused to smoke fat of the peace offerings. The fire is continuously burning upon the altar; she is never quenched.

Dead Sea Scrolls
Targum (Onkelos)

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The fire on the altar shall be kindled with it it shall not go out. The kohein shall burn logs upon it each and every morning and arrange the burnt-offering on it and burn upon it the fats of the peace[sacred]-offering.

Targum (Pseudo-Jonathan)

A continual fire shall be lit on the altar; it shall not go out. (Vv. 5–6 in the targum)
But the fire upon the altar shall burn upon it unextinguished, and the priest shall lay wood upon it from morning to morning, at four hours of the day, and shall set in order the burnt offering upon it, and burn upon it the fat of the sanctified oblations. The fire shall be ever burning upon the altar; it shall never be extinguished.

Douay-Rheims 1899 (Amer.)

And the fire on the altar shall always burn, and the priest shall feed it, putting wood on it every day in the morning: and laying on the holocaust, shall burn thereupon the fat of the peace offerings.
This is the perpetual fire which shall never go out on the altar.

Aramaic ESV of Peshitta	The fire on the altar shall be kept burning on it, it shall not go out; and the priest shall burn wood on it every morning; and he shall lay the burnt offering in order upon it, and shall burn on it the fat of the peace offerings. Fire shall be kept burning on the altar continually; it shall not go out.
Lamsa's Peshitta (Syriac)	And fire will be burning on the altar and you shall not put it out, and the Priest shall pile wood upon it from morning to morning and he shall arrange the burnt offering upon it and shall offer up the fat of peace upon it. And fire will be constantly burning on the altar and you shall not put it out.
Samaritan Pentateuch	And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out. (Leviticus 6:5–6 in the Samaritan Pentateuch)
Updated Brenton (Greek)	And the fire on the altar shall be kept burning on it and shall not be extinguished; and the priest shall burn on it wood every morning, and shall heap on it the whole burnt offering, and shall lay on it the fat of the peace-offering. And the fire shall always burn on the altar; it shall not be extinguished.

Significant differences:

Limited Vocabulary Translations:

Easy English	The fire that is on the altar must never stop burning. Every morning the priest must put wood on it. He must also put on it the gifts and the fat of the friendship offerings. The fire must always burn. It must not go out.
Easy-to-Read Version–2008	The fire that was started on the altar must never be allowed to stop burning. Every morning the priests must put wood on the altar. They must arrange the burnt offerings on the wood, and they must burn the fat of the fellowship offerings on it. That fire must always be kept burning on the altar. It must never be allowed to stop burning.
God's Word™	The fire must always be burning on the altar. It must never go out. The priest will burn wood on it every morning. He will lay the burnt offering on the fire and burn the fat of the fellowship offering. The fire must always be burning on the altar. It must never go out.
Good News Bible (TEV)	The fire on the altar must be kept burning and never allowed to go out. Every morning the priest shall put firewood on it, arrange the burnt offering on it, and burn the fat of the fellowship offering. The fire must always be kept burning on the altar and never allowed to go out.
The Message	Meanwhile keep the fire on the Altar burning; it must not go out. Replenish the wood for the fire every morning, arrange the Whole-Burnt-Offering on it, and burn the fat of the Peace-Offering on top of it all. Keep the fire burning on the Altar continuously. It must not go out.
NIRV	The fire on the altar must be kept burning. It must not go out. Every morning the priest must add more wood to the fire. He must place the burnt offering on the fire. He must burn the fat of the friendship offerings on it. The fire must be kept burning on the altar all the time. It must not go out.

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

Casual English Bible	Then he should change into his less formal clothing, shovel up the ashes, and carry them to a ritually clean site outside the camp, to the designated ash heap for sacrificed animals. Don't let the fire go out on the altar. Put wood on it every morning. Then add your burnt offerings, followed by any peace offerings. [3] Keep the fire on the altar burning all the time. Day and night. V. 11 is included for context.
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	^{36:12} See Leviticus 3. A peace offering is one of several prescribed offerings in Jewish tradition. When Jewish people wanted to give thanks to God for something, such as good health or safety, they would sacrifice a sheep, goat, cow, or bull. They would burn part of the animal, including the kidneys and fat covering the intestines. They would eat the rest in celebration, often with family and friends. It takes a fair number of hungry people to eat a cow. But people were eager to eat meat because it was rare in Bible times for common folks to eat meat, many Bible scholars say.
Contemporary English V.	The fire must never go out, so put wood on it each morning. After this, you are to lay an animal on the altar next to the fat that you sacrifice to ask my blessing. Then send it all up in smoke to me. The altar fire must always be kept burning--it must never go out.
The Living Bible	Meanwhile, the fire on the altar must be kept burning—it must not go out. The priest shall put on fresh wood each morning, and lay the daily burnt offering on it, and burn the fat of the daily peace offering. The fire must be kept burning upon the altar continually. It must never go out.
New Berkeley Version New Life Version	. The fire should be kept burning on the altar. It should not go out. The religious leader should burn wood on it every morning. He will lay the burnt gifts on it, and burn the fat parts of the peace gifts on it. Fire should always be kept burning on the altar. It is not to go out.
New Living Translation	Meanwhile, the fire on the altar must be kept burning; it must never go out. Each morning the priest will add fresh wood to the fire and arrange the burnt offering on it. He will then burn the fat of the peace offerings on it. Remember, the fire must be kept burning on the altar at all times. It must never go out.
Unfolding Bible Simplified	The fire on the altar must always be kept burning. The priest must not allow it to go out. Each morning the priest must put more firewood on the fire. Then he must arrange more offerings on the fire, and burn on the altar the fat of the offerings to be burned to promise friendship with Yahweh. The fire on the altar must be kept burning continually. The priest must not allow it to go out."

Partially literal and partially paraphrased translations:

American English Bible	'The fire on the Altar must be kept burning all the time and never be allowed to go out. The Priests must stoke it with wood each morning, so whole-burnt offerings and the fat of the peace offerings can be piled on it. The fire must always be kept burning on the Altar and it must never be extinguished.
Beck's American Translation Common English Bible	. The altar fire must be kept burning; it must not go out. Each morning the priest will burn wood on it, will lay out the entirely burned offering on it, and will completely burn the fat of the well-being offering on it. A continuous fire must be kept burning on the altar; it must not go out.
New Advent (Knox) Bible	The fire on the altar must burn continually; each morning the priest will feed it with fresh logs, on which he will lay first the burnt-sacrifice, then the fat taken from the welcome-offering. Never must the altar be empty of this perpetual fire.
Translation for Translators	The fire on the altar must always be kept burning; the priest must not allow it to «go out/quit burning». Each morning the priest must put more firewood on the fire. Then he must arrange more offerings on the fire, and burn on the altar the fat of the offerings to be burned to maintain fellowship <i>with me</i> . The fire on the altar must be kept burning continually; the priest must not allow it to go out."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The fire on the altar shall be kept burning; it must not go out. Every morning the priest is to add wood to the fire, arrange the burnt offering on it, and burn the fat portions of the peace offerings on it. The fire must be kept burning on the altar continually; it must not be extinguished.
Revised Ferrar-Fenton Bible	The fire of the altar must burn unextinguished upon it. None shall quench it, but the priest shall lay wood upon it every morning and lay upon it the burnt-offering, and incense with the fat of the peace-offerings. The fire shall always burn upon the altar. It shall not be quenched.
International Standard V	"The fire on the altar is to be kept burning continuously without being extinguished. The priest is to burn wood on it every morning, arrange burnt offerings over it, and then burn the fat contained in the peace offerings over it. The fire is to continue to burn on the altar and is never to be extinguished."
Urim-Thummim Version	And the fire on the Altar must remain burning, it will not be put out and the priest will burn wood on it every sunrise, and lay the Burnt-Offering in order on it and he will burn the fat of the Peace-Offerings. The fire will continually be burning on the Altar and it will not be extinguished.
Wikipedia Bible Project	And the fire on the alter, you will stoke it, it will not go out, and the priest will burn on it wood at morning each morning, and he will arrange the offering upon it, and grill upon it the fat of the payment offerings. A fire will always be stoked on the altar, it will not go out.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The fire that consumes the burnt offering on the altar must not be allowed to go out. Every morning the priest must put firewood on it, arrange the burnt offering on it and burn the fat from the peace offerings. An undying fire is always to burn on the altar; it must not go out.
The Heritage Bible	And the fire on the altar shall be burning on it; it shall not be quenched; and the priest shall burn wood on it dawn by dawn, and arrange the burnt offering upon it; and he shall burn the fat as perfumed incense of the peace offerings. The fire shall ever be burning on the altar; it shall never go out.
New American Bible (2011)	The fire on the altar is to be kept burning; it must not go out. Every morning the priest shall put firewood on it. On this he shall lay out the burnt offering ^b and burn the fat of the communion offering. The fire is to be kept burning continuously on the altar; it must not go out. Vv. 5–6 in the NAB. b. [6:5] Lv 9:17.
New Jerusalem Bible	"The fire on the altar that consumes the burnt offering must not be allowed to go out. Every morning the priest will make it up with wood, arranging the burnt offering on it and burning the fat from the communion sacrifices. The fire must always be burning on the altar; it must never go out.
Revised English Bible–1989	The fire on the altar is to be kept burning; it must never go out. Every morning the priest must add fresh wood, arrange the whole-offering on it, and on top burn the fat from the shared-offerings. Fire must always be kept burning on the altar; it must not go out.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	^{5 (12)} In this way, the fire on the altar will be kept burning and not be allowed to go out. Each morning, the cohen is to kindle wood on it, arrange the burnt offering and make the fat of the peace offerings go up in smoke. ^{6 (13)} Fire is to be kept burning on the altar continually; it is not to go out.
Kaplan Translation	The fire of the altar shall be ignited with [the remains of the offerings]. Each morning, the priest shall kindle wood on them. On [this wood] he shall then arrange burnt offerings and burn the choice parts of the peace offerings. Thus, there shall

	be a constant fire kept burning on the altar, without being extinguished. Vv. 5–6 in Kaplan's translation.
The Scriptures–2009	'And the fire on the slaughter-place is kept burning on it, it is not put out. And the priest shall burn wood on it every morning, and arrange the ascending offering on it, and shall burn on it the fat of the peace offerings – fire is continually kept burning on the slaughter-place, it is not put out.
Tree of Life Version	The fire on the altar is to be kept burning on it—it must not go out. Each morning the kohen is to burn wood on it, laying the burnt offering in order upon it, and burning up as smoke the fat of the fellowship offerings. Fire is to be kept burning on the altar continually—it must not go out. (Leviticus 6:5–6 in the TLV)

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	The fire on the altar was to be burning - was it to be extinguished? - The priest is to have burned wood on it in the mornings. The whole burnt offerings are to have been positioned, and he is to have made a smoky burning of the fat, for the restoration.
Concordant Literal Version	The fire was to be sustainedly burning on the altar - was it to be extinguished? Yet the fire on the altar shall be kept glowing on it; it shall not be quenched. The priest will make wood consume on it morning by morning and arrange the ascent offering on it and cause the fat portions of the peace offerings to fume on it. The fire shall be kept glowing continually on the altar; it shall not be quenched.
Darby Translation	And the fire on the altar shall always burn, and the priest shall feed it, putting wood on it every day in the morning: and laying on the holocaust, shall burn thereupon the fat of the peace offerings. This is the perpetual fire which shall never go out on the altar.
exeGesés companion Bible	...and the fire on the sacrifice altar burns thereon - never put out: and the priest kindles timber thereon morning by morning and arranges the holocaust thereon; and he incenses the fat of the shelamim thereon - the fire burning continually on the sacrifice altar; - never going out.
Orthodox Jewish Bible	(6:5) And the eish upon the Mizbe'ach shall be burning in it; it must not go out; and the kohen shall burn wood on it every boker, and arrange the olah (burnt offering) upon it; and he must burn thereon the chelvei HaShelamim (fat of the peace offerings). (6:6) The eish must ever be burning upon the Mizbe'ach; it shall never go out.

Expanded/Embellished Bibles:

The Expanded Bible	But the fire must be kept burning on the altar; it must not be allowed to go out [extinguished]. The priest must put more firewood on the altar every morning, place the whole burnt offering on the fire, and burn [^L turn into smoke] the fat of the fellowship [or peace; well-being] offerings [3:1]. The fire must be kept burning on the altar all the time [perpetually]; it must not go out [be extinguished].
Kretzmann's Commentary	And the fire upon the altar shall be burning in it; it shall not be put out, even when there were no sacrifices to be burned; and the priest shall burn wood on it every morning, build up a great, glowing fire from the embers that had kept the fire going during the night, and lay the burnt offering in order upon it; and he shall burn there on the fat of the peace-offerings, Leviticus 3.

Lexham English Bible

The fire shall ever be burning upon the altar; it shall never go out. It signified the continual, uninterrupted fellowship of the children of Israel with the covenant God. In the heart of the Christians the flame of love toward God should burn at all times with unabated vigor, until the worshiper passes from believing to seeing.

And he shall take off his garments and put on other garments, and he shall bring out the fatty ashes outside the camp [Literally “to from an outside place of the camp”] to a ceremonially clean place, but [Or “and”] the fire on the altar must be kept burning on it; it must not be quenched. And the priest must burn wood every morning [Literally “in the morning in the morning”] on it, [Antecedent for this 3fs suffix is “fire” (“altar” is ms)] and he shall arrange the burnt offering on it, [Antecedent for this 3fs suffix is “fire” (“altar” is ms)] and he shall turn into smoke the fat portions of the fellowship offerings on it. [Antecedent for this 3fs suffix is “fire” (“altar” is ms)] A perpetual fire must be kept burning on the altar; it must not be quenched. V. 11 is included for context.

Syndein/Thieme
The Voice

Eternal One: The fire on the altar must burn continually; it must not be allowed to go out. The priests are to feed wood to the fire every morning, arrange the burnt offering on the fire, and offer up the fat portions of the peace offerings. The fire on the altar must burn continually; it must not be allowed to go out.

Bible Translations with Many Footnotes:

The Complete Tanach

And the fire on the altar shall burn on it; it shall not go out. The kohen shall kindle wood upon it every morning, and upon it, he shall arrange the burnt offering and cause the fats of the peace offerings to [go up in] smoke upon it.

And the fire on the altar shall burn on it: Heb. דקות. [In this passage,] we have many phrases employing the term הדיקי, “burning:” שָׂאָו, הַדְּקוּמָה לֵעַ (verse 2), וְזֶבֶד דְּקוּת חֲבֻזָּמָה לֵעַ (verse 5), and שֶׂאֱהוּ זֶבֶד דְּקוּת חֲבֻזָּמָה לֵעַ (verse 6). All these are expounded on in Tractate Yoma (45a), where [it is discussed how] our Rabbis differ regarding the number of wood-piles [that had to be arranged on that altar].

and upon it, he shall arrange the burnt-offering: [This teaches us that] תְּלוּעַ דִּימָת, the [morning] daily burnt-offering, must come first [in the order of sacrifices offered up on the altar]. - [Pes. 58b]

the fats of the peace-offerings: Heb. מִימְלֵי שֶׁ יִבְלֶה הֵילַע, [i.e.] if they bring peace-offerings [they are to be offered up on that fire]. Our Rabbis derived from here, however, “with it (הֵילַע), i.e., with the morning burnt-offering [i.e., after the morning burnt-offering, but not after the evening burnt-offering], complete (מִלְּשָׁה) all the sacrifices [of the day].” Hence, there must be no sacrifice offered after the [evening] daily burnt-offering. - [Pes. 58b]

A continuous fire shall burn upon the altar; it shall not go out. Vv. 5–6 in the Complete Tanach.

A continuous fire: Heb. דִּימָת שָׂא, the fire regarding which it says, “[to kindle the lamps] continually (דִּימָת)” (Exod. 27:20) this fire must also be kindled from [the fire] on the outer altar. — [Yoma 45b]

it shall not go out: [Since “it shall not go out” is stated twice, once in verse 5 and a second time here,] anyone who extinguishes the fire on top of the altar, transgresses two negative commandments.

NET Bible®

Then he must take off his clothes and put on other clothes, and he must bring the fatty ashes outside the camp to a ceremonially²⁴ clean place, but the fire which is on the altar must be kept burning on it.²⁵ It must not be extinguished. So the priest must kindle wood on it morning by morning, and he must arrange the burnt offering on it and offer the fat of the peace offering up in smoke on it. A continual fire must be kept burning on the altar. It must not be extinguished. V. 11 is included for context.

^{24th} The word “ceremonially” has been supplied in the translation to clarify that the uncleanness of the place involved is ritual or ceremonial in nature.

^{25th} Heb “in it,” apparently referring to the “hearth” which was on top of the altar (cf. the note on v. 9).

Rotherham’s *Emphasized B.* And ||the fire on the altar|| shall be kept burning therein, ^c it shall not be suffered to go out, but the priest shall kindle up thereon pieces of wood, morning by morning,—and shall set in order thereupon the ascending sacrifice, and shall make a perfume thereon, with the fat-pieces of the peace-offerings: ||fire|| shall continually’ be kept burning on the altar, it shall not be suffered to go out.
^c Or: “thereby.”

Literal, almost word-for-word, renderings:

A Faithful Version	And the fire upon the altar shall be kept burning. It shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order upon it. And he shall burn upon it the fat of the peace offerings. The fire shall always be burning upon the altar. It shall never go out.
Charles Thomson OT	And the fire on the altar shall be kept burning from itself, and shall not be extinguished. And the priest shall kindle wood upon it every morning, and shall lay the whole burnt offering in order upon it; and upon it he shall lay the suet of the offerings of thanksgiving. So the fire shall be kept burning continually, and shall not be extinguished.
Context Group Version	And the fire on the altar shall be kept burning on it, it shall not go out; and the priest shall burn wood on it every morning: and he shall lay the ascension [offering] in order on it, and shall burn on it the fat of the peace-offerings. Fire shall be kept burning on the altar continually; it shall not go out.
Literal Standard Version	And the fire on the altar is burning on it, it is not quenched, and the priest has burned wood on it morning by morning, and has arranged the burnt-offering on it, and has made incense on it [with] the fat of the peace-offerings; fire is continually burning on the altar, it is not quenched.
Revised Mechanical Trans.	...and the fire upon the altar will be made to smolder in him, she will not be quenched, and the administrator will burn upon her wood every morning, and he will arrange upon her the ascension offering and he will make the fats of the offerings of restitution burn as incense upon her. The fire will be made to smolder continually upon the altar, she will not be quenched,...
Young’s Updated LT	“And the fire on the altar is burning on it, it is not quenched, and the priest has burned on it wood morning by morning, and has arranged on it the burnt-offering, and has made perfume on it with the fat of the peace-offerings; fire is continually burning on the altar, it is not quenched.

The gist of this passage: The fire for the burnt offerings should not be allowed to go out.
 12-13

Leviticus 6:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong’s # BDB #251
’esh (אֵשׁ) [pronounced aysh]	fire, lightning, supernatural fire; presence of Y ^e howah, the attendance of a theophany	feminine singular noun with the definite article	Strong’s #784 BDB #77

Leviticus 6:12a			
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 ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
yâqad (יָקַד) [pronounced <i>yaw-KAHD</i>]	<i>to burn, to be burning, to be kept burning</i>	3 rd person feminine singular, Hophal imperfect	Strong's #3344 BDB #428
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: The fire will keep burning on the altar;...

We are still under the heading of burnt offerings. The fire for the burnt offerings is to continually burn.

Leviticus 6:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (אֵל אוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kâkâh (קָכָה) [pronounced <i>kaw-KAW</i>]	<i>to be quenched (extinguished, put out); to go out; to cover over, to hide [the primary meanings]</i>	3 rd person feminine singular, Qal imperfect	Strong's #3518 BDB #459

Translation: ...it is not to be quenched.

The priests are never to extinguish the fire at the altar.

The continued fire indicates that God's judgment of Jesus stands for all time. For every person, no matter when they live, his sins have been paid for by Jesus. The fire of the judgment continues burning.

Leviticus 6:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâ'ar (בָּאָר) [pronounced <i>baw-ĠAHR</i>]	<i>to burn; to completely consume; to de-pasture; to take away, to [utterly] remove, to purge; to devour, to devastate</i>	3 rd person masculine singular, Piel perfect	Strong's #1197 BDB #128

Leviticus 6:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘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 rd person feminine 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
‘êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Genesis 6:14 2Kings 12:13), sticks or logs for fuel, pieces of wood (Genesis 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural noun	Strong's #6086 BDB #781
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: The priest will burn pieces of wood on it every morning;...

Fire wood is continually added and it is continually consumed by the flames. The priest is to see to the fire each and every morning.

Leviticus 6:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ârak ^e (אַרַּךְ) [pronounced <i>gaw-RAK</i>]	<i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>	3 rd person masculine singular, Qal perfect	Strong's #6186 BDB #789
‘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 rd person feminine singular suffix	Strong's #5921 BDB #752

Leviticus 6:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôlâh (עֹלָה) [pronounced ôo-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

Translation: ...he will arranged them on the fire [lit., on her, it] [for] the burnt offering.

These pieces of wood are to be arranged on the fire by the priest (or by someone that he directs). The altar is always ready for a burnt offering to be added.

Leviticus 6:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 rd person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
shelem (שָׁלֵם) [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 burn [and smoke] the fat of the peace offerings.

The fat and intestines are placed upon the fire and burned up entire.

The peace offerings of animal offerings before God to allow for peace between man and God. We are at odds with God, because we have a sin nature, we have sinned; and **Adam's sin** has been imputed to us.

Leviticus 6:12 The fire will keep burning on the altar; it is not to be quenched. The priest will burn pieces of wood on it every morning; he will arranged them on the fire [lit., on her, it] [for] the burnt offering. He will burn [and smoke] the fat of the peace offerings. (Kukis mostly literal translation)

As was mentioned, the fire of judgement on the altar is an eternal fire which was to never go out. This is because judgement for sins is everlasting and God's offer of salvation is open to us throughout out entire lives. It is because of the burnt offering that we can have peace with Him.

Leviticus 6:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77

Leviticus 6:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i>]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556
yâqad (יָקַד) [pronounced <i>yaw-KAHD</i>]	<i>to burn, to be burning, to be kept burning</i>	3 rd person feminine singular, Hophal imperfect	Strong's #3344 BDB #428
‘al (עַל) [pronounced <i>áh</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 ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY- ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: The fire is to continuously burn on the altar;...

The fire is to remain burning at all times on the altar.

Leviticus 6:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (אֵל אוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kâkâh (קָכָה) [pronounced <i>kaw-KAW</i>]	<i>to be quenched (extinguished, put out); to go out; to cover over, to hide [the primary meanings]</i>	3 rd person feminine singular, Qal imperfect	Strong's #3518 BDB #459

Translation: ...it is never to be quenched.

The fire is never to be extinguished.

Leviticus 6:13 The fire is to continuously burn on the altar; it is never to be quenched. (Kukis mostly literal translation)

The judgment for our sins is eternal; it never goes out. We can take the substitutionary death offered us by God or we can die in our own sins.

The NIV Study Bible has a different, but reasonable slant on this: *The perpetual fire on the altar represented uninterrupted offering to and appeal to God on behalf of Israel.*¹⁶

Leviticus 6:12–13 The fire will keep burning on the altar; it is not to be quenched. The priest will burn pieces of wood on it every morning; he will arranged them on the fire [lit., on her, it] [for] the burnt offering. He will burn [and smoke] the fat of the peace offerings. The fire is to continuously burn on the altar; it is never to be quenched. (Kukis mostly literal translation)

¹⁶ p. 152

God's justice is continual; it never stops working. It is the point of reference between God and man.

Leviticus 6:12–13 A fire is to be kept burning on the altar; it is not ever to be extinguished. The priest will continually add pieces of wood to the fire, arranging them on the altar every morning, preparing for the burnt offerings to be presented that day. The fat of the peace offerings will be burned and their smoke will waft into heaven. The fire is to continuously burn at the altar; it is never to be extinguished. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Mincah (Grain) Offering

See also Leviticus 2

And this [is] torah of the mincah: causing to approach her sons of Aaron to faces of Y^ehowah unto faces of the altar. And he has lift up from in his hand from flour of the mincah and from her fat, and all the frankincense which [is] upon the mincah. And he has caused to burn [this handful] the altar, an odor of soothing, her reminder to Y^ehowah.

Leviticus
6:14–15

This [is] the law of the mincah [or, *grain offering*]: the sons of Aaron will bring it near before Y^ehowah before the altar. The High Priest [lit., *he*] will take out [a portion] with his hand from the flour of the mincah, from its oil and from its frankincense, which is on the mincah. He will burn [and cause to smoke] [this handful he has taken out] on the altar. [It will be] a soothing scent, a reminder to Y^ehowah [of His fellowship with regenerate man].

This is the protocol that will be followed for the mincah, or oblation, offering: the sons of Aaron will bring this offering near to Jehovah at the altar. The High Priest will reach into it and take out a handful of the flour of the mincah—which handful will also take some of the oil and frankincense which has been mixed into the flour. The High Priest will put the handful on the altar, and it will burn and smoke, providing a tranquilizing smoke which ascends to God, as a reminder of His forgiveness of this offerer.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And this [is] torah of the mincah: causing to approach her sons of Aaron to faces of Y^ehowah unto faces of the altar. And he has lift up from in his hand from flour of the mincah and from her fat, and all the frankincense which [is] upon the mincah. And he has caused to burn [this handful] the altar, an odor of soothing, her reminder to Y^ehowah.

Dead Sea Scrolls
Targum (Onkelos)

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This is the law of the meal-offering. The sons of Aharon bring it before Adonoy, to the front of the altar.

He shall separate from it, when he takes his fistful, from some of the meal-offerings fine flour and some of its oil and all the frankincense which is on the meal-offering. He shall burn, on the altar a pleasing fragrance [to be accepted with favor]; its memorial portion, to [before] Adonoy. Vv. 7–8 in the targum.

Targum (Pseudo-Jonathan)

And this is the law of the Mincha, which the priests, the sons of Aharon, shall offer in the presence of the Lord before the altar. And he shall separate his handful of the flour of the mincha, of the best thereof, with all the frankincense which is upon the mincha, and burn it at the altar to be received with favour, as a memorial of praise before the Lord.

Douay-Rheims 1899 (Amer.)	<p>This is the law of the sacrifice and libations, which the children of Aaron shall offer before the Lord, and before the altar.</p> <p>The priest shall take a handful of the flour that is tempered with oil, and all the frankincense that is put upon the flour: and he shall burn on the altar for a memorial of most sweet odour to the Lord.</p>
Aramaic ESV of Peshitta	<p>"This is the law of the meal offering: the sons of Aaron shall offer it before Mar-Yah, before the altar.</p> <p>He shall take from there his handful of the fine flour of the meal offering, and of its oil, and all the frankincense which is on the meal offering, and shall burn it on the altar for a pleasant aroma, as its memorial, to Mar-Yah.</p>
Lamsa's Peshitta (Syriac)	<p>And this is the Law of the meal offering: the sons of Ahron shall offer it before LORD JEHOVAH before the altar. And he shall take his full handful of the fine flour of the meal offering and of oil and of all frankincense that is upon the meal offering, and he shall offer up on the altar a pleasant fragrance, a remembrance to LORD JEHOVAH.</p>
Samaritan Pentateuch	<p>And this [is] the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.</p> <p>And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which [is] upon the meat offering, and shall burn [it] upon the altar [for] a sweet savour, [even] the memorial of it, unto the LORD. (Vv. 7–8 in the Samaritan Pentateuch)</p>
Updated Brenton (Greek)	<p>This is the law of the sacrifice, which the sons of Aaron shall bring near before the Lord, before the altar.</p> <p>And he shall take from it a handful of the fine flour of the sacrifice with its oil, and with all its frankincense, which are upon the sacrifice; and he shall offer up on the altar a burnt offering as a sweet-smelling savor, a memorial of it to the Lord.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And this is the law for the meal offering: it is to be offered to the Lord before the altar by the sons of Aaron. The priest is to take in his hand some of the meal of the meal offering and of the oil of it, and all the perfume on it, burning it on the altar as a sign, for a sweet smell to the Lord.</p>
Easy English	<p>These are the rules for the gift of grain. Aaron's sons must bring it in front of the altar to give to the Lord. A priest must take some of the flour and oil. He must mix this special part with incense and he must burn all of it on the altar. The smell of them while they are burning will give the Lord pleasure.</p>
Easy-to-Read Version–2008	<p>"This is the law for the grain offering: The sons of Aaron will bring it to the front of the altar as an offering to the LORD. There must be some oil and frankincense on the grain offering. The priest will take a handful of fine flour from the grain offering and burn it on the altar as a sweet-smelling memorial offering to the LORD.</p>
Good News Bible (TEV)	<p>The following are the regulations for grain offerings. An Aaronite priest shall present the grain offering to the LORD in front of the altar. Then he shall take a handful of the flour and oil, and the incense on it, and burn it on the altar as a token that all of it has been offered to the LORD. The odor of this offering is pleasing to the LORD.</p>
<i>The Message</i>	<p>"These are the instructions for the Grain-Offering. Aaron's sons are to present it to GOD in front of the Altar. The priest takes a handful of the fine flour of the Grain-Offering with its oil and all its incense and burns this as a memorial on the Altar, a pleasing fragrance to GOD.</p>
Names of God Bible	<p>The Grain Offering from the People</p> <p>"These are the instructions for the grain offering. Aaron's sons must bring it into Yahweh's presence in front of the altar. One of them will remove a handful of flour</p>

from the grain offering, together with the olive oil and all the incense. He will burn it on the altar as a reminder. It is a soothing aroma to **Yahweh**.

NIRV **More Rules for Grain Offerings**

“ ‘Here are some more rules for grain offerings. The priests in Aaron’s family line must bring the grain offering to the Lord in front of the altar. The priest must take a handful of the finest flour and olive oil. He must add to it all the incense on the grain offering. He must burn that part on the altar. It will remind him that all good things come from the Lord. Its smell pleases the Lord.

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

Casual English Bible **PS on grain offerings**

When it comes to grain offerings, [4] one of Aaron’s sons should stand in front of the altar and present it to the LORD. V. 15 will be placed with the next passage for context.

⁴6:14 Grain offerings were expressions of gratitude for a harvest and for the way God takes care of the Israelites. People offered the grain in several ways: ground to fine flour, presented as baked, fried, cooked in a pot, or roasted with olive oil. See Leviticus 2.

Contemporary English V. When someone offers a sacrifice to give thanks to me, the priests from Aaron’s family must bring it to the front of the bronze altar, where one of them will scoop up a handful of the flour and oil, together with all the incense on it. Then, to show that the whole offering belongs to me, he will lay all of this on the altar and send it up in smoke with a smell that pleases me.

The Living Bible *“These are the regulations concerning the grain offering:*

“Aaron’s sons shall stand in front of the altar to offer it before the LORD. The priest shall then take out a handful of the finely ground flour, with the olive oil and the incense mixed into it, and burn it upon the altar as a representative portion for the Lord; and it will be received with pleasure by the LORD.

New Berkeley Version .

New Life Version **The Law of the Grain Gift**

‘This is the Law of the grain gift. The sons of Aaron will give it to the Lord in front of the altar. One of them will fill his hand with the fine flour of the grain gift, with its oil and all the special perfume that is on it, and burn it on the altar to be remembered as a pleasing smell to the Lord.

New Living Translation **Further Instructions for the Grain Offering**

“These are the instructions regarding the grain offering. Aaron’s sons must present this offering to the LORD in front of the altar. The priest on duty will take from the grain offering a handful of the choice flour moistened with olive oil, together with all the frankincense. He will burn this representative portion on the altar as a pleasing aroma to the LORD.

Unfolding Bible Simplified "These are the regulations concerning the offerings made from flour. Aaron's sons must bring them to Yahweh in front of the altar. The priest must take a handful of fine flour mixed with olive oil and incense and burn that on the altar. That handful will signify that the whole offering truly belongs to me. And the good odor, while the offering burns, will be pleasing to me.

Partially literal and partially paraphrased translations:

American English Bible ‘This is the law concerning the sacrifices that the sons of Aaron must bring to the Altar before Jehovah:

[The Priest] must scoop a handful of the fine flour of the sacrifice that was offered along with its oil and all the frankincense, and put it on the Altar as a burnt offering and a sweet-smelling odor for Jehovah to remember.

Beck's American Translation . Common English Bible	This is the Instruction for the grain offering: Aaron's sons will present it before the LORD in front of the altar. The priest will remove a handful of the choice flour and oil from the grain offering, and all of the frankincense that is on it, and burn this token portion completely on the altar as a soothing smell to the LORD.
New Advent (Knox) Bible	And this is the rule that governs the bloodless offering which Aaron and his sons will make before the altar in the Lord's presence. The priest will take a handful of the flour mingled with oil, and all the grains of incense that are laid on it; and these he will burn on the altar as a token-sacrifice, whose fragrance the Lord will accept.
Translation for Translators	Other instructions concerning the grain offerings "These are the regulations concerning the offerings made from grain: Aaron's sons must bring them to me in front of the altar. The priest must take a handful of fine flour mixed with olive oil and incense and burn that on the altar. That handful will signify that the whole offering truly belongs to me. And the aroma while it burns will be pleasing to me.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Now this is the law of the grain offering: Aaron's sons shall present it before the LORD, in front of the altar. The priest is to remove a handful of fine flour and olive oil, together with all the incense from the grain offering, and burn the memorial portion on the altar as a pleasing aroma to the LORD.
Revised Ferrar-Fenton Bible	"And these are the laws of the food gifts, that the sons of Aaron shall offer before the EVER-LIVING in front of the altar. They shall take some from the flour of the gift and put upon the altar, with the whole of the frankincense which is with the gift, and burn as incense upon the altar, as a delightful breath of remembrance to the EVER-LIVING.
International Standard V	Grain Offerings "This is the law concerning grain offerings. Aaron's sons are to offer it in the Lord's presence, in front of the altar. He is to take a handful of fine flour for a grain offering, some olive oil, all of the frankincense on the grain offering, and make a sacrifice of smoke on the altar as a memorial portion, a pleasing aroma to the Lord.
Unfolding Bible Literal Text	This is the law of the grain offering. The sons of Aaron will offer it before Yahweh before the altar. The priest will take up a handful of the fine flour of the grain offering and of the oil and the incense which is on the grain offering, and he will burn it on the altar to produce a sweet aroma as a representative offering.
Urim-Thummim Version	This is the Law of the Gift- Offering and the sons of Aaron will offer it before YHWH in front of the Altar. He will also take from it a handful of flour from the Gift-Offering, and of the oil, with all the frankincense that is upon the Gift-Offering and will burn it on the Altar for a tranquilizing aroma, as the Memorial- Offering of it to YHWH.
Wikipedia Bible Project	And this is the teaching of the meal-offering. Bring it near, the sons of Aaron, before Yahweh, before the altar. And lift of it in its pinches, from the fine flour of the offering, and from its oils, and all the frankincense which is on the meal offering, and grilled on the altar, comforting memorial scent for Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	This is the regulation for the grain offering: One of the priests, a son of Aaron, is to bring it into the presence of Yahweh in front of the altar; he is to take a handful of the fine flour (with the oil and incense which have been added to it) and burn it on the altar as a memorial, to recall to Yahweh the person making the offering so that it becomes a sweetsmelling odor pleasing to Yahweh. Vv. 7–8 in the Christian Community Bible.
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The Heritage Bible

And this is the law of the food offering: The sons of Aaron shall bring it near before the face of Jehovah, before the face of the altar,

And he shall raise up of it his hand full of the flour of the food offering, and of its oil, and all the frankincense which is on the food offering, and shall burn it as perfumed incense upon the altar for a restful fragrance of its memorial to Jehovah.

New American Bible (2011)

The Grain Offering.*

This is the ritual of the grain offering. Aaron's sons shall offer it before the LORD, in front of the altar. A priest shall then take from the grain offering a handful of bran flour and oil, together with all the frankincense that is on it,^c and this he shall burn on the altar as a token of the offering, a sweet aroma to the LORD. Vv. 7–8 in the NAB.

* [6:7–11] The passage is apparently concerned with the raw grain offering of 2:1–3. c. [6:8] Lv 2:1–3.

The Catholic Bible

For Cereal Offerings. "This is the law concerning cereal offerings. The sons of Aaron shall offer them to the Lord in front of the altar. The priest will take a handful of fine flour from it with the oil and all of the incense that is on the offering, and he shall burn all of it on the altar as a memorial portion, a pleasing fragrance to the Lord.

New Jerusalem Bible

'This is the ritual for the cereal offering: "One of the descendants of Aaron will bring it into Yahweh's presence in front of the altar, will take a handful of the wheaten flour (with the oil and all the incense which have been added to it) and burn the memorial on the altar as a smell pleasing to Yahweh; and Aaron and his sons will eat the remainder in the form of unleavened loaves. They will eat it inside the holy place, in the court of the Tent of Meeting. The portion I give them of the food burnt for me must not be baked with leaven; it is especially holy, like the sacrifice for sin and the sacrifice of reparation. All male descendants of Aaron are entitled to eat this portion of the food burnt for Yahweh (this is a perpetual law for all your descendants) and anyone who touches it will become holy." ' Vv. 7–11 in the NJB. For some reason, they continued v. 8 into v. 9.

Revised English Bible–1989

This is the law of the grain-offering. The Aaronites must present it before the LORD in front of the altar. The priest must set aside a handful of the flour from it, with the oil of the grain-offering, and all the frankincense on it, and burn this token of it on the altar as a soothing odour to the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

^{7 (14)} "This is the law for the grain offering: the sons of Aharon are to offer it before Adonai in front of the altar. ^{8 (15)} He is to take from the grain offering a handful of its fine flour, some of its olive oil and all of the frankincense which is on the grain offering; and he is to make this reminder portion of it go up in smoke on the altar as a fragrant aroma for Adonai.

Kaplan Translation

This is the law of meal offering: [One of] Aaron's descendants shall offer it before God, [near the place where one ascends] to the altar. With his three middle fingers he shall lift up some of the wheat meal and oil of the offering, and [then remove] all the frankincense on the offering. He shall burn [this] on the altar as an appeasing fragrance – it is the memorial portion to God. Vv. 7–8 in Kaplan's translation.

6:7 **near the place** . . . (Rashi). Literally "face." This was at the south-west corner of the altar (Rashi; Yad, Maaseh HaKorbanoth 13:12; Sotah 14b).

6:8 **three middle fingers**. See note on 2:2

The Scriptures–2009

'And this is the Torah of the grain offering: The sons of Aharon shall bring it near before הוֹרֵי, in front of the slaughter-place, and shall take from it with his hand from the fine flour of the grain offering, and from its oil, and all the frankincense which is on the grain offering, and shall burn it on the slaughter-place for a sweet fragrance, as its remembrance portion to הוֹרֵי.

Tree of Life Version Now this is the Torah of the grain offering. Aaron's sons are to offer it to Adonai in front of the altar. So he is to lift up from it his handful of the fine flour of the grain offering, with some of its oil and all the frankincense which is on the grain offering, and burn it up as smoke on the altar for a soothing aroma, as its memorial portion to Adonai.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible · THIS IS THE LAW OF THE SACRIFICE, WHICH THE SONS OF AARON SHALL BRING NEAR BEFORE JESUS, BEFORE THE ALTAR.
AND HE SHALL TAKE FROM IT A HANDFUL OF THE FINE FLOUR OF THE SACRIFICE WITH ITS OIL, AND WITH ALL ITS FRANKINCENSE, WHICH ARE UPON THE SACRIFICE; AND HE SHALL OFFER UP ON THE ALTAR A BURNT-OFFERING AS A SWEET-SMELLING SCENT, A MEMORIAL OF IT TO JESUS.

Awful Scroll Bible These are the instructions for the tribute offering: The sons of Aaron were to bring it near, turned before Sustains To Become, turned towards the altar.
He is to have lifted up a handful of fine flour, from the tribute offering, and the oil and frankincense of the tribute offering, even is he to have made a smoky burning of it on the altar, a soothing aroma, as a memorial to Sustains To Become.

Concordant Literal Version This is the law of the approach present. The sons of Aaron are to bring it near before Yahweh, in view of the altar.
Then one will raise up from it his fistful of the flour of the approach present and of its oil and all the frankincense which is on the approach present and cause it to fume on the altar; it is a fragrant odor, a memorial portion, to Yahweh.

Darby Translation And this is the law of the oblation: one of the sons of Aaron shall present it before Jehovah, before the altar.
And he shall take of it his handful of the fine flour of the oblation, and of the oil thereof, and all the frankincense which is on the meat-offering, and shall burn it on the altar: it is a sweet odour of the memorial thereof to Jehovah.

exeGesés companion Bible **TORAH OF THE OFFERING**
And this is the torah of the offering:
the sons of Aharon oblate at the face of Yah Veh,
at the face of the sacrifice altar:
and he lifts thereof
his handful of the flour of the offering and of the oil
and all the frankincense on the offering;
and incenses it on the sacrifice altar for a scent of rest
- the memorial thereof to Yah Veh:.

Orthodox Jewish Bible (6:7) And this is the Torat HaMinchah: the Bnei Aharon shall offer it before Hashem, before the Mizbe'ach.
(6:8) And he shall take of it his handful, of the flour of the minchah, and of the shemen thereof, and all the incense which is upon the minchah, and shall burn it upon the Mizbe'ach for a re'ach nicho'ach, even the memorial portion of it, unto Hashem.

Expanded/Embellished Bibles:

The Expanded Bible **The Grain Offering**
“These are the teachings [laws; instructions] about the grain [L-gift; tribute] offering [2:1]: The priests [L-sons of Aaron] must bring it to the Lord in front of the altar. The priest must take a handful of fine [choice] flour, with the oil and all of the incense [frankincense] on it, and burn the grain offering [L-turn it into smoke] on the altar as a memorial offering to the Lord. Its smell is pleasing to him.

Kretzmann's Commentary **Verses 14-18**

Of Meat-offerings.

And this is the law of the meat-offering, as far as the priests were concerned: The sons of Aaron shall offer it before the Lord, before the altar. Cf Leviticus 2:2-8.

And he, the officiating priest, shall take of it his handful, of the flour of the meat-offering, as much as his hand would hold, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar, of burnt offering, for a sweet savor, even the memorial of it, unto the Lord.

Lexham English Bible

Additional Laws for Grain Offerings

“ ‘And this is the regulation of the grain offering. Aaron’s sons shall present it before [Literally “to the faces of”] Yahweh in front of [Literally “to the faces of”] the altar, and he [That is, the priest; understood by context and 3ms verb] in his fist shall take away from it some of [Literally “from”] the grain offering’s finely milled flour, and some of [Literally “from”] its oil and all of the frankincense that is on the grain offering, and he shall turn into smoke its token portion on the altar as an appeasing fragrance to Yahweh.

Syndein/Thieme

And he shall take of it his handful, of the flour of the 'gift/grain offering' {minchah}, and of the oil thereof, and all the frankincense which is upon the 'gift/grain offering' {minchah}, and shall burn it upon the altar for a sweet savor {represents 'acceptance'}, even the memorial of it, unto Jehovah/God. And the remainder thereof shall Aaron and his sons eat. With unleavened bread shall it be eaten in the holy place . . . in the court of the tabernacle of the congregation they shall eat it.

The Voice

Eternal One: Here are the instructions for *the ritual* of the grain offering: Aaron’s sons must offer it to Me in front of the altar. A priest is to take a handful of the finest flour from the grain offering, together with the oil and frankincense that are part of the grain offering, and offer it as a memorial portion on the altar. The smoke of the sacrifice will rise and be a pleasant aroma to Me.

Bible Translations with Many Footnotes:

The Complete Tanach

And this is the law of the meal offering: that Aaron's sons shall bring it before the Lord, to the front of the altar.

And this is the law of the meal-offering: Heb. הַחֲנֻמָּה תָּלוּת תֹּאזֶן. [Since the תָּלוּת (law) is always inclusive, the Torah teaches us that there is] one law for all meal-offerings, to require that they have oil and frankincense, as explained in this section. For one might think that only meal-offerings of ordinary Israelites [i.e., non- kohanim] need oil and frankincense, because their meal-offerings require scooping out (הֶצִיֵּק). How do we know [that] meal-offerings of kohanim, which are burned in their entirety (see verse 16 below), [also require oil and frankincense]? Scripture, therefore, תָּלוּת [an inclusive term, in this case coming to include all meal-offerings in the requirement of oil and frankincense]. — [Torath Kohanim 6:24]

shall bring it: This refers to bringing the offering near the south-western corner [of the altar]. [And how do we know that it must be brought near this specific corner? Because the verse says:]

before the Lord: This refers to the western [side of the altar], which faced the Tent of Meeting, [and then it says:]

to the front of the altar: This refers to the south [side of the altar], which is the front of the altar for the ramp-שָׁבַח, [leading up to it] was placed on that side [of the altar. Hence, the south-western corner of the altar]. — [Torath Kohanim 6:26]

And he shall lift out of it in his fist, from the fine flour of the meal offering and from its oil and all the frankincense that is on the meal offering, and he shall cause its reminder to [go up in] smoke on the altar as a pleasing fragrance to the Lord.

And he shall lift out of it: i.e., out of what is attached, meaning that [the amount of the mixture from where he lifts out,] should be a complete tenth [of an ephah,] at one time, namely at the time of the scooping. — [Torath Kohanim 6:27]

in his fist: [This teaches us that] he may not make a measure for a fistful [but rather, he must use his fingers directly]. - [Torath Kohanim 6:27]

from the fine flour of the meal-offering and from its oil: [Now, we already know that the flour to be scooped up is mixed with oil, so why does the verse specifically mention oil here?] From here, we learn that the fistful [must be taken] from a place [in the meal-offering] where there is an abundance of its oil [i.e., where the oil is mixed thoroughly with the flour]. — [Sotah 14b]

the meal-offering: [I.e., from that particular meal-offering;] it must not be mingled with another [meal-offering]. — [Torath Kohanim 6:27]

and all the frankincense that is on the meal-offering, and he shall cause to [go up in] smoke: [meaning] that he must gather up [all] its frankincense after the scooping, and cause it to go up in smoke. And since Scripture specifically stated this law only in one case of the meal-offerings mentioned in אֶרְקִי (see Lev.2:2), Scripture found it necessary to repeat this section [including this law], to include all [kinds of] meal-offerings, in accordance with their law.

NET Bible®

The Grain Offering of the Common Person

“This is the law of the grain offering. The sons of Aaron are to present it²⁶ before the Lord in front of the altar, and the priest²⁷ must take up with his hand some of the choice wheat flour of the grain offering²⁸ and some of its olive oil, and all of the frankincense that is on the grain offering, and he must offer its memorial portion²⁹ up in smoke on the altar³⁰ as a soothing aroma to the Lord.³¹

^{26tn} Heb “offering it, the sons of Aaron.” The verb is a Hiphil infinitive absolute, which is used here in place of the finite verb as either a jussive (GKC 346 §113.cc, “let the sons of Aaron offer”) or more likely an injunctive in light of the verbs that follow (Joüon 2:430 §123.v, “the sons of Aaron shall/must offer”).

^{27tn} Heb “and he”; the referent has been specified in the translation for clarity. The “he” refers to the officiating priest. A similar shift between singular and plural occurs in Lev 1:7-9, but see the note on Lev 1:7 and J. E. Hartley, *Leviticus* [WBC], 89 for the possibility of textual corruption.

^{28tn} Heb “shall take up from it with his hand some of the choice wheat flour of the grain offering.”

^{29sn} See the note on Lev 2:2.

^{sn} The “memorial portion” (הַזִּכָּרָה, ’azkharah) was the part of the grain offering that was burnt on the altar (see the previous clause), as opposed to the remainder, which was normally consumed by the priests (v. 3; see the full regulations in Lev 6:14-23[7-16]). It was probably intended to call to mind (i.e., memorialize) before the Lord the reason for the presentation of the particular offering (see the remarks in R. E. Averbeck, *NIDOTTE* 1:335-39).

^{30tc} Smr reading, which includes the locative ה (hey, translated “on” the altar), is preferred here. This is the normal construction with the verb “offer up in smoke” in Lev 1-7 (see the note on Lev 1:9).

^{31tn} Heb “and he shall offer up in smoke [on] the altar a soothing aroma, its memorial portion, to the Lord.”

Rotherham’s *Emphasized B.* And ||this|| is the law of the meal-offering,—the sons of Aaron shall bring it near before Yahweh, unto the front of the altar. Then shall one lift^a up therefrom a handful of the fine meal of the meal-offering,^b and of the oil thereof, and all the frankincense which is upon the meal-offering,—and shall make a perfume at the altar, <an altar-flame^c of a satisfying odour> shall the memorial thereof be, unto Yahweh.

^a Or: “heave.”

^b Cp. chap. ii. 1, n.

^c So it shd be (w. Sam. and Sep.). Cp. chap. i. 9; ii. 9.—G.n. [M.C.T. omits: “altar-flame.”]

Literal, almost word-for-word, renderings:

Charles Thomson OT	This is the law of the sacrifice of flour, which the sons of Aaron shall offer before the Lord, in front of the altar. Having taken from it his handful of the flour of the sacrifice, with the oil of it, and all the frankincense which is on the sacrifice, he shall lay this memorial of it on the altar as an offering of homage, a smell of fragrance for the Lord.
Context Group Version	And this is the law of the tribute [offerings]: the sons of Aaron shall offer it before YHWH, before the altar. And he shall take up from it his handful, of the fine flour of the tribute [offerings], and of the oil of it, and all the frankincense which is on the tribute [offerings], and shall burn it on the altar for a sweet aroma, as the memorial, to YHWH.
Literal Standard Version	And this [is] a law of the present: sons of Aaron have brought it near before YHWH to the front of the altar, and [one] has lifted up of it with his hand from the flour of the present, and from its oil, and all the frankincense which [is] on the present, and has made incense on the altar of refreshing fragrance—its memorial to YHWH.
Modern Literal Version 2020	And this is the law of the food-offering: The sons of Aaron will offer it before Jehovah, before the altar. And he will take up his handful from it, of the fine flour of the food-offering and of the oil of it and all the frankincense which is upon the food-offering and will burn it upon the altar for a sweet aroma, as the memorial of it, to Jehovah.
Niobi Study Bible	The Law of the Grain Offering "And this is the law of the meat offering: The sons of Aaron shall offer it before the LORD, before the altar. And he shall take from it his handful of the flour of the meat offering, and of the oil thereof and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savor, even the memorial of it unto the LORD.
Revised Mechanical Trans.	...and this is the teaching of the deposit, the sons of Aharon will bring her near to the face of YHWH, to the face of the altar, and he will raise up from him with his handful from the flour of the deposit, and from the oil and all the frankincense which is upon the deposit, and he will burn it as incense upon the altar, a sweet aroma, her memorial to YHWH,...
A Voice in the Wilderness	This is the law of the grain offering: The sons of Aaron shall present it before Jehovah in front of the altar. And he shall take from it his handful of the fine flour of the grain offering, with its oil, and all the frankincense which is on the grain offering, and shall burn it on the altar with smoke for a soothing aroma, as a memorial unto Jehovah.
Young's Updated LT	"And this is a law of the present: sons of Aaron have brought it near before Jehovah unto the front of the altar, and one has lifted up of it with his hand from the flour of the present, and from its oil, and all the frankincense which is on the present, and has made perfume on the altar, sweet fragrance—its memorial to Jehovah.

The gist of this passage: How Aaron and his sons should deal with the meal offering.
14-15

Leviticus 6:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Leviticus 6:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zô'th (זֹה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
tôwrah (הַרְוֵה אוֹת הַרְוֵה) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585

Translation: This [is] the law of the minchah [or, grain offering]:...

In this chapter, there will be a summary of 4 or 5 kinds of offerings. The first was how restitution was to be handled; the second was about burnt offerings; and here we are studying the minchah offerings, which are the bloodless offerings.

Bloodless offerings emphasize the humanity of Jesus Christ. People are off-balance theologically when they emphasize the Lord's deity or deny His deity. Jesus cannot die for our sins without being a man.

Leviticus 6:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	Hiphil infinitive absolute	Strong #7126 BDB #897
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Ahărôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
lâmed (ל) [pronounced l ^e]	<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 6:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (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 yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לֵא) [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
pânîym (פָּנִים) [pronounced paw- NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Literally, this means, <i>unto faces of</i> ; it is translated, <i>before, in the presence of, into the presence of, upon the surface of</i> .			
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY- ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...the sons of Aaron will bring it near before Y^ehowah before the altar.

The offerer never brought his offering to the altar, setting it on fire himself. This was always done through intermediaries. The sons of Aaron would bring this offering to the altar.

The intercession here speak of Jesus interceding for us before God.

Leviticus 6:14 This [is] the law of the mincah [or, grain offering]: the sons of Aaron will bring it near before Y^ehowah before the altar. (Kukis mostly literal translation)

As I have mentioned before, this is now a *meal* or a *cereal* offering, but a tribute offering. The first time this word is used, it is Cain's offering of produce from the ground; however, the second time it is used, it is used of Abel's offering from his flock (Genesis 4:3–4).

Leviticus 6:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rûwm (רוּם) [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 rd person masculine singular, Hiphil perfect	Strong's #7311 BDB #926

Leviticus 6:15a			
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</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qômets (קֶמֶץ) [pronounced <i>KOH-mets</i>]	<i>a closed hand, a fist; a handful</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7062 BDB #888
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
çôleth (תֵּלֶשׁ) [pronounced <i>SOH-lehth</i>]	<i>flour or fine flour</i>	feminine singular construct	Strong's #5560 BDB #701
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585

Translation: The High Priest [lit., *he*] will take out [a portion] with his hand from the flour of the minchah,...

The High Priest will put his hand into the flour mixture—the minchah offering—and this will be burned up completely.

Leviticus 6:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #8081 BDB #1032

Translation: ...from its oil...

There is fat or oil included with the offering. It is not clear here whether the oil was mixed in with the flour or not.

Oil, in Scripture, often represents the Holy Spirit. What better set of symbols of Jesus in His humanity than flour (His humanity) mixed with oil (the Holy Spirit).

Leviticus 6:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
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
lebônâh/lebôwnâh (הַנֹּבֵחַ/הַנֹּבֵחַ) [pronounced <i>lehb-oh-NAW</i>]	<i>frankincense</i> (possibly from its white color or white smoke); <i>a white resin burned as fragrant incense</i>	feminine singular noun with the definite article	Strong's #3828 BDB #526
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585

Translation: ...and from its frankincense, which is on the mincah.

There is also some frankincense; and this is a spice which seems to be placed beside the flour. The High Priest takes the flour, some of the oil and some of the frankincense into his own hand.

What remains is probably eaten later by the priests and **Levites**. The act of eating often represents faith. It is something which virtually every person is able to do.

Leviticus 6:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 6:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 rd person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: He will burn [and cause to smoke] [this handful he has taken out] on the altar.

Remember that on the altar, there is always a hot fire burning. The high priest will put this flour onto the altar.

This looks forward to Jesus offering Himself up for our sins.

Leviticus 6:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rêyach (רִיחַ) [pronounced RAY-akh]	<i>scent, odor, pleasant smell</i>	masculine singular construct	Strong's #7381 BDB #926
nîychôach (נִיחֹחַ) [pronounced nee-KHOH-ahkh]	<i>tranquilizing, soothing, quieting; sweet, pleasant</i>	masculine singular noun	Strong #5207 BDB #629

Translation: [It will be] a soothing scent,...

There will be a specific odor or scent wafting into the atmosphere; here, it is called a soothing scent.

God does not actually smell; nor is this a scent which makes any olfactory difference to God. This is symbolic of the death of Jesus for our sins making us bearable to God.

Leviticus 6:15f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'azkârâh (זָכָרָה) [pronounced ahz-kaw-RAW]	<i>memorial-offering, a reminder; specifically remembrance offering</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #234 BDB #272
This is the portion of the meal (food) offering which is burned. This word occurs only in Leviticus (6x) and in Numbers (once). Leviticus 2:2, 9, 16 5:12 6:15 24:7 Numbers 5:26.			
lâmed (ל) [pronounced ʾ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...a reminder to Y^ehowah [of His fellowship with regenerate man].

This is to remind God of what He was doing to save man.

Leviticus 6:15 The High Priest [lit., *he*] will take out [a portion] with his hand from the flour of the mincah, from its oil and from its frankincense, which is on the mincah. He will burn [and cause to smoke] [this handful he has taken out] on the altar. [It will be] a soothing scent, a reminder to Y^ehowah [of His fellowship with regenerate man]. (Kukis mostly literal translation)

The tribute offering is the only bloodless offering made to Y^ehowah. It is a tribute to Him for what He has done on our behalf. We don't offer Him a blood offering, but an offering of tribute and of thanks.

Leviticus 6:14–15 This [is] the law of the mincah [or, *grain offering*]: the sons of Aaron will bring it near before Y^ehowah before the altar. The High Priest [lit., *he*] will take out [a portion] with his hand from the flour of the mincah, from its oil and from its frankincense, which is on the mincah. He will burn [and cause to smoke] [this handful he has taken out] on the altar. [It will be] a soothing scent, a reminder to Y^ehowah [of His fellowship with regenerate man]. (Kukis mostly literal translation)

The Scriptures lay out exactly what the priests are to do, ritually speaking. It is our understanding of these symbols which allow us to connect this to the New Testament **antitype**.

Leviticus 6:14–15 This is the protocol that will be followed for the mincah, or oblation, offering: the sons of Aaron will bring this offering near to Jehovah at the altar. The High Priest will reach into it and take out a handful of the flour of the mincah—which handful will also take some of the oil and frankincense which has been mixed into the flour. The High Priest will put the handful on the altar, and it will burn and smoke, providing a tranquilizing smoke which ascends to God, as a reminder of His forgiveness of this offerer. (Kukis paraphrase)

What was difficult in this passage was matching up suffixes and unnamed subjects with their proper antecedents. I believe that my 2nd and 3rd translations made those connections clear.

And the remaining from her eats Aaron and his sons; unleavened bread is eaten in a place holy, in a courtyard of a Tent of Appointment they will eat her. She is not being baked [with] leaven. Their portion I have given her from My fire offerings. A holy of holies she [is], like the sin offering and like the trespass [or, *guilt*] offering. Every male of sons of Aaron will eat her. [This is] a decree everlasting to generations from fire offerings of Y^ehowah. All who touch in them are holy.”

Leviticus
6:16–18

Aaron and his sons will eat from what remains of the mincah [lit., *her, it*]; [this] unleavened bread is to be eaten in a holy place—[specifically] in the courtyard of the Tent of Meeting. The mincah [lit., *her, it*] is not to be baked [with] leaven. I have given [them] their portion [to be taken] from My fire offerings. The mincah [lit., *her, it*] [is to be considered] very holy, like the sin offering or like the trespass offering. Every male son of Aaron will eat it. [This] decree [regarding] Yehowah's fire offerings [is] everlasting throughout your generations. Anyone who has contact with them is [considered] holy.”

Aaron and his sons will partake of what remains from the mincah (or, *oblation offering*). This unleavened bread is to be eaten in a holy place—that is, in the courtyard of the Tent of Meeting. The mincah is not to be baked with leaven. This portion which is taken from the fire offerings, I have given to them. Therefore, the mincah is to be considered a very holy thing, just like the sin offering and the trespass offering. Every male descendant from Aaron will eat from it. This decree regarding these fire offerings will stand forever throughout your generations. Anyone coming in contact with the Lord's fire offerings will be considered holy.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the remaining from her eats Aaron and his sons; unleavened bread is eaten in a place holy, in a courtyard of a Tent of Appointment they will eat her. She is not being baked [with] leaven. Their portion I have given her from My fire offerings. A holy of holies she [is], like the sin offering and like the trespass [or, <i>guilt</i>] offering. Every male of sons of Aaron will eat her. [This is] a decree everlasting to generations from fire offerings of Y ^e howah. All who touch in them are holy."
Dead Sea Scrolls Targum (Onkelos)	. Whatever remains from it shall be eaten by Aharon and his sons. It must be eaten as matzoh, in a sacred place. In the courtyard of the Tent of Meeting they shall eat it. It should not be baked [as] leavened. I have given it to them as their portion from my fire-offerings [offerings]. It is holy of holies [most holy], as [are] the sin-offering and as the guilt-offering. Every male descendant of Aharon may eat it, an everlasting statute for all your descendants from the fire-offerings [offerings] of Adonoy. whatever shall touch them will become sacred.
Targum (Pseudo-Jonathan)	And that which remaineth of it shall Aharon and his sons eat; unleavened shall they eat it in the holy place, in the court of the tabernacle of ordinance shall they eat it. Their portion of the residue of the mincha of My oblations given to them shall not be baked with leaven; it is most sacred, as the sin offering and as the trespass offering. Every man of the sons of Aharon may eat of it. This is an everlasting statute for your generations concerning the oblations of the Lord: every one who toucheth them must be sanctified.
Douay-Rheims 1899 (Amer.)	And the part of the flour that is left, Aaron and his sons shall eat, without leaven: and he shall eat it in the holy place of the court of the tabernacle. And therefore it shall not be leavened, because part thereof is offered for the burnt sacrifice of the Lord. It shall be most holy, as that which is offered for sin and for trespass. The males only of the race of Aaron shall eat it. It shall be an ordinance everlasting in your generations concerning the sacrifices of the Lord: Every one that toucheth them shall be sanctified.
Aramaic ESV of Peshitta	That which is left of it Aaron and his sons shall eat. It shall be eaten without yeast in a holy place. They shall eat it in the court of the Tabernacle It shall not be baked with yeast. I have given it as their portion of my offerings made by fire. It is most holy, as the sin offering, and as the trespass offering. Every male among the children of Aaron shall eat of it, as their portion forever throughout your generations, from the offerings of Mar-Yah made by fire. Whoever touches them shall be holy."
Lamsa's Peshitta (Syriac)	And what is left of it, Ahron and his sons shall eat; unleavened bread shall be eaten in the holy place; they shall eat it in the court of the Time Tabernacle. Their portion shall not be baked with leaven; I have given it from my offering; it is a Holy of Holy things, like the sin offering and like a gift offering. Every male of the children of Ahron shall eat it; it is a covenant to eternity for your generations from the offering of LORD JEHOVAH; everything that will touch them will be hallowed."
Samaritan Pentateuch	And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baken with leaven. I have given it [unto them for] their portion of my offerings made by fire of the LORD; it [is] most holy, as [is] the sin offering, and as the trespass offering.

All the males among the children of Aaron shall eat of it. [It shall be] a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy. (Vv. 9–11)

Updated Brenton (Greek)

And Aaron and his sons shall eat that which is left of it: it shall be eaten without leaven in a holy place, they shall eat it in the court of the tabernacle of witness. It shall not be baked with leaven. I have given it as a portion to them of the burnt offerings of the Lord: it is most holy, as the offering for sin, and as the offering for trespass.

Every male of the priests shall eat it: it is a perpetual ordinance throughout your generations of the burnt offerings of the Lord; whosoever shall touch them shall be hallowed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And whatever is over Aaron and his sons may have for their food, taking it without leaven in a holy place; in the open space of the Tent of meeting they may take a meal of it. It is not to be cooked with leaven. I have given it to them as their part of the offerings made by fire to me; it is most holy, as are the sin-offerings and the offerings for error. Every male among the children of Aaron may have it for food; it is their right for ever through all your generations, from the offerings made by fire to the Lord: anyone touching them will be holy.

Easy English

The priests will make into bread the flour that he did not burn. They must not use yeast to make the bread. They must eat the bread in a holy place, in the yard outside the Tent of Meeting. The bread is for the priests because it is a holy part of a gift. It is holy, like the offerings for sin. And it is like the gifts when somebody does anything wrong. Any son, grandson or male of Aaron's family can eat the bread. It is his usual part of the burnt offerings to the Lord. A person who touches the bread will become holy.'

Easy-to-Read Version–2008

"Aaron and his sons will use the rest of that grain to make bread without yeast. This must be eaten in a holy place--in the courtyard around the Meeting Tent. I have given this part of the grain offering as the priests' share of the gifts offered to me. Like the sin offering and the guilt offering, it is most holy. It must not be baked with yeast. Any male descendant of Aaron may eat from these gifts to the LORD. This is their share forever throughout your generations. Whatever touches these offerings will be made holy."

God's Word™

Aaron and his sons will eat the rest of it. They will eat unleavened bread in a holy place, in the courtyard of the tent of meeting. Don't use yeast in baking the bread. I have given it to them as their share from the offerings by fire made to me. It is very holy like the offering for sin and the guilt offering. Every male descendant of Aaron may eat it. It is a permanent law for generations to come regarding the offering by fire to the LORD. Everyone who touches it will become holy."

Good News Bible (TEV)

The priests shall eat the rest of it. It shall be made into bread baked without yeast and eaten in a holy place, the courtyard of the Tent of the LORD's presence. The LORD has given it to the priests as their part of the food offerings. It is very holy, like the sin offerings and the repayment offerings. For all time to come any of the male descendants of Aaron may eat it as their continuing share of the food offered to the LORD. Anyone else who touches a food offering will be harmed by the power of its holiness.

The Message

Aaron and his sons eat the rest of it. It is unraised bread and so eaten in a holy place—in the Courtyard of the Tent of Meeting. They must not bake it with yeast. I have designated it as their share of the gifts presented to me. It is very holy, like the Absolution-Offering and the Compensation-Offering. Any male descendant

among Aaron's sons may eat it. This is a fixed rule regarding God's gifts, stretching down the generations. Anyone who touches these offerings must be holy."

NIRV Aaron and the priests in his family line will eat the rest of it. But they must eat it without yeast in the holy area. They must eat it in the courtyard of the tent of meeting. It must not be baked with yeast added to it. The Lord has given it to the priests as their share of the food offerings presented to him. It is very holy, just like the sin offering and the guilt offering. Any priests in Aaron's family line can eat it. It is their share of the food offerings presented to the Lord. It is their share for all time to come. Anyone who touches these offerings will become holy.' "

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

Casual English Bible

If the grain comes in the form of fine flour, mixed with olive oil and incense, one priest should take a handful of the flour and burn it on the altar. It will go up in smoke as a sweet smell to the LORD. The rest of the flour goes to Aaron and his sons to share equally. [5] Here's what they should do with it. Bake the flour into yeast-free biscuits, and eat them in a sacred space: in the courtyard of the tent worship center. [6]

I'll say it again: no yeast. This food is my gift to the priests. I'm letting them share in this offering. It's a sacred offering, like the sin offering [7] and the guilt offering. Any of Aaron's male descendants throughout the generations ahead are allowed to eat from this offering. The parts of any sacrifices that go to the priests are sacred. Only people fully devoted [8]to the LORD can touch these servings, which are reserved for the priests. V. 15 is included for context.

⁵6:16 "Share equally" is confirmed in Leviticus 7:10.

⁶6:16 More literally in the courtyard of the Meeting Tent. There's debate about which tent. There was a tent worship center sometimes known as the Tabernacle—a portable predecessor of what later became the only Jewish temple in the world, the Jerusalem Temple. But Moses also had what was called a Meeting Tent outside the camp, where he met with God (Exodus 33:7). This tent existed before artisans made the tent worship center. The tent here in Leviticus, though, seems more likely the tent worship center of Exodus 36-40, given the descriptions that come later, which include reference to the worship center's altar (1:5).

⁷6:17 A sin offering is described in Leviticus 4 as 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"

⁸6:18 More literally, "holy." People were considered holy when they devoted themselves to God. Also, worship utensils such as lampstands were considered holy because they were reserved for sacred use, devoted to God. "Then take the sacred olive oil and anoint the tent worship center and everything in it. Declare it as sacred and reserved for the LORD, devoted exclusively for service to him—and for that reason, holy" (Exodus 40:9)

Contemporary English V.

The rest of it is to be baked without yeast and eaten by the priests in the sacred courtyard of the sacred tent. This bread is very holy, just like the sacrifices for sin or for making things right, and I have given this part to the priests from what is offered to me on the altar. Only the men in Aaron's family are allowed to eat this bread, and they must go through a ceremony to be made holy before touching it. This law will never change.

The Living Bible

After taking out this handful, the remainder of the flour will belong to Aaron and his sons for their food; it shall be eaten without yeast in the courtyard of the Tabernacle. (Stress this instruction, that if it is baked, it must be without yeast.) I have given to the priests this part of the burnt offerings made to me. However, all of it is most

holy, just as is the entire sin offering and the entire guilt offering. It may be eaten by any male descendant of Aaron, any priest, generation after generation. But only the priests^[a] may eat these offerings made by fire to the Lord."

[a] *But only the priests*, literally, "[only] whoever is holy may touch them," or "whoever touches them shall become holy."

New Berkeley Version
New Life Version

Aaron and his sons are to eat what is left of it. It will be eaten as loaves without yeast in a holy place. They will eat it in the open space of the meeting tent. It will not be baked with yeast. I have given it as their share from My gifts by fire. It is most holy, like the sin gift and the guilt gift. Every male among the sons of Aaron may eat it. It is a Law forever for all your people, from the gifts by fire to the Lord. Whoever touches them will become holy."

New Living Translation

Aaron and his sons may eat the rest of the flour, but it must be baked without yeast and eaten in a sacred place within the courtyard of the Tabernacle. [Hebrew *Tent of Meeting*; also in 6:26, 30.] Remember, it must never be prepared with yeast. I have given it to the priests as their share of the special gifts presented to me. Like the sin offering and the guilt offering, it is most holy. Any of Aaron's male descendants may eat from the special gifts presented to the Lord. This is their permanent right from generation to generation. Anyone or anything that touches these offerings will become holy."

Unfolding Bible Simplified

Aaron and his sons may eat the remaining part of the grain offering. But they must eat it in a place that is set apart for God, in the courtyard of the sacred tent. It must not have yeast mixed with it. Like the offerings for sin and the offerings to cause people to no longer be guilty of sin, that offering is very special, reserved for me.

Any male descendants of Aaron are permitted to eat it, because it is their permanent regular share of the offerings given to me and burned in the fire on the altar. Whoever touches them will be considered to be set apart for the honor of Yahweh."

Partially literal and partially paraphrased translations:

American English Bible

Then Aaron and his sons may eat all that is left. However, it must be eaten without fermentation inside the courtyard of the Tent of Proofs... and it must not be baked with any fermentation.

I am giving a portion of Jehovah's burnt offering to them, for it is very holy, as are the offerings for sin and the offerings for errors.

All the male Priests must eat it. This is to be the rule for burnt offerings to Jehovah throughout your generations and through the **ages**.

for whoever touches them will be made holy.'

Footnote for the Tent of Proofs is in the **Addendum**. **Ages** is a direct link to the AEB site.

Beck's American Translation

Common English Bible

Aaron and his sons will eat the rest of it. It must be eaten as unleavened bread in a holy place; the priests must eat it in the meeting tent's courtyard. It must not be baked with leaven. I have made it the priests' share from my food gifts. It is most holy like the purification offering and the compensation offering. Only the males from Aaron's descendants can eat it as a permanent portion from the Lord's food gifts throughout your future generations. Anything that touches these food gifts will become holy.

New Advent (Knox) Bible

The rest of the flour, still with no leaven in it, Aaron and his sons will eat, upon hallowed ground within the court of the tabernacle that bears record of me. No leaven must be put into it, shared as it is with the Lord's burnt-sacrifice; it is set apart for holy uses, like the offerings that are made for a fault or for a wrong done. Only the male descendants of Aaron may eat it. This is the rule to be observed

continually, age after age, in offering the Lord sacrifice; whoever touches it becomes holy thereby.

Translation for Translators Aaron and his sons may eat the remaining part of the grain offering. But they must eat it in a holy place, in the courtyard of the Sacred Tent. It must not have yeast mixed with it. Like the offerings for sin and the offerings to cause people to no longer be guilty of sin, that offering is very holy. Any male descendants of Aaron are permitted to eat it, because it is forever their regular share of the offerings given to me and burned in the fire *on the altar*. Anyone else who touches those offerings made from grain will be punished by God."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Aaron and his sons may eat the rest of it. It is to be eaten in the form of unleavened bread in a holy place; they are to eat it in the courtyard of the tent of meeting. It must not be baked with yeast; I have assigned it as their portion from my food offerings. It is especially holy, like the sin offering and the guilt offering. Any male among Aaron's descendants may eat it. It is a permanent portion [Or <i>statute</i>] throughout your generations from the food offerings to the Lord. Anything that touches the offerings will become holy."
Revised Ferrar-Fenton Bible	But the rest of it Aaron and his sons shall eat. They shall eat it unfermented in the Holy Place in the court of the Hall of Assembly. They shall not bake their portion with ferment. I give it to them for a flavor. It is Holy of Holies, like the sin-offering, and like the trespass offering. Any male of the children of Aaron may eat of it. This is a perpetual constitution, for their descendants. As it is a flavour of the EVER-LIVING, let all be holy who touch it."
International Standard V	"Aaron and his sons are to eat what remains of the unleavened offering at this sacred place: the court of the Tent of Meeting. It is not to be baked with leaven. I've given it as their portion out of my offerings made by fire. It's a most holy thing, like the sin and guilt offerings. Every male of Aaron's sons is to eat it as a portion continuously allotted for your generations from the offerings made by fire to the Lord. Anyone who touches them is to be holy."
Unfolding Bible Literal Text	Aaron and his sons will eat whatever is left of the offering. It must be eaten without yeast in a holy place. They will eat it in the courtyard of the tent of meeting. It must not be baked with yeast. I have given it as their part of my offerings made by fire. It is most holy, as the sin offering and the guilt offering. For all time to come throughout your people's generations, any male descended from Aaron may eat it as his share, taken from the offerings of Yahweh made by fire. Whoever touches them will become holy."
Urim-Thummim Version	And the remainder of it will Aaron and his sons eat, with unleavened bread it will be eaten in the Holy Place, in the court of the Tabernacle at the Appointed Place they will eat it. It will not be baked with leaven because I have given it to them for their portion of my Burnt-Offerings made by fire. It is Most Holy like the Sin-Offering and Guilt-Offering. All the males among the children of Aaron will eat of it. It will be a statute for the ages in your generations concerning the offerings of YHWH made by fire. Everyone that touches them will be Holy.
Wikipedia Bible Project	And the remainder from it Aaron and his sons will eat. Crackers will be eaten in a holy place, in the courtyard of the tent of events they will eat it. You will not bake leavening. Their part, I have given it from my fires, holy of holies is it, as the sinstuff and the guilt-offer. All the males of the sons of Aaron will eat it, an eternal statute to your generations, from the fires of Yahweh, all who shall touch them will be blessed. (Vv. 9–11)

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) After that, the remainder is to be given to Aaron and his sons; they shall eat it in the form of unleavened loaves. They are to eat it in a sacred place within the courtyard of the Tent of Meeting. The share I give them of my burnt offering must not be baked with yeast. It is most holy, like the sacrifice for sin and the sacrifice of repayment. All the males of Aaron's family may eat this part of Yahweh's burnt offering—this is a law forever for all your descendants. Everything that touches the offering becomes consecrated as well.”
- The Heritage Bible And Aaron and his sons shall eat the rest of it; it is eaten in the holy place with unleavened food; they shall eat it in the court of the tent of appointed meeting.
It shall not be baked with leaven. I have given it to them for their portion of my burnt offerings; it is holy holy, as is the sin offering, and as the trespass offering.
All the males among the children of Aaron shall eat of it. An enactment forever in your generations out of the burnt offerings of Jehovah; every one who touches them is holy.¹⁸
¹⁸ 6:18, 27 Notice that everyone who touches the holy offerings which have been given to God become holy, not if unholy people touch the holy offerings, the holy offerings are made unholy. This is because our sacrifice for sins, the Lord Jesus is holy. If we touch Him in faith, we are made holy. He is not made unholy by our touch, but we are made holy. This is the only way a sinner can be made righteous and holy, to touch Him whose character cannot be torn down by sin. Praise His holy name!
- New American Bible (2011) The rest of it Aaron and his sons may eat; but it must be eaten unleavened in a sacred place:^d in the court of the tent of meeting they shall eat it. It shall not be baked with leaven. I have given it to them as their portion from the oblations for the LORD; it is most holy,^e like the purification offering and the reparation offering. Every male of Aaron's descendants may eat of it perpetually throughout your generations as their rightful due from the oblations for the LORD. Whatever touches the oblations becomes holy. Vv. 9–11 in the NAB.
d. [6:9] Lv 6:19; 7:6; 10:13, 17; 24:9.
e. [6:10] Lv 2:3.
- The Catholic Bible Aaron and his sons will eat whatever is left over from the cereal offering. They will eat it unleavened, in a holy place, in the courtyard of the meeting tent. It must not be baked with leaven. I have assigned it to them as their portion of my offerings by fire. It is a most holy thing, like the sin offerings and the guilt offerings. Every male from among the children of Aaron may eat it. This will be a perpetual statute for all of your generations concerning the Lord's offerings by fire. Whoever touches them shall be holy.” Whatever is offered to God is transformed and becomes holy. This applies to persons, places, and material things.
- Revised English Bible—1989 Aaron and his sons are to eat the rest; it is to be eaten in the form of unleavened cakes and in a holy place, the court of the Tent of Meeting. It must not be baked with leaven. I have allotted this to them as their share of my food-offerings. Like the purification and the reparation-offerings, it is most holy. Only Aaron's descendants may eat it, as a due from the food-offerings to the LORD, for generation after generation for all time. Whoever touches it is to be treated as holy.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible ⁹⁽¹⁶⁾ The rest of it Aharon and his sons are to eat; it is to be eaten without leaven in a holy place — they are to eat it in the courtyard of the tent of meeting. ¹⁰⁽¹⁷⁾ It is not to be baked with leaven. I have given it as their portion of my offerings made by fire; like the sin offering and the guilt offering, it is especially holy. ¹¹⁽¹⁸⁾ Every male descendant of Aharon may eat from it; it is his share of the offerings for *ADONAI* made by fire forever through all your generations. Whatever touches those offerings will become holy.”

Kaplan Translation	<p>Aaron and his descendants shall then eat the rest of [the offering]. It must be eaten as unleavened bread in a holy place. They must therefore eat it in the enclosure of the Communion Tent. It shall not be baked as leavened bread. I have given this to them as their portion of My fire offerings, and it is holy of holies, like the sin offering and the guilt offering. Every male among Aaron's descendants may eat it. It is an eternal law for all generations [that it be taken] from God's fire offerings. Any [food] coming in contact with it shall become holy. Vv. 9–11 in Kaplan's translation.</p> <p>6:11 food. (Rashi). This is because any food touching the meal offering becomes holy by absorbing some of the offering's taste {Sifra\ Rashi; cf. Zevachim 97a,b). This teaches that the mere taste of food has the same status as the food itself. It is for this reason that food cooked together with nonkosher food becomes nonkosher (see Pesachim 44b, 45a). Also see below 6:20. The same is true of any taste absorbed in a pot or the like, see Exodus 29:37.</p>
The Scriptures–2009	<p>'Then Aharon and his sons eat the rest of it. It is eaten with unleavened bread, in the set-apart place. They eat it in the courtyard of the Tent of Appointment.</p> <p>'It is not baked with leaven. I have given it to them as their portion of My offerings made by fire, it is most set-apart, like the sin offering and the guilt offering.</p> <p>'All the males among the children of Aharon eat it – a law forever in your generations concerning the offerings made by fire to יהוה. All that touches them is to be set-apart.' "</p>
Tree of Life Version	<p>Then what is left from it Aaron and his sons are to eat. It is to be eaten as matzah in a holy place, in the courtyard of the Tent of Meeting. It must not be baked with hametz. I have given it as their portion of My offerings made by fire. It is most holy, like the sin offering and like the trespass offering. Every male among the children of Aaron may eat it, as their portion forever throughout your generations from the offerings of Adonai made by fire. Whoever touches them will become holy." (Vv. 6–11)</p>

Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND AARON AND HIS SONS SHALL EAT THAT WHICH IS LEFT OF IT: IT SHALL BE EATEN WITHOUT LEAVEN IN A HOLY PLACE, THEY SHALL EAT IT IN THE COURT OF THE TABERNACLE OF WITNESS.</p> <p>IT SHALL NOT BE BAKED WITH LEAVEN. I HAVE GIVEN IT AS A PORTION TO THEM OF THE BURNT-OFFERINGS OF JESUS: IT IS MOST HOLY, AS THE OFFERING FOR SIN, AND AS THE OFFERING FOR TRESPASS.</p> <p>EVERY MALE OF THE PRIESTS SHALL EAT IT: IT IS A LONG-TERM ORDINANCE THROUGHOUT YOUR GENERATIONS OF THE BURNT-OFFERINGS OF JESUS; WHOSOEVER SHALL TOUCH THEM SHALL BE SANCTIFIED.'"</p>
Awful Scroll Bible	<p>That remaining, Aaron and his sons were to eat, unleavened was it to be eaten in the set apart place, in the court of the tent of the appointed place, were they to eat it.</p> <p>Was it to be baked with leaven? - It is to have been granted to them as their portion by fire, a set apart set apart, as for the miss of the mark and trespass.</p> <p>The males, even the sons of Aaron were to eat it, a continual prescription for their generations, of fire, to Sustains To Become even of fire. Who was to touch it was to become set apart.</p>
Concordant Literal Version	<p>And the rest of it Aaron and his sons shall eat. As unleavened cakes shall it be eaten in a holy place. In the court of the tent of appointment shall they eat it. It shall not be baked with leaven. As their portion I give it from My fire offering. It is a holy of holies, like the sin offering and like the guilt offering.</p>

exeGesese companion Bible	<p>Every male among the sons of Aaron may eat of it. It is an eonian statute throughout your generations from the fire offerings of Yahweh. All that may touch them is holy.</p> <p>...and what remains thereof</p> <p>Aharon and his sons eat</p> <ul style="list-style-type: none"> - eat with matsah in the holies - eat in the court of the tent of the congregation - bake it not with fermentation: <p>I give it to them for their allotment of my firings</p> <ul style="list-style-type: none"> - a holy of holies <p>as that for the sin and as that for the guilt.</p> <p>All the males among the sons of Aharon eat thereof</p> <ul style="list-style-type: none"> - an eternal statute in your generations <p>concerning the firings to Yah Veh:</p> <p>every one touching them becomes hallowed.</p>
Orthodox Jewish Bible	<p>(6:9) And the remainder thereof shall Aharon and his Banim eat: with matzot shall it be eaten in the makom kadosh; in the khatzer (courtyard) of the Ohel Mo'ed they shall eat it.</p> <p>(6:10) It shall not be baked with chametz. I have given it unto them for their chelek (allotted share, portion) of My offerings made by eish; it is kodesh kodashim, like the chattat (sin offering), and like the ashram (trespass offering).</p> <p>(6:11) Any of the zachar among the Bnei Aharon shall eat of it. It shall be a chok olam in your dorot concerning the offerings of Hashem made by eish; every one that toucheth them shall be kodesh.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>What is left of it Aaron and his sons are to eat. It shall be eaten as unleavened bread in a holy place; they are to eat it in the courtyard of the Tent of Meeting. It shall not be baked with leaven [which represents corruption or sin]. I have given it as their share of My offerings by fire; it is most holy [Lit <i>holy of holies</i>, a common way to express the superlative "most holy."], like the sin offering and the guilt offering. Every male among the sons of Aaron may eat it [as his share]; it is a permanent ordinance throughout your generations, from offerings by fire to the Lord. Whatever [Or <i>Anyone who.</i>] touches them will become consecrated (ceremonially clean)."</p>
The Expanded Bible	<p>Aaron and ·the priests [L his sons] may eat what is left, but it must be eaten ·without yeast [unleavened] in a holy place. They must eat it in the courtyard of the Meeting Tent. It must not be ·cooked [baked] with ·yeast [leaven]. I have given it as their ·share [portion] of the offerings made to me by fire; it is most holy, like the ·sin [or purification] offering [4:3] and the ·penalty [guilt; reparation] offering [5:14–6:7]. Any male descendant of Aaron may eat it as his ·share of the offerings [perpetual due; decree] made to the Lord by fire, ·and this will continue from now on [·throughout your generations]. Whatever touches these offerings shall become holy."</p>
Kretzmann's Commentary	<p>And the remainder thereof shall Aaron and his sons eat, this ordinance being an addition to the directions which had been given before; with unleavened bread, or as unleavened bread, shall it be eaten in the Holy Place, no leaven or yeast being permitted in the preparation of this bread ; in the court of the Tabernacle of the Congregation they shall eat it, where they were stationed when on duty.</p> <p>It shall not be baked with leaven. I have given it unto them for their portion of My offerings made by fire; it is most holy, as is the sin-offering and as the trespass-offering. The entire offering was consecrated to the Lord, and He chose to give the greater portion of it to the priests for their maintenance.</p>

Lexham English Bible

All the males among the children of Aaron shall eat of it, even such as were too young or too old to be actively engaged in the priestly functions. It shall be a statute forever in your generations concerning the offerings of the Lord made by fire; every one that toucheth them shall be holy. Only those that were set apart for the service of the Lord were permitted to partake of them, and any layman that touched them henceforth had the duty to keep himself from all uncleanness, just like the priests themselves. All Christians are priests of the most holy God and will therefore guard against defilement of every kind.

And Aaron and his sons must eat the remainder of it; they must eat it as unleavened bread in a holy place—in the tent of assembly’s courtyard they must eat it. It must not be baked with yeast. I have given it as their share from my offerings made by fire. It is a most holy thing, [Literally “a holiness of holinesses”] like the sin offering and like the guilt offering. Every male among Aaron’s sons may eat it as a lasting rule among your generations from the offerings made by fire belonging to [Literally “of”] Yahweh. Anything that [Or “Everyone who”] touches them will become holy.’ ”

The Voice

Eternal One: Aaron and his sons get to eat whatever is left over. They must eat it without yeast in the holy place or in the courtyard around the sanctuary. It must not be baked with yeast. I am assigning this as their portion of the fire-offerings. Their portion is most sacred in the same way that the purification offering and guilt offering are sacred. All of Aaron’s male descendants are allowed to eat of it. It will be their portion of the fire-offerings presented to Me. This directive stands throughout all generations. Anything that touches them will become holy.

Holiness is contagious. We’re accustomed to thinking about it in the negative.

“A bad apple spoils the barrel,” our Western wisdom instructs us. But the Scriptures are clear that holiness, too, spreads from contact. Essentially, holiness refers to whatever is set apart for God’s purpose and use. The act of setting apart creates a reality that can transform anything it touches. Holy bread consumed in the holy place by holy priests created a holiness that could spread throughout the community.

Bible Translations with Many Footnotes:

The Complete Tanach

And Aaron and his sons shall eat whatever is left over from it. It shall be eaten as unleavened bread in a holy place; they shall eat it in the courtyard of the Tent of Meeting.

in a holy place: And which place is this? In the courtyard of the Tent of Meeting. — [Torath Kohanim 6:32]

It shall not be baked leavened. [As] their portion, I have given it to them from My fire offerings. It is a holy of holies, like the sin offering and like the guilt offering.

It shall not be baked leavened. [As] their portion: [literally, “It must not be baked leavened, their portion.” I.e., from the juxtaposition of these words, is derived the law that] even the leftover portions [of the meal-offering, which go to the kohanim,] are prohibited to be leavened. — [Men. 55a]

like the sin-offering and like the guilt-offering: [This refers to two different cases:] “Like a sin-offering” refers to the meal-offering of a sinner. [How is this sacrifice like a sin-offering? Insofar as just as the sin-offering must be sacrificed for that specific purpose, so too, the אֲכֹלֵי הַזֶּהֱבִי] if [the kohen] performed the scooping while having in mind that it should not be for the purpose of this sacrifice, it is invalid. And “like a guilt-offering” refers to a meal-offering brought as a voluntary donation. Therefore, if [the kohen] performed the scooping while having in mind that it should not be for the purpose of this sacrifice, it is still valid. — [Torath Kohanim 6:35]

Any male among Aaron's sons may eat it. [This is] an eternal statute for your generations from the fire offerings of the Lord. Anything that touches them shall become holy. Vv. 9–11 in the Complete Tanach.

Any male: Even if he has a blemish [which disqualifies him from performing the sacrificial service]. And why is this stated? If [this refers] to eating [the meal-offering, this is already stated [in Lev. 21:22, where Scripture says, referring to a kohen who has a blemish], “The offerings to his God from the holiest of the holy things [and from the holy things he may eat].” Rather, [Scripture here comes] to include blemished kohanim in the equal division [of meal-offerings, among all the kohanim [of the watch (שֹׁמֵר) , see Rashi Lev. 7:9]]

Anything that touches [them, shall become holy]: Sacrifices that have a lesser degree of holiness or ordinary food that comes in contact with a meal-offering and absorbs from it,

shall become holy: to be like it [i.e., like the meal-offering], that if it is invalid, they will become invalid; and if it is valid, they will have to be eaten under the same stringency as the meal-offering [namely, within holy ground and only during the day of offering and the night following, until midnight]. — [Torath Kohanim 6:38; Zev. 97b]

NET Bible®

Aaron and his sons are to eat what is left over from it. It must be eaten unleavened in a holy place; they are to eat it in the courtyard of the Meeting Tent. It must not be baked with yeast.³² I have given it as their portion from my gifts. It is most holy,³³ like the sin offering and the guilt offering. Every male among the sons of Aaron may eat it. It is a perpetual allotted portion³⁴ throughout your generations³⁵ from the gifts of the Lord. Anyone who touches these gifts³⁶ must be holy.”³⁷

^{32tn} Heb “It must not be baked leavened” (cf. Lev 2:11). The noun “leaven” is traditional in English versions (cf. KJV, ASV, NASB, NRSV), but “yeast” is more commonly used today.

^{33tn} Heb “holiness of holinesses [or holy of holies] it is”; cf. NAB “most sacred.”

^{34tn} Or “a perpetual regulation”; cf. NASB “a permanent ordinance”; NRSV “as their perpetual due.”

^{35tn} Heb “for your generations”; cf. NIV “for the generations to come.”

^{36tn} Heb “touches them”; the referent has been specified in the translation for clarity. In this context “them” must refer to the “gifts” of the Lord.

^{37tn} Or “anyone/anything that touches them shall become holy” (J. Milgrom, Leviticus [AB], 1:443-56). The question is whether this refers to the contagious nature of holy objects (cf. NAB, NASB, NIV, NRSV, NLT) or whether it simply sets forth a demand that anyone who touches the holy gifts of the Lord must be a holy person (cf. CEV). See R. E. Averbeck, NIDOTTE 2:900-902.

Rotherham's *Emphasized B.* And <the remainder thereof> shall Aaron and his sons eat,—<as unleavened cakes> shall it be eaten, in a holy place, <within the court of the tent of meeting> shall they eat it. It shall not be baked into anything leavened, <as their portion> have I given it, from among the altar-flames^d of Yahweh,—<most holy> it is', like the sinbearer, and like the guilt-bearer. Any male among the sons of Aaron may eat it, an age abiding statute to your generations, from among the altar-flames of Yahweh,—every one that toucheth them shall be hallowed.

^d So it shd be (w. Sam., Sep., and Vul.). Cp. ver. 18)—G.n. and G. Intro 168. [M.C.T. “my altar-flames.”]

Literal, almost word-for-word, renderings:

Charles Thomson OT

And what is left of it Aaron and his sons shall eat. It shall be eaten without leaven in a holy place. They shall eat it in the court of the tabernacle of the testimony. It shall not be baked with leaven. This portion I have given them from the homage offerings of the Lord. It is most holy, as is that of the sin offering, and as is that of the trespass offering. Every male among the priests shall eat it. It shall be an

	everlasting ordinance throughout your generations, in respect to the homage offerings of the Lord, whoever shall touch them shall be hallowed.
Context Group Version	And that which is left shall Aaron and his sons eat: it shall be eaten without leaven in a special place; in the court of the tent of meeting they shall eat it. It shall not be baked with leaven. I have given it as their portion of my offerings made by fire; it is most special, as the purification-offering, and as the trespass-offering. Every male among the sons of Aaron shall eat of it, as [his] portion forever throughout your (pl) generations, from the offerings of YHWH made by fire: whoever touches them shall be special. decreed
Green's Literal Translation Holy Bible Improved Edition	. never ending ...and that which is left of it shall Aaron and his sons eat; unleavened shall it be eaten in a holy place, in the court of the tent of meeting they shall eat it. It shall not be baked with leaven. I have given it as their portion from my fire offerings; it is most holy, like the sin offering, and like the trespass offering. Every male among the sons of Israel may eat of it, as a perpetual allowance throughout your generations from the fire offerings of Jehovah; whoever touches them shall be holy.
Legacy Standard Bible	What is left of it Aaron and his sons shall eat. It shall be eaten as unleavened cakes in a holy place; they shall eat it in the court of the tent of meeting. It shall not be baked with leaven. I have given it as their share from My offerings by fire; it is most holy, like the sin offering and the guilt offering. Every male among the sons of Aaron may eat it; it is a perpetual statute throughout your generations, from the offerings by fire to Yahweh. Whoever touches them will be set apart as holy.”
Literal Standard Version	And Aaron and his sons eat the remnant of it; it is eaten [with] unleavened things in a holy place—they eat it in the court of the Tent of Meeting. It is not baked [with] anything fermented; I have given it [for] their portion out of My fire-offerings; it [is] most holy, like the sin-offering, and like the guilt-offering. Every male among the sons of Aaron eats it—a continuous statute throughout your generations, out of the fire-offerings of YHWH. All that comes against them is holy.”
Modern Literal Version 2020	And what is left of it Aaron and his sons will eat. It will be eaten without leaven in a holy place. They will eat it in the court of the tent of meeting. It will not be baked with leaven. I have given it as their portion of my fire-offerings, it is most holy, as the sin-offering and as the guilt-offering. Every male among the sons of Aaron will eat of it, as an everlasting portion throughout your* genealogy, from the fire-offerings of Jehovah. Whoever touches them will be holy.
Revised Mechanical Trans.	...and Aharon and his sons will eat the one being left behind from her, she will be eaten with unleavened breads in the unique area, in the courtyard of the appointed tent they will eat her. Leavened bread will not be baked, I gave her for their distribution, from my fire offerings, she is a special of specials ^[723] , like the failure and like the guilt. Every male among the sons of Aharon will eat her, it is a custom of a distant time for your generations, it is from the fire offerings of YHWH, all that touch them, he will set apart,...
Young's Updated LT	⁷²³ The phrase “special of specials” means a “very special thing, one or place.” “And the remnant of it do Aaron and his sons eat; with unleavened things it is eaten, in the holy place, in the court of the tent of meeting they do eat it. It is not baken with any thing fermented, their portion I have given it, out of My fire-offerings; it is most holy, like the sin-offering, and like the guilt-offering. Every male among the sons of Aaron does eat it—a statute age-during to your generations, out of the fire-offerings of Jehovah: all that comes against them is holy.”
The gist of this passage: 16-18	Aaron and his sons will eat of the sacrifice just discussed.

Leviticus 6:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâthar (יָתַר) [pronounced <i>yaw-THAHR</i>]	<i>the one remaining, the one left over, the one who is left behind</i>	feminine singular, Niphal participle with the definite article	Strong's #3498 BDB #451
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 with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from</i>	3 rd person masculine plural, Qal imperfect	Strong's #398 BDB #37
ʾAhărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHM</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: Aaron and his sons will eat from what remains of the mincah [lit., *her, it*];...

The overall topic for this section has been the mincah, which is the oblation; it is a bloodless offering. The humanity of Jesus Christ is emphasized by this offering.

In the previous passage, the High Priest took a handful of the offering and threw it onto the altar to burn and smoke. But what remains of this offering will be eaten by Aaron and his descendants.

Heb. 3:14a **For we have become partakers of Christ...** (VW)

John 6:53–56 **Then Jesus said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life in yourselves. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is truly food, and My blood is truly drink. He who eats My flesh and drinks My blood abides in Me, and I in him.** (VW)

Obviously, we do not literally eat the Lord's flesh or drink His blood; nor are we saved by taking communion (which is symbolic of eating His flesh and drinking His blood). This is analogous to believing in the Lord Jesus Christ and trusting His work on the cross. We are making a testimony, for all intents and purposes, to our faith in the risen Lord.

Leviticus 6:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
matstsâh (מַצֵּה) [pronounced mahts-TSAWH]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person feminine singular, Niphal imperfect	Strong's #398 BDB #37
b ^e (ב) [pronounced b ^{eh}]	<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-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
qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSE]	<i>holiness, saint, holy one, set-apart one, sacred one, consecrated one, one set apart to God</i>	masculine singular adjective here, used as a noun construct	Strong's #6918 BDB #872

Interestingly enough, this is the first time this verb is used in the book of Leviticus.

Translation: ...[this] unleavened bread is to be eaten in a holy place...

All the bread associated with the Lord was to be unleavened. The leaven represents corruption (to us today).

During this period of time, eating unleavened bread and offering unleavened bread was a recognition of the historicity of the exodus where the people of God had to leave Egypt so suddenly that they did not have time to let their bread rise. This is a memorial for them to the obedience of their ancestors to the directions of God.

We observe this same obedience when we believe in the Messiah and when we desire the pure Word of God.

1Peter 2:2 ...as newborn babes, desire the pure milk of the Word, that you may grow thereby,... (VW) *Pure* means uncorrupted with human viewpoint and cosmic system thinking.

Leviticus 6:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<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
châtsêr (חֲצֵר) [pronounced khaw-TZAR]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular construct	Strong's #2691 & #2699 BDB #346

Leviticus 6:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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 with the definite article	Strong's #4150 BDB #417
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from</i>	3 rd person masculine plural, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #398 BDB #37

Translation: ...—[specifically] in the courtyard of the Tent of Meeting.

The descendants of Aaron were to eat the mincāh in the courtyard of the **Tent of Meeting**. They were to partake of the mincāh of God in a holy place.

All of this is keeping the spiritual activity pure; separated out from the exigencies of life. This is why, prior to studying the Word of God (primarily through the teaching of a pastor-teacher) we **rebound**—that is, we name our sins to God. By this, we are made pure and able to take in the Word of God properly. Apart from rebound, we cannot properly partake in the study of the Word of God. Without rebound, we are trying to eat of the mincāh while sitting on a dung heap.

Leviticus 6:16 **Aaron and his sons will eat from what remains of the mincāh [lit., her, it]; [this] unleavened bread is to be eaten in a holy place—[specifically] in the courtyard of the Tent of Meeting.** (Kukis mostly literal translation)

The unleavened bread speaks of **fellowship** between man and God and fellowship between man and God can only occur in a holy place. Part of the remuneration that the priests received came from these offerings. Paul uses this fact to illustrate why those who labor in the Word should be reimbursed for that endeavor: **Don't you know that those who perform sacred services eat that from the temple; those who attend regularly to the altar have their share with the altar? So also the Lord directed those who proclaim the gospel to get their living from the gospel** (1Cor. 9:13–14).

Leviticus 6:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
'âphâh (אָפַח) [pronounced aw-FAW]	<i>baked, to be baked, to be cooked</i>	3 rd person feminine singular, Niphal imperfect	Strong's #644 BDB #66

Leviticus 6:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châmêts (חָמֵץ) [pronounced <i>khaw-MATES</i>]	<i>leaven, leavened bread, that which is leavened; ferment; figuratively, extortion</i>	masculine singular noun	Strong's #2557 BDB #329

This is the first use of this noun in the book of Leviticus.

Translation: *The mincah [lit., her, it] is not to be baked [with] leaven.*

The mincah is delivered to the sons of Aaron sans leaven; and they are to keep it that way. Like anyone else, I love French bread and love that wonderful flavor of the kind of yeast that is used to make it. We all like bread made with yeast; but the sons of Aaron were not to take this yeast-less offering and sneak some yeast into it before preparing it to be eaten. The yeast (leaven) represents corruption; so the bread had to be eaten without corruption.

Leviticus 6:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chêleq (חֶלֶק) [pronounced <i>KHAY-lek</i>]	<i>portion, tract, territory, share, allotment; smoothness</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #2506 (and #2511) BDB #324
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced <i>ayth</i>]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
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
'îshshâh (אִשִּׁשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine plural noun with the 1 st person singular suffix	Strong's #801 BDB #77

Translation: *I have given [them] their portion [to be taken] from My fire offerings.*

The sons of Aaron are given their portion of the fire offerings. Fire speaks of judgment; and they benefitted from God's judgment (specifically, the judgment of God the Son by God the Father).

Leviticus 6:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871

Leviticus 6:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdâshîym (קֹדֶשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun	Strong's #6944 BDB #871
The word combined with itself in the plural generally refers to the most sacred portion of the Tabernacle (and Temple) and is translated <i>Holy of Holies; the Most Holy Place</i> . This combination may also be translated, <i>most holy</i> .			
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
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
w ^e (or v ^e) (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
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'âshâm (אֲשָׁם) [pronounced aw-SHAWM]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun with the definite article	Strong's #817 BDB #79

Translation: The mincah [lit., *her, it*] [is to be considered] very holy, like the sin offering or like the trespass offering.

Because the mincah represents the humanity of Jesus Christ, it is very holy; as Jesus Himself was sinless.

Even though the mincah was a bloodless offering, it was still to be considered holy, like the sin offering and like the trespass offering.

Leviticus 6:17 The mincah [lit., *her, it*] is not to be baked [with] leaven. I have given [them] their portion [to be taken] from My fire offerings. The mincah [lit., *her, it*] [is to be considered] very holy, like the sin offering or like the trespass offering. (Kukis mostly literal translation)

It is because of the offering by fire, Christ's death on the cross, that this fellowship offering can be given; it is given out of those offerings. Being the **holy of holies**, it speaks of fellowship between man and God, only possible through the burnt offerings.

Leviticus 6:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹל) [pronounced koh/]; also kol (לֵל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
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
b ^e (ב) [pronounced b ^{eh}]	<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
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
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHM]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #398 BDB #37

Translation: Every male son of Aaron will eat it.

Every descendant of Aaron will eat from the minchah offerings. The descendants of Aaron will become the priests (they are called **Levitical** priests, but they are actually Aaronic priests).

Leviticus 6:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chôq (חֹק) [pronounced khome]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular noun	Strong's #2706 BDB #349
'ôwlâm (עוֹלָם) [pronounced óo-LAWM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Leviticus 6:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dôwrîym (דּוֹרִיִּם) [pronounced <i>dohr-EEM</i>]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1755 BDB #189
This is variously translated, <i>throughout your generations [or, genealogy (ies)], to [for] your generations, throughout all future generations, throughout your people's generations; forever.</i>			
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
ʾîshshâh (אִשִּׁשָּׂה) [pronounced <i>eesh-SHAW</i>]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine plural construct	Strong's #801 BDB #77
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [This] decree [regarding] Yehowah's fire offerings [is] everlasting throughout your generations.

This decree is to remain with the Hebrew people throughout their generations. It is clear that they no longer follow these systems of offerings. In fact, not even the most conservative of the Jewish people today, follow the system of offerings as presented here in the book of Leviticus. They may not realize why, but it is because the Person that these offerings represent—Jesus Christ—has come to this earth to save mankind.

This **priesthood**, founded way back in 1445 B.C. (or thereabouts) acted as a type of Christ until the Person of Christ came onto the scene.

Leviticus 6:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that.</i>			
nâgaʿ (נָגַע) [pronounced <i>naw-GAHG</i>]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person masculine singular, Qal imperfect	Strong's #5060 BDB #619
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Leviticus 6:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâdash (קָדַשׁ) [pronounced kaw- DAHSH]	<i>to be pure, to be clean; to be holy, to be sacred; to set apart, to consecrate, to sanctify, to dedicate, to hallow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6942 BDB #872

Translation: *Anyone who has contact with them is [considered] holy."*

Almost all of the time, it is contact with this or that thing that makes a person unclean. This is a rare instance where direct contact with something makes a person set apart (holy). Contact with the minchah offering makes one holy; just as contact with the Lord, through faith in Him, makes one holy as well.

Leviticus 6:18 *Every male son of Aaron will eat it. [This] decree [regarding] Yehowah's fire offerings [is] everlasting throughout your generations. Anyone who has contact with them is [considered] holy."* (Kukis mostly literal translation)

What is emphasized here is the familial relationship in order to have fellowship with God.

We become family of God through faith in Jesus Christ. *For you are all sons of God through faith in Christ Jesus* (Gal. 3:26).

Leviticus 6:16–18 *Aaron and his sons will eat from what remains of the minchah [lit., her, it]; [this] unleavened bread is to be eaten in a holy place—[specifically] in the courtyard of the Tent of Meeting. The minchah [lit., her, it] is not to be baked [with] leaven. I have given [them] their portion [to be taken] from My fire offerings. The minchah [lit., her, it] [is to be considered] very holy, like the sin offering or like the trespass offering. Every male son of Aaron will eat it. [This] decree [regarding] Yehowah's fire offerings [is] everlasting throughout your generations. Anyone who has contact with them is [considered] holy."* (Kukis mostly literal translation)

Leviticus 6:16–18 *Aaron and his sons will partake of what remains from the minchah (or, oblation offering). This unleavened bread is to be eaten in a holy place—that is, in the courtyard of the Tent of Meeting. The minchah is not to be baked with leaven. This portion which is taken from the fire offerings, I have given to them. Therefore, the minchah is to be considered a very holy thing, just like the sin offering and the trespass offering. Every male descendant from Aaron will eat from it. This decree regarding these fire offerings will stand forever throughout your generations. Anyone coming in contact with the Lord's fire offerings will be considered holy."* (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Qorban (Oblation) Offering when a Priest is Anointed

And so speaks Y^ehowah unto Moses, to say, “This [is] a qorban of Aaron and his sons that they will bring near to Y^ehowah in the day [there is] an anointing of him: a tenth of the ephah [of] flour of a mincah continuously—her half in the morning and her half in the evening. Upon a flat plate in the fat she will be made, mixed. You will bring her near [as] baked pieces of a mincah of a pieces. You will cause to bring her near an odor of soothing to Y^ehowah.

Leviticus
6:19–21

Y^ehowah spoke to Moses, saying, “This [is] the qorban [or, *oblation*] that Aaron and his sons will bring near to Y^ehowah when one [of them] is anointed. [They will take] a tenth of an ephah [of] flour [for] the mincah. [It will be offered up] at [two] intervals—half of it in the morning and the [other] half in the evening. [It will be] mixed with oil [and] prepared on a flat plate. You will bring it near [as individual] baked pieces of the mincah [offering]. [Placing this on the altar] you will bring near a soothing scent to Y^ehowah.

Then Jehovah spoke to Moses: “This is how you will prepare a qorban (or oblation) offerings when one of Aaron’s descendants is anointed. A tenth of an ephah of flour will be mixed with oil and prepared in a flat pan, making two offerings before God—once in the morning and once in the evening. You will bring individual baked pieces before God as a tranquilizing smoke to Him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses, to say, “This [is] a qorban of Aaron and his sons that they will bring near to Y^ehowah in the day [there is] an anointing of him: a tenth of the ephah [of] flour of a mincah continuously—her half in the morning and her half in the evening. Upon a flat plate in the fat she will be made, mixed. You will bring her near [as] baked pieces of a mincah of a pieces. You will cause to bring her near an odor of soothing to Y^ehowah.

Dead Sea Scrolls
Targum (Onkelos)

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And Adonoy spoke to Moshe, saying:
This is the offering of Aharon and his sons that they shall offer to [before] Adonoy on the day that he is anointed [inaugurated to greatness]; one tenth of an ephah [which is three se'in] of fine flour as a meal-offering, always [daily]. Half of it [he shall offer] in the morning and half of it [he shall offer] in the evening.
In a frying pan, with oil it shall be made; you shall bring it saturated, well-baked, a meal-offering of broken pieces, you shall bring a pleasing fragrance to [it to be accepted with favor before] Adonoy. Vv. 12–14 in the targum.

Targum (Pseudo-Jonathan)

And the Lord spake with Mosheh, saying: This is the oblation of Aharon and of his sons, which they are to offer before the Lord on the day that they anoint him, that he may possess the inheritance of the high priesthood. A tenth of three seahs of fine flour for a mincha, one half in the morning and a half at eventide. Thou shalt make it upon a pan, mixed with olive oil shalt thou offer it; in divided pieces shalt thou offer the mincha, to be received with acceptance before the Lord, [JERUSALEM. Fried shalt thou offer it; broken in pieces shalt thou offer the mincha, a sweet savour of acceptableness unto the Name of the Lord.]

Douay-Rheims 1899 (Amer.)

And the Lord spoke to Moses, saying:
This is the oblation of Aaron, and of his sons, which they must offer to the Lord, in the day of their anointing. They shall offer the tenth part of an ephi of flour for a perpetual sacrifice, half of it in the morning, and half of it in the evening.
It shall be tempered with oil, and shall be fried in a fryingpan.

Aramaic ESV of Peshitta

Mar-Yah spoke to Mosha, saying,
"This is the offering of Aaron and of his sons, which they shall offer to Mar-Yah in the day when he is anointed: the tenth part of an efah of fine flour for a meal offering perpetually, half of it in the morning, and half of it in the evening.

Lamsa's Peshitta (Syriac)	<p>It shall be made with oil in a griddle. When it is soaked, you shall bring it in. You shall offer the meal offering in baked pieces for a pleasant aroma to Mar-Yah.</p> <p>And LORD JEHOVAH spoke with Moshe and said to him: "This is the offering of Ahron and of his sons to bring to LORD JEHOVAH in the day when he is anointed: one tenth seah fine flour, a meal offering constantly; half of it at dawn and half in the evening, constantly. It shall be made on a griddle with oil; he shall make it soft and he shall break the meal offering in pieces, morsel by morsel, and bring a pleasing savor to LORD JEHOVAH.</p>
Samaritan Pentateuch	<p>And the LORD spake unto Moses, saying</p> <p>This [is] the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof between the evenings. In a pan it shall be made with oil; [and when it is] baked, thou shalt bring it in: [and] the baked pieces of the meat offering shalt thou offer [for] a sweet savour unto the LORD. (Vv. 12–14)</p>
Updated Brenton (Greek)	<p>And the Lord spoke to Moses, saying,</p> <p>This is the gift of Aaron and of his sons, which they shall offer to the Lord in the day in which you shall anoint him; the tenth of an ephah of fine flour for a sacrifice continually, the half of it in the morning, and the half of it in the evening.</p> <p>It shall be made with oil in a frying pan; he shall offer it kneaded and in rolls, an offering of fragments, an offering of a sweet savor unto the Lord.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And the Lord said to Moses,</p> <p>This is the offering which Aaron and his sons are to make to the Lord on the day when he is made a priest: the tenth part of an ephah of the best meal for a meal offering for ever; half of it in the morning and half in the evening.</p> <p>Let it be made with oil on a flat plate; when it is well mixed and cooked, let it be broken and taken in as a meal offering, for a sweet smell to the Lord.</p>
Easy English	<p>The Lord said to Moses, 'When Aaron is anointed, Aaron and his sons must give an offering to the Lord. It must be a tenth of an ephah (about two litres) of best flour. They must bring half of it in the morning and half of it in the evening. They must mix it with oil and they must cook it on a flat plate. Then they must break it into pieces and they must offer it to the Lord. The smell of it will give the Lord pleasure.</p>
Easy-to-Read Version–2008	<p>The LORD said to Moses, "This is the offering that Aaron and his sons must bring to the LORD when Aaron is anointed to be the high priest. They must bring 8 cups of fine flour for a grain offering. This will be offered at the times of the daily offering-half of it in the morning and half of it in the evening. The fine flour must be mixed with oil and baked on a pan. After it is cooked, you must bring it in, break it into pieces, and offer it as a sweet-smelling gift to LORD.</p>
God's Word™	<p>The LORD spoke to Moses, "This is the offering that Aaron and his sons must bring to the LORD on the day he is anointed-eight cups of flour. They must do this every day. He must offer half of it in the morning and half in the evening. Prepare it in a frying pan with olive oil, mixing it well. Offer baked pieces of the grain offering as a soothing aroma to the LORD.</p>
Good News Bible (TEV)	<p>The LORD gave Moses the following regulations for the ordination of an Aaronite priest. On the day he is ordained, he shall present as an offering to the LORD two pounds of flour (the same amount as the daily grain offering), half in the morning and half in the evening. It is to be mixed with oil and cooked on a griddle and then crumbled and presented as a grain offering, an odor pleasing to the LORD.</p>

The Message

GOD spoke to Moses: "This is the offering which Aaron and his sons each are to present to GOD on the day he is anointed: two quarts of fine flour as a regular Grain-Offering, half in the morning and half in the evening. Prepare it with oil on a griddle. Bring it well-mixed and then present it crumbled in pieces as a pleasing fragrance to GOD.

Names of God Bible

Special Grain Offerings from the Priests

Yahweh spoke to Moses, "This is the offering that Aaron and his sons must bring to **Yahweh** on the day he is anointed—eight cups of flour. They must do this every day. He must offer half of it in the morning and half in the evening. Prepare it in a frying pan with olive oil, mixing it well. Offer baked pieces of the grain offering as a soothing aroma to **Yahweh**.

NIRV

The LORD spoke to Moses. He said, "On the day each high priest in Aaron's family line is anointed, he must bring an offering to me. He must bring three and a half pounds of the finest flour as a regular grain offering. He must bring half of it in the morning. He must bring the other half in the evening. Mix it with olive oil. Cook it on a metal plate. Break it in pieces. Bring it as a grain offering. Its smell pleases the LORD.

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

Casual English Bible

A priest's offering when becoming a priest

The LORD told Moses: Aaron and his sons have to bring an offering to the LORD when they're anointed and ordained for ministry as priests. It should be the normal grain offering, which is two quarts (about 2 liters) of fine flour. They should present half of it in the morning and the other half that evening. They should mix olive oil into the flour and fry the dough on a frying pan. Tear the fried bread into pieces and present it to the LORD as a sweet-smelling offering.

Contemporary English V.

The LORD spoke to Moses and told him what sacrifices the priests must offer on the morning and evening of the day they are ordained: It is the same as the regular morning and evening sacrifices—a pound of flour mixed with olive oil and cooked in a shallow pan. The bread must then be crumbled into small pieces and sent up in smoke with a smell that pleases me.

The Living Bible

And Jehovah said to Moses, "On the day Aaron and his sons are anointed and inducted into the priesthood, they shall bring to the Lord a regular grain offering—a tenth of a bushel of fine flour, half to be offered in the morning and half in the evening. It shall be cooked on a griddle, using olive oil, and should be well cooked, then brought to the Lord as an offering that pleases him very much.

New Berkeley Version

New Life Version

The Lord said to Moses, "This is the gift which Aaron and his sons are to give to the Lord on the day when he is set apart: The tenth part of a basket of fine flour for a grain gift each day, half of it in the morning and half of it in the evening. It should be cooked with oil on top of a stove. Bring it when it is mixed well, and give the grain gift in baked pieces as a pleasing smell to the Lord.

New Living Translation

Procedures for the Ordination Offering

Then the Lord said to Moses, "On the day Aaron and his sons are anointed, they must present to the Lord the standard grain offering of two quarts[e] of choice flour, half to be offered in the morning and half to be offered in the evening. It must be carefully mixed with olive oil and cooked on a griddle. Then slice[f] this grain offering and present it as a pleasing aroma to the Lord.

Unfolding Bible Simplified

Yahweh also said to Moses,

"Tell Aaron and his sons that this is the offering that they must bring to me on the day that any of them is ordained: That person must bring two liters of fine flour as an offering made from grain flour. He must bring half of it in the morning and half of it in the evening. He must mix it well with olive oil and bake it in a shallow pan.

He must then break it into small pieces to be burned on the altar. And the good odor, while it burns, will be pleasing to me.

Partially literal and partially paraphrased translations:

American English Bible	<p>And the Lord spoke to Moses, saying: 'This is the gift that Aaron and his sons must offer to Jehovah on the day that you anoint him: A quart of fine flour must be sacrificed, half of it in the morning and the other half in the evening. It must be kneaded with oil into rolls [and cooked] in a pan, then offered [on the Altar] in pieces, as a sweet odor to Jehovah.</p>
Beck's American Translation Common English Bible	<p>The LORD said to Moses, This is the offering that Aaron and his sons must present to the LORD on the day of his anointment: one-tenth of an ephah [Two quarts; an ephah is approximately twenty quarts dry.] of choice flour as a regular grain offering, half in the morning and half in the evening. It must be prepared on a griddle with oil. You must bring it thoroughly mixed up and must present it as a grain offering of crumbled pieces [Heb uncertain] as a soothing smell to the LORD.</p>
New Advent (Knox) Bible	<p>The Lord also said to Moses, This is the offering Aaron and his sons must make to the Lord when they are anointed; one tenth of a bushel of flour for a continuous offering,[2] half of it in the morning and half in the evening, mingled with oil and fried in a pan. Kukis: Because the Knox Bible follows the Latin, the sweet-smelling odor is found in v. 22.</p>
Translation for Translators	<p>[2] This perhaps means a daily offering. Yahweh also said to Moses/me, "Tell Aaron and his sons that this is the offering that they must bring to Yahweh on the day that any of them is ordained/becomes a priest: That person must bring two quarts/liters of fine flour as an offering made from grain. He must bring half of it in the morning and half of it in the evening. He must mix it well with olive oil and bake it in a shallow pan. He must then break it into small pieces to be burned <i>on the altar</i>. And the aroma while it burns will be pleasing to Yahweh.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>The Lord spoke to Moses: "This is the offering that Aaron and his sons are to present to the Lord on the day that he is anointed: two quarts [Lit <i>a tenth of an ephah</i>] of fine flour as a regular grain offering, half of it in the morning and half in the evening. It is to be prepared with oil on a griddle; you are to bring it well-kneaded. You are to present it as a grain offering of baked pieces, [Hb obscure] a pleasing aroma to the Lord.</p>
Revised Ferrar-Fenton Bible	<p>The EVER-LIVING further spoke to Moses saying: Law of Gifts at the Consecration as Priests. "This is the gift that Aaron and his sons shall offer during the period of their consecration. The tenth of an epha of flour, as a perpetual offering between daybreak and evening, or half at the daybreak, and half at the dusk. Let it be made saturated with oil in a pan; bring it in baked flat cakes; a delightful breath to the EVER-LIVING.</p>
International Standard V	<p>Offerings by the Priests Then the Lord told Moses, "This is the offering that Aaron and his sons are to offer to the Lord the day he is anointed: a tenth of an ephah of flour is to be offered throughout the day, half in the morning and half in the evening. It is to be prepared with olive oil on a griddle. Once it has been mixed thoroughly, bake it, bring it in pieces, and offer it like a grain offering of broken pieces, a pleasing aroma to the Lord. Each son</p>

Urim-Thummim Version	YHWH spoke to Moses saying, This is the offering of Aaron and his sons that they will present to YHWH in the day when he is anointed. The 10th part of an ephah of fine flour [2 quarts] for a Gift-Offering continually, half of it at sunrise and half at sunset. In a pan it will be made with oil and when its baked, you will bring it in and the baked pieces of the Gift-Offering you will present for a tranquilizing aroma unto YHWH.
Wikipedia Bible Project	And Yahweh spoke to Moses, saying: This is the sacrifice of Aaron and his sons which they will sacrifice to Yahweh on the day that He anoints him: a tenth of an eipha of fine-ground flour meal offering, always, half of it at morning, and half at evening. On a pan, in oil, will you make it. You will bring it soaked. You will bake me an offering of cracker-bits, sacrificed, a comfort smell for Yahweh. (Vv. 12–14)

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah spoke to Moses, saying, This is an offering of Aaron and of his sons, which they shall bring near to Jehovah in the day when he is anointed: The tenth of an ephah of flour for a perpetual food offering, half of it in the dawn, and half of it at dusk. It shall be made with oil on a griddle; you shall bring it in soaked in oil, and you shall offer the baked morsels of the food offering for a restful fragrance to Jehovah.
New American Bible (2011)	High Priest's Daily Grain Offering.* The LORD said to Moses: This is the offering that Aaron and his sons shall present to the LORD on the day he is anointed: one tenth of an ephah of bran flour for the regular grain offering, half of it in the morning and half of it in the evening. You shall bring it well kneaded and fried in oil on a griddle. ^f Having broken the offering into pieces, you shall present it as a sweet aroma to the LORD. Vv. 12–14 in the NAB. * [6:12–16] This seems to refer to a grain offering offered twice daily by the high priest, perhaps identical to the regular grain offering in Nm 4:16 (cf. Neh 10:34). This offering is distinct from the grain offering that accompanies the daily burnt offering. f. [6:14] Lv 2:5.
New Jerusalem Bible	Yahweh spoke to Moses and said: 'This is the offering that Aaron and his sons must make to Yahweh on the day they are anointed: one-tenth of an ephah of wheaten flour as a perpetual cereal offering, half in the morning and half in the evening. It will be prepared on the griddle and mixed with oil; you will bring the paste as a cereal offering in several pieces, offering them as a smell pleasing to Yahweh. Vv. 12–14 in the NJB.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(<i>ii</i>) ¹²⁽¹⁹⁾ ADONAI said to Moshe, ¹³⁽²⁰⁾ "This is the offering for ADONAI that Aharon and his sons are to offer on the day he is anointed: two quarts of fine flour, half of it in the morning and half in the evening, as a grain offering from then on. ¹⁴⁽²¹⁾ It is to be well mixed with olive oil and fried on a griddle; then bring it in, break it in pieces and offer the grain offering as a fragrant aroma for ADONAI.
Kaplan Translation	God spoke to Moses, saying: This is the offering that Aaron and his descendants must bring from the day that [any one of them] is anointed [as High Priest]. It shall consist of 1/10 ephah of wheat meal, and it shall be a daily meal offering, with one half [offered] in the morning, and one half in the evening. It shall be prepared with olive oil on a flat pan [after being] boiled [and] baked. It is then to be presented as

an offering of [many] wafers of bread, an appeasing fragrance to God. Vv. 12–14 in Kaplan's translation.

6:13 **from the day** (Saadia). Literally “on the day.” This is thus part of the inauguration ceremony of every priest (Menachoth 78a; Rashi; Yad, Kley HaMikdash 5:16). A common priest only brings this offering on the day he is installed, while the high priest brings it every day {Yad, Temidim 3:18).

— **as High Priest** (Targum Yonathan\ Rashbam. See 6:15.

— **1/10 ephah**. Around 2 quarts. See Exodus 16:36, above, 5:11, 5:15.

“ **one half in the morning** . . . Twelve loaves were baked (see 6:14). According to some, they were broken in half, with the first halves offered in the morning, and the others in the evening {Yad, Maaseh HaKor-banoth 13:4). According to others, 6 loaves were offered in the morning, and 6 in the evening (Raavad ibid.)

6:14 **olive oil**. 3 logs (around 1 quart). (Sifra ; Yad, Maaseh HaKorbanoth 13:2).

— **flat pan**. See 2:5.

— **boiled**. {Sifra; Rashi; Radak; Yad, Maaseh HaKorbanoth 9:19; see note on Exodus 29:2). Murbekheth in Hebrew. Or, “fried” (Targum Yonathan); “prepared quickly” (Saadia; cf. Ibn Ezra); “soft” (Rashbam; Ibn Ezra); or, “well mixed” or “broken up” (Ibn Janach), or “well kneaded” (Septuagint).

— **and baked** (Menachoth 50b; Rashi). “Baked slightly” (Yad, Maaseh HaKorbanoth 13:3).

— **many wafers** . . . Twelve loaves were made. The meal was mixed with the oil, and the dough was cooked. It was divided into 12 wafers or rolls, and they were slightly baked. Each wafer was then fried in a revi'ith (2-¹/₂ oz.) of olive oil. {Yad, Maaseh HaKorbanoth 13:2,3; Menachoth 88b).

The Scriptures—2009

And יהוה spoke to Mosheh, saying,

“This is the offering of Aharon and his sons, which they bring near to יהוה, beginning on the day when he is anointed: one-tenth of an éphah of fine flour as a daily grain offering, half of it in the morning and half of it in the evening.

“It is made on a griddle with oil. Bring it in mixed, bring the baked portions of the grain offering near, a sweet fragrance to יהוה..

Tree of Life Version

Adonai spoke to Moses, saying:

“This is the offering of Aaron and his sons, which they are to offer to Adonai on the day when he is anointed: the tenth part of an ephah of fine flour for a continual grain offering, half of it in the morning, and half of it in the evening. It is to be made with oil on a pan. When it is soaked, you should bring it in. You are to present the grain offering in baked pieces as a soothing aroma to Adonai. (Vv. 12–14)

Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

· AND JESUS SPOKE TO MOSES, SAYING,

“THIS IS THE GIFT OF AARON AND OF HIS SONS, WHICH THEY SHALL OFFER TO JESUS IN THE DAY IN WHICH YOU SHALL ANOINT HIM; THE TENTH OF AN EPHAH OF FINE FLOUR FOR A SACRIFICE CONTINUALLY, THE HALF OF IT IN THE MORNING, AND THE HALF OF IT IN THE EVENING. IT SHALL BE MADE WITH OIL IN A FRYING-PAN; HE SHALL OFFER IT KNEADED AND IN ROLLS, AN OFFERING OF FRAGMENTS, AN OFFERING OF A SWEET SCENT UNTO JESUS.

Awful Scroll Bible

Sustains To Become was to speak to Moses, to the intent:

The offering Aaron and his sons were to offer, to Sustains To Become in the day he is to be anointed: a tenth of an ephah of fine flour, a tribute offering sustainedly, half of it in the morning, and half of it in the evening.

In a griddle was it to be made, being stirred with oil. He was to bring the baked pieces in of the tribute offering, even was he to draw it near, for a soothing aroma to Sustains To Become.

Concordant Literal Version	<p>Yahweh spoke to Moses, saying.</p> <p>This is the approach present of Aaron and his sons which they shall bring near to Yahweh on the day of his anointing: A tenth of an ephah of flour as an approach present continually, half of it in the morning and half of it in the evening.</p> <p>On a pan with oil shall it be made. Fried shall you bring it. Baked morsels of the approach present shall you bring near, a fragrant odor to Yahweh.</p>
exeGeses companion Bible	<p><u>TORAH OF THE PRIESTAL QORBAN</u></p> <p>And Yah Veh words to Mosheh, saying,</p> <p>This is the qorban of Aharon and of his sons which they oblate to Yah Veh in the day he is anointed:</p> <p>the tenth of an ephah of flour for a continual offering</p> <p>- half in the morning and half in the evening:</p> <p>work it on a griddle with oil</p> <p>- deep fried;</p> <p>bring in and oblate the cakes morsels of the offering</p> <p>- a scent of rest to Yah Veh.</p>
Orthodox Jewish Bible	<p>(6:12) And Hashem spoke unto Moshe, saying,</p> <p>(6:13) This is the korban of Aharon and of his Banim, which they shall offer unto Hashem in the Yom Himmashach (Day he is anointed, i.e., assumes office, seven-day ordination); the tenth part of an ephah of fine flour for a continual minchah, half of it in the boker, and half thereof at erev.</p> <p>(6:14) In a pan it shall be made with shemen; and when it is scalded, thou shalt bring it in; and the repeatedly baked minchah, broken in pieces, shalt thou offer for a re'ach nicho'ach unto Hashem.</p>
Rotherham's <i>Emphasized B.</i>	<p>And Yahweh spake unto Moses, saying—</p> <p> This is the oblation of Aaron and his sons, which they shall bring near unto Yahweh in the day when he is anointed, The tenth of an ephah of fine meal, as a continual meal-offering,— half thereof in the morning, and half thereof in the evening; <on a pan, with oil> shall it be made, <when well mingled> shalt thou bring it in,—<in baked portions, as a meal-offering in pieces> shalt thou bring it near, as a satisfying odour, unto Yahweh.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>The Lord said to Moses, "This is the ·offering [gift] Aaron and ·the priests [^Lhis sons] must bring to the Lord on the day they ·appoint Aaron as high priest [^Lanoint him]: They must bring ·two quarts [^Lone-tenth of an ephah] of ·fine [choice] flour for a ·continual [perpetual] ·grain [^Lgift; tribute] offering [2:1], half of it in the morning and half in the evening. The ·fine [choice] flour must be mixed with oil and cooked on a griddle. Bring it when it is well ·mixed [or soaked]. Present the ·grain [^Lgift; tribute] offering [2:1] that is ·broken into pieces [or partly baked; or folded], and it will be a smell that is pleasing to the Lord.</p>
Kretzmann's Commentary	<p>Verses 19-23</p> <p>The offering of Consecration</p> <p>And the Lord spake unto Moses, saying,</p> <p>This is the offering of Aaron and of his sons which they shall offer unto the Lord in the day when he is anointed, when he was ordained and inducted into office, it being his daily sacrifice: the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning and half thereof at night; it was the high priest's daily oblation, in order to maintain his fellowship with God.</p> <p>In a pan it shall be made with oil; and when it is baken, thou shalt bring it in, roasted or fried; and the baken pieces of the meat-offering shalt thou offer for a sweet savor</p>

Lexham English Bible

unto the Lord, the sacrifice in its finished form being broken in pieces in the act of offering.

Then [Or “And”] Yahweh spoke to Moses, saying, “This is the offering of Aaron and his sons that they shall present to Yahweh on the day of his being anointed: a tenth of an [Hebrew “the”] ephah of finely milled flour as a perpetual grain offering, half of it in the morning and half of it in the evening. It must be made [Or “prepared”] in [Or “with”] oil on a flat baking pan; you [Singular masculine] must bring it well-mixed; you must present pieces of a grain offering’s baked goods [Or “broken bits”] (JPS, NET, NIV)] as an appeasing fragrance to Yahweh.

Syndein/Thieme

And Jehovah/God spoke/ 'communicated doctrine categorically' {dabar - Piel intensive stem} unto Moses, saying, "This is the offering of Aaron and of his sons, which they shall offer unto Jehovah/God in the day when he is anointed: the tenth part of an ephah of fine flour for a 'gift/grain offering' {minchah} perpetual, half of it in the morning, and half thereof at night. In a pan/'flat plate' {machabath} it shall be made with oil. And when it is baked, you shall bring it in. And the baked pieces of the 'gift/grain offering' {minchah} shall you offer for a sweet savor {represents 'acceptance'} unto Jehovah/God.

The Voice

The Eternal One continued to Moses.

Eternal One: Here are instructions for the ritual sacrifice which Aaron and his sons are to offer Me on the day Aaron is anointed *high priest*: bring four pints of the finest flour as a grain offering. Offer half of it in the morning and the other half in the evening. Prepare it with oil and *bake it* on a griddle. After it has been mixed with the oil and thoroughly cooked, [Meaning of the Hebrew is uncertain.] offer it as a pleasant aroma to Me.

Bible Translations with Many Footnotes:

The Complete Tanach

And the Lord spoke to Moses, saying, This is the offering of Aaron and his sons, which they shall offer to the Lord, on the day when [one of them] is anointed: One tenth of an ephah of fine flour for a perpetual meal offering, half of it in the morning and half of it in the evening.

This is the offering of Aaron and his sons: Ordinary kohanim must also offer [a meal-offering, consisting of] a tenth of an ephah [of flour], on the day they are inaugurated into service. The Kohen Gadol, however, must bring [this meal-offering] every day, as it is said, “a perpetual meal-offering...” (verse 15), “And the kohen who is anointed instead of him from among his sons ...an eternal statute.” - [Torath Kohanim 6:39, 44]

It shall be made with oil on a shallow pan, after bringing it scalded and repeatedly baked; you shall offer a meal offering of broken pieces, [with] a pleasing fragrance to the Lord. Vv. 12–14 in the Complete Tanach

scalded: Boiling water is poured over it [i.e., over the dough], until it is thoroughly scalded. — [Torath Kohanim 6:46]

repeatedly baked: Heb. וַיִּבְּקֵה, baked many times over, namely, after the scalding (הִטִּילָהּ), he bakes it in an oven and afterwards fries it in a shallow pan. — [Men. 50b]

a meal-offering of broken pieces: [This] teaches [us] that it requires breaking up. [Old Rashi edition continues: But not really breaking of the offering into separate pieces and crumbs, since it is not scooped, but he folds it in two, and folds it again in four, [first] vertically and [then] horizontally. However, he does not separate it [into pieces]. In this form, he burns it as a fire-offering. This is explained in Torath Kohanim. — [see Torath Kohanim 6:48, Men. 75b]

NET Bible®

The Grain Offering of the Priests

Then the Lord spoke to Moses:³⁸ “This is the offering of Aaron and his sons which they must present to the Lord on the day when he is anointed: a tenth of an ephah³⁹ of choice wheat flour⁴⁰ as a continual grain offering, half of it in the morning and half

of it in the evening. It must be made with olive oil on a griddle and you must bring it well soaked,⁴¹ so you must present a grain offering of broken pieces⁴² as a soothing aroma to the Lord.

^{38sn} See the note on Lev 6:8 [6:1 HT] above.

^{39sn} A tenth of an ephah is about 2.3 liters, one day's ration for a single person (J. Milgrom, Leviticus [AB], 1:306).

^{40tn} For the rendering "choice wheat flour" see the note on Lev 2:1.

^{41tn} The term rendered here "well soaked" (see, e.g., NRSV; the Hebrew term is תִּבְבֶּקֶת, murbbekhet) occurs only three times (here; 7:12, and 1 Chr 23:29), and is sometimes translated "well-mixed" (e.g., NIV, NCV, NLT; NASB "well stirred"; NAB "well kneaded"). The meaning is uncertain (J. Milgrom, Leviticus [AB], 1:399-400), but in Lev 7:12 it stands parallel to already prepared grain offerings either "mixed" (the Hebrew term is תְּלוּלֹת (b'ylulot), not תִּבְבֶּקֶת as in Lev 6:21 [6:14 HT]) or anointed with oil.

^{42tn} Heb "broken bits [?] of a grain offering of pieces," but the meaning of the Hebrew term rendered here "broken bits" (תִּינִיֶּפֶת, tufiney) is quite uncertain. Some take it from the Hebrew verb "to break up, to crumble" (תָּפַּ [pat]; e.g., the Syriac, NAB, NIV, NLT "broken" pieces) and others from "to bake" (הָפָא, 'afah; e.g., NRSV "baked pieces"). For a good summary of other proposed options, see J. E. Hartley, Leviticus (WBC), 90. Compare Lev 2:5-6 for the general regulations regarding this manner of grain offering. Similar but less problematic terminology is used there.

Literal, almost word-for-word, renderings:

Charles Thomson OT	Moreover the Lord spoke to Moses, saying, This is the gift of Aaron and his sons, which they shall offer to the Lord, on the day when thou shalt anoint him, the tenth of the ephah of fine flour for a continual sacrifice; the half of it in the morning, and the half of it in the evening. It shall be prepared in a pan with oil. Being mixed up, he shall offer it in rolls, as a sacrifice of fragments, for a smell of fragrance for the Lord.
Context Group Version	And YHWH spoke to Moses, saying, This is the offering of Aaron and of his sons, which they shall offer to YHWH in the day when he is anointed: the tenth part of an ephah of fine flour for a tribute [offerings] perpetually, half of it in the morning, and half in the evening. On a baking-pan it shall be made with oil; when it is soaked, you shall bring it in: in baked pieces you shall offer the tribute [offerings] for a sweet aroma to YHWH. Pleasing
Legacy Standard Bible	Then Yahweh spoke to Moses, saying, "This is the offering which Aaron and his sons shall bring near to Yahweh on the day when he is anointed; the tenth of an ephah [Approx. 2.1 qt. or 2.3 l, an ephah was approx. 21 qt. or 23 l] of fine flour as a regular grain offering [Lit <i>grain offering continually</i>], half of it in the morning and half of it in the evening. It shall be prepared with oil on a griddle. When it is <i>well</i> stirred, you shall bring it. You shall bring near the grain offering in baked pieces as a soothing aroma to Yahweh.
Holy Bible Improved Edition	And Jehovah spoke to Moses, saying, This is the oblation of Aaron and of his sons that they shall bring to Jehovah in the day he is anointed: the tenth of an ephah of fine flour for a meal offering, perpetually, half of it in the morning, and half of it in the evening. In a frying pan it shall be prepared with oil; saturated with oil thou shalt bring it; in broken pieces as a meal offering of fragments thou shalt offer it an odor of delight to Jehovah.
Literal Standard Version	And YHWH speaks to Moses, saying, "This [is] an offering of Aaron and of his sons, which they bring near to YHWH in the day of his being anointed: a tenth of the ephah of flour [for] a continual present, half of it in the morning, and half of it in the evening; it is made on a griddle with oil—you

bring it in stirred; you bring baked pieces of the present near [for] a refreshing fragrance to YHWH.

Modern Literal Version 2020

And Jehovah spoke to Moses, saying,
This is the offering of Aaron and of his sons, which they will offer to Jehovah in the day when he is anointed: the tenth part of a 10-gallon container of fine flour for a food-offering perpetually, half of it in the morning and half of it in the evening. It will be made with oil on a baking-pan. You will bring it in when it is soaked. You will offer the food-offering in baked pieces for a sweet aroma to Jehovah.

Revised Mechanical Trans.

...and YHWH spoke to Mosheh saying, this is the donation of Aharon and his sons which they will bring near to YHWH in the day he is being smeared, a tenth of the eyphah of flour, a continual deposit, one half of her in the morning and one of her in the evening. She will be made with the oil upon the pan, being fried you will bring her, you will bring near the cooked things of the deposit of fragments, it is a sweet aroma to YHWH,... (Vv. 12–14)

Young's Updated LT

And Jehovah speaks unto Moses, saying,
"This is an offering of Aaron and of his sons, which they bring near to Jehovah in the day of his being anointed; a tenth of the ephah of flour for a continual present, half of it in the morning, and half of it in the evening; on a girdel with oil it is made—fried you will bring it in; baked pieces of the present you will bring near, a sweet fragrance to Jehovah.

The gist of this passage:
19-21

There was to be a daily offering made on behalf of the priestly class.

Leviticus 6:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -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 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Leviticus 6:19

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

This is equivalent to vv. 1 & 8.

Translation: *Y^ehowah spoke to Moses, saying,...*

God speaks to Moses; again, we do not know exactly where this takes place; and we do not know if this is a continuation of a previous conversation or if it takes place separately. The fact that God is said to speak to Moses makes me think that this information is given separately from previous offering laws.

Leviticus 6:19 *Y^ehowah spoke to Moses, saying,...* (Kukis mostly literal translation)

This begins a new topic.

Leviticus 6:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
qorbân/qurbân (קֹרְבָן/קִרְבָן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular construct	Strong's #7133 BDB #898–899
'Ahărôn (אֶהְרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Leviticus 6:20a

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

Translation: ...“This [is] the qorban [or, *oblation*] that Aaron and his sons will bring near to Y^ehowah...

This is an offering related to Aaron being set apart for the office of high priest. This would be repeated as his other sons assume this office. And it appears that this offering is simply continued each day.

Aaron and his sons are going to bring an offering near to Y^ehowah, under the conditions named in the next portion of this verse:

Leviticus 6:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<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
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Together, these are literally translated <i>in the day, in a day of</i> ; however, we may understand it to mean <i>in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that</i> . These interpretations often depend upon <i>when</i> the action of the verb takes place.			
mâshach (משח) [pronounced maw-SHAHKH]	<i>to be anointed, to be consecrated by anointing</i>	Niphal infinitive construct	Strong's #4886 BDB #602
'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 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...when one [of them] is anointed.

I obviously took some liberties here. Instead of *the day*, I simply put *when*; instead of putting *an anointing of him*; I translated, *one [of them] is anointed*. I believe that still gives us the gist of what the Hebrew states.

There came a point in the life of most priests when they would be anointed to that priestly position. We only have a ceremony outlined here; we do not have a time frame, or a series of things saying, “Here is how you know that Charley Brown is ready for this.”

It appears to me that this is a general anointing rather than the specific anointing of the High Priest.

I am not entirely sure if this anointing takes place when a man becomes High Priest or when someone in the line becomes an adult and is eligible. I would lead towards the former. In any case, this appears to be an ongoing offering, not a one-time thing.

Leviticus 6:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿāshîyrîy (אֲשִׁירִי) [pronounced <i>guh-shee-REE</i>]	<i>tenth</i>	feminine singular, numeral ordinal; construct state	Strong's #6224 BDB #798
ʿêphâh/êphâh (אֶפְחָא) [pronounced <i>ay-FAW</i>]	<i>a measure [for grain]; transliterated ephah; and it is equivalent to approximately ½ a quart or 2 cups</i>	feminine singular noun with the definite article	Strong's #374 BDB #35
ṣôleth (סֹלֶת) [pronounced <i>SOH-lehth</i>]	<i>flour or fine flour</i>	feminine singular construct	Strong's #5560 BDB #701
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah</i>	feminine singular noun	Strong's #4503 BDB #585

Translation: [They will take] a tenth of an ephah [of] flour [for] the minchah.

The offering is bloodless, which indicates to me that the person is being identified with the person or humanity of Jesus. The burnt offering is something which has been done in the past for this person. Now, they are being inducted into a position.

Leviticus 6:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i>]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556
machătsîyth (מִצְחָא) [pronounced <i>mahkh-ats-EETH</i>]	<i>half, middle; midday, noon</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #4276 BDB #345
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
machătsîyth (מִצְחָא) [pronounced <i>mahkh-ats-EETH</i>]	<i>half, middle; midday, noon</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #4276 BDB #345

Leviticus 6:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<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
ʿereb (בֶּרֶעַ) [pronounced ĠEH-re ^b v]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: [It will be offered up] at [two] intervals—half of it in the morning and the [other] half in the evening.

This offering appears to only be offered at two separate times, so instead of *continuously*, I translated as *two intervals*. They are specified as once in the morning and once in the evening. Perhaps this occurred every single day? Several translation see this as just occurring when there is a new high priest (see next passage in the Living Bible or the New Living Translation).

The service one is to render as a priest is going to be considered a full-time occupation.

Leviticus 6:20 ...“This [is] the qorban [or, *oblation*] that Aaron and his sons will bring near to Y^howah when one [of them] is anointed. [They will take] a tenth of an ephah [of] flour [for] the minchah. [It will be offered up] at [two] intervals—half of it in the morning and the [other] half in the evening. (Kukis mostly literal translation)

Fellowship with God between Himself and the members of the family of God is not to be disregarded. Even though burnt offerings are given continually, tribute and fellowship offerings should continue just as regularly.

Leviticus 6:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
machābath (מַכְבֹּת) [pronounced mah-khah ^b -VAHTH]	<i>flat plate, pan, griddle (for baking)</i>	feminine singular noun	Strong's #4227 BDB #290
b ^e (ב) [pronounced b ^{eh}]	<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
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
ʿāsāh (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 rd person feminine singular, Niphal imperfect	Strong's #6213 BDB #793

Leviticus 6:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râbak (רָבַק) [pronounced raw-BAHK]	<i>mixed, being stirred; possibly, soaking, being bake</i>	feminine singular, Hophal participle	Strong's #7246 BDB #916

Translation: [It will be] mixed with oil [and] prepared on a flat plate.

The offering will be mixed with oil and prepared—cooked—on a flat griddle pan.

Leviticus 6:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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>	2 nd person masculine singular, Hiphil imperfect with the 3 rd person feminine singular suffix	Strong's #935 BDB #97
tuphîym (טֻפִּיִּם) [pronounced too-FEEN]	<i>baked pieces, a cooked cake</i>	masculine plural construct	Strong's #8601 BDB #1073

This is a reasonable guess as to the meaning of this word; but that meaning is disputed.

min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah</i>	feminine singular construct	Strong's #4503 BDB #585
path (פַּת) [pronounced pahth]	<i>a fragment, a morsel, a piece [of bread]</i>	feminine plural noun	Strong's #6595 BDB #837

Translation: You will bring it near [as individual] baked pieces of the minchah [offering].

Apparently, this griddle cake, if you will, will be broken into pieces and brought forward in pieces as the minchah offering.

I believe this indicates that Jesus gave Himself for us in every way.

Leviticus 6:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	2 nd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
rêyach (רֵיחַ) [pronounced RAY-akh]	<i>scent, odor, pleasant smell</i>	masculine singular construct	Strong's #7381 BDB #926

Leviticus 6:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nîychôdach (נִיחֹדַח) [pronounced nee-KHOH-ahkh]	<i>tranquilizing, soothing, quieting; sweet, pleasant</i>	masculine singular noun	Strong #5207 BDB #629
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [Placing this on the altar] you will bring near a soothing scent to Y^ehowah.

At least a portion of this offering is burned upon the altar; and it will be a soothing scent to God.

The picture here is, we smell terribly bad to God; we all have sin natures. There is no earthly thing that we can do to fix that. However, in this offering, what is offered in our stead—the person of Jesus—is a soothing or tranquilizing scent to God the Father.

The scent of this offering is the type; Jesus offering Himself up for our sins is the antitype.

Leviticus 6:21 [It will be] mixed with oil [and] prepared on a flat plate. You will bring it near [as individual] baked pieces of the minchah [offering]. [Placing this on the altar] you will bring near a soothing scent to Y^ehowah. (Kukis mostly literal translation)

The unleavened flour is the humanity of Jesus Christ and well-mixed with oil speaks of the indwelling and filling of the Holy Spirit; when filled, God the Holy Spirit directs us entirely in God's plan for our life under the directive category of His will. Baked speaks of being tested in His body and broken into pieces was the cross and our Lord's death where the separation of His soul, spirit and body occurred.

Leviticus 6:19–21 Y^ehowah spoke to Moses, saying, “This [is] the qorban [or, *oblation*] that Aaron and his sons will bring near to Y^ehowah when one [of them] is anointed. [They will take] a tenth of an ephah [of] flour [for] the minchah. [It will be offered up] at [two] intervals—half of it in the morning and the [other] half in the evening. [It will be] mixed with oil [and] prepared on a flat plate. You will bring it near [as individual] baked pieces of the minchah [offering]. [Placing this on the altar] you will bring near a soothing scent to Y^ehowah. (Kukis mostly literal translation)

This is an offering specifically from the priests for the priests (Aaron and his sons).

Leviticus 6:19–21 Then Jehovah spoke to Moses: “This is how you will prepare a qorban (or oblation) offerings when one of Aaron's descendants is anointed. A tenth of an ephah of flour will be mixed with oil and prepared in a flat pan, making two offerings before God—once in the morning and once in the evening. You will bring individual baked pieces before God as a tranquilizing smoke to Him. (Kukis paraphrase)

And the priest, the anointed one, below him from his sons will do her. [This is] a decree everlasting to Y^ehowah. The entirety will be burned. And all a minchah [or, *tribute offering*] of a priest the whole is. She will not be eaten.

Leviticus
6:22–23

The priest, the anointed one, below him [in rank] from his sons will offer [lit., *do, make*] it [up to God]. [This] decree regarding Y^ehowah [and His offerings is] everlasting. All [of it] is to be burned. The entire priestly minchah [or, *tribute offering*] is [to be] completely [burned up]. It is not to be eaten.

The priest who is next in rank from the descendants of Aaron will offer this animal sacrifice to Jehovah. This decree regarding these offerings will stand forever before Jehovah. The entire offering must be burned. No part of the animal will remain; none of it is to be eaten.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the priest, the anointed one, below him from his sons will do her. [This is] a decree everlasting to Y ^e howah. The entirety will be burned. And all a minchah [or, <i>tribute offering</i>] of a priest the whole is. She will not be eaten.
Dead Sea Scrolls Targum (Onkelos)	. The kohein who is anointed [inaugurated to greatness] in his stead from among his sons, he shall [also] do it; an everlasting statute to [before] Adonoy, it shall be entirely burnt. Every meal-offering of a kohein shall be completely burnt and may not be eaten. Vv. 15–16 in the targum.
Targum (Pseudo-Jonathan)	And the high priest who is anointed with oil, (and also when (any one) of his sons who are constituted priests (is consecrated) in his place) shall perform this: it is an everlasting statute before the Lord: the whole shall be set in order and burned. For every mincha of the priest shall be wholly set in order and consumed: it shall not be eaten.
Douay-Rheims 1899 (Amer.)	And the priest that rightfully succeedeth his father, shall offer it hot, for a most sweet odour to the Lord: and it shall he wholly burnt on the altar. For every sacrifice of the priest shall be consumed with fire: neither shall any man eat thereof.
Aramaic ESV of Peshitta	The anointed priest that will be in his place from among his sons shall offer it. By a statute forever, it shall be wholly burnt to Mar-Yah. Every meal offering of a priest shall be wholly burned. It shall not be eaten."
Lamsa's Peshitta (Syriac)	And the Priest who is anointed after him, of his sons, shall make it a covenant for a lifetime to LORD JEHOVAH; you shall offer it up completely. And the entire meal offering of the Priest shall be offered completely and shall not be eaten."
Samaritan Pentateuch	And the priest of his sons that is anointed in his stead shall offer it: [it is] a statute for ever unto the LORD; it shall be wholly burnt. For every meat offering for the priest shall be wholly burnt: it shall not be eaten. (Vv. 15–16)
Updated Brenton (Greek)	The anointed priest who is in his place, one of his sons, shall offer it: it is a perpetual statute, it shall all be consumed. And every sacrifice of a priest shall be thoroughly burned, and shall not be eaten.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the same offering is to be given by that one of his sons who takes his place as priest; by an order for ever, all of it is to be burned before the Lord.
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	Every meal offering offered for the priest is to be completely burned: nothing of it is to be taken for food.
Easy English	The son whom they will anoint to take Aaron's place must prepare the offering. All of the gifts that the priests give to God must be burnt completely. Nobody should eat them.'.
Easy-to-Read Version–2008	"In the future, when Aaron's descendants take their place as the anointed priests, they will continue to make this grain offering to the Lord. This rule will continue forever. The grain offering must be completely burned for the LORD. Every grain offering that a priest gives must be completely burned. It must not be eaten."
God's Word™	.
Good News Bible (TEV)	For all time to come this offering is to be made by every descendant of Aaron who is serving as High Priest. It shall be completely burned as a sacrifice to the LORD. No part of a grain offering that a priest makes may be eaten; all of it must be burned.
The Message	Aaron's son who is anointed to succeed him offers it to God—this is a fixed rule. The whole thing is burned. Every Grain-Offering of a priest is burned completely; it must not be eaten."
NIRV	The son of Aaron who will become the next high priest after him will prepare the grain offering. It is the share that must be given to the Lord for all time to come. It must be completely burned up. Every grain offering a high priest offers must be completely burned up. It must not be eaten."
New Simplified Bible	»The anointed priest who will be in his place among his sons will offer it. By a long lasting ordinance it shall be entirely offered up in smoke to Jehovah. »Every grain offering made by a priest must be completely burned. It must not be eaten.«

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

Casual English Bible	In the future, whenever a descendant of Aaron becomes high priest, he has to present the same offering Aaron just did. Burn the entire offering to the LORD, sending it all up in smoke. Don't eat any of it. In fact, every grain offering a priest makes should be completely burned and never eaten.
Contemporary English V.	Each of Aaron's descendants who is ordained as a priest must perform this ceremony and make sure that the bread is completely burned on the altar. None of it may be eaten!
The Living Bible	As the sons of the priests replace their fathers, they shall be inducted into office by offering this same sacrifice on the day of their anointing. This is a perpetual law. These offerings shall be entirely burned up before the Lord; none of it shall be eaten."
New Berkeley Version	.
New Life Version	The religious leader among Aaron's sons, who is chosen to be in his place, will give it. By a Law forever, all of it will be burned and given to the Lord. Every grain gift of the religious leader will be all burned. It will not be eaten."
New Living Translation	In each generation, the high priest[g] who succeeds Aaron must prepare this same offering. It belongs to the Lord and must be burned up completely. This is a permanent law. All such grain offerings of a priest must be burned up entirely. None of it may be eaten."
Unfolding Bible Simplified	I have commanded that the descendants of Aaron who are appointed to become the high priests after Aaron dies are the ones who must prepare those things. They must be completely burned on the altar to be sacrifices to me. Every offering that a priest gives that is made from flour must be completely burned. No one is to eat any of it."

Partially literal and partially paraphrased translations:

American English Bible	The Anointed Priest (one of [Aaron's] sons that is serving in his place) will offer it, and it must all be burned. This is to be a rule through the ages: All the sacrifices for the Priests must be totally burned and never be eaten.' The notes on Anointing have been placed in the Addendum .
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	It shall be offered still warm, acceptable to the Lord in its fragrance, by each priest succeeding to his father's office, and the whole of it must be burnt on the altar. Every sacrifice made by the priests themselves must be altogether destroyed by fire; no one must eat any part of it.
Translation for Translators	I have commanded that the descendants of Aaron who are appointed in turn to become the Supreme Priests after Aaron dies are the ones who must prepare those things. These offerings must be completely burned <i>on the altar</i> to be sacrifices to me, Yahweh. Every offering that a priest gives that is made from grain must be completely burned; none of it is to be eaten."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The priest, who is one of Aaron's sons and will be anointed to take his place, is to prepare it. It must be completely burned as a permanent portion for the Lord. Every grain offering for a priest will be a whole burnt offering; it is not to be eaten."
Revised Ferrar-Fenton Bible	The consecrated priest of that course shall make it. It is a perpetual constitution to the EVER-LIVING, to be totally burnt. Every food offering from a priest shall be burnt—you shall not eat it."
International Standard V	The anointed priest who succeeds him from among his sons is to offer [Lit. do] it. As a permanent statute, it is to be offered whole and made to smoke in the Lord's presence. Every grain offering from a priest is to be burned [The Heb. lacks burned] whole. It is not to be eaten."
Unfolding Bible Literal Text	The son of the high priest who is becoming the new high priest from among his sons will offer it. As commanded forever, all of it shall be burned to Yahweh. Every grain offering of the priest will be completely burned up. It must not be eaten."
Urim-Thummim Version	The son who will succeed him as anointed priest will make the offering. This is a statute for the ages unto YHWH and it will be entirely burned up. Because every Gift-Offering for the priest will be entirely burned up and it will not be eaten.
Wikipedia Bible Project	And the priest anointing under him from his sons will do this, an eternal statute for Yahweh, grilled in its entirety. And all the offering of a priest will be entire, It will not be eaten. (Vv. 15–16)

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Every descendant of Aaron who succeeds him as high priest shall do the same. This is a law forever. This grain offering shall be completely burned as a sacrifice for Yahweh. Every grain offering made by a priest must be a total sacrifice; none of it is to be eaten." Vv. 15–16 in the Christian Community Bible.
The Heritage Bible	And the priest from among his sons who is anointed after ²² him shall make it; it is an enactment forever of Jehovah; the whole shall be burned as perfumed incense. Hebrews 7:23 And every food offering for the priest shall be wholly burned; it shall not be eaten. ²² 6:22 anointed after him. After him is the Hebrew word tachas, meaning below him, or next in line after his death. That is why Jesus remains our Head Priest forever. He never dies. Therefore, He cannot be succeeded. Because He never

	dies, no one ever needs to take His place. There is no one after Him. He is the first and the last. He lives forever. Hebrews 7:23.
New American Bible (2011)	The anointed priest descended from Aaron who succeeds him shall do likewise. This is the LORD's due forever. The offering shall be wholly burned. ⁹ Every grain offering of a priest shall be a whole offering; it may not be eaten. g. [6:15] Lv 2:9.
The Catholic Bible	That priest from among the sons of Aaron who is anointed to succeed him shall also make this offering. It is a perpetual statute. It shall all be burned in honor of the LORD. Every cereal offering made by a priest shall be burned. It cannot be eaten."
New Jerusalem Bible	When one of his sons is anointed priest to succeed him, he will do the same. This is a perpetual law. 'The entire cereal offering will be burnt for Yahweh. Every cereal offering made by a priest will be a total sacrifice; none of it will be eaten.' Vv. 15–16 in the NJB.
NRSV (Anglicized Cath. Ed.)	And so the priest, anointed from among Aaron's descendants as a successor, shall prepare it; it is the Lord's—a perpetual due—to be turned entirely into smoke. Every grain-offering of a priest shall be wholly burned; it shall not be eaten.
Revised English Bible—1989	The priest in the line of Aaron anointed to succeed him is to offer it. This is a rule binding for all time; it must be burnt in sacrifice to the LORD as a complete offering. Every grain-offering of a priest shall be a complete offering; it must not be eaten.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	¹⁵⁽²²⁾ The anointed <i>cohen</i> who will take Aharon's place from among his descendants will offer it; it is a perpetual obligation. It must be entirely made to go up in smoke for <i>ADONAI</i> ; ¹⁶⁽²³⁾ every grain offering of the cohen is to be entirely made to go up in smoke — it is not to be eaten."
Kaplan Translation	It is a law for all time that the anointed priest among [Aaron's] descendants shall prepare it. It must be completely burned. [Similarly], every meal offering brought by a priest must be completely [burned] and not eaten. Vv. 15–16 in Kaplan's translation.
The Scriptures—2009	6:15 anointed priest . The High Priest. "And the anointed priest from among his sons, who is in his place, prepares it – a law forever to יהוה. All of it has to be burned, and every grain offering for the priest is completely burned, it is not eaten."
Tree of Life Version	The anointed kohen who will be in his place from among his sons is to offer it. As an eternal statute, it must be entirely burnt up as smoke to Adonai. Thus every grain offering of a kohen is to be a whole-offering—it should not be eaten." (Vv. 15–16)

Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	THE ANOINTED PRIEST WHO IS IN HIS PLACE, ONE OF HIS SONS, SHALL OFFER IT: IT IS A LONG-TERM STATUTE, IT SHALL ALL BE CONSUMED. AND EVERY SACRIFICE OF A PRIEST SHALL BE THOROUGHLY BURNT, AND SHALL NOT BE EATEN."
Awful Scroll Bible	A priest of his sons, who is to be anointed, was also to effect them; the continual prescription of Sustains To Become even was it to be a complete smoky burning. The tribute offering of the priest is to be complete - was it to be eaten?.
Concordant Literal Version	And the priest anointed in his stead from among his sons shall do it. It is an eonian statute to Yahweh. Wholly shall it be caused to fume; every approach present of a priest shall come to be wholly fumed; it shall not be eaten. Oblation
exeGesés companion Bible	And the priest of his sons anointed in his stead works it - an eternal statute to Yah Veh;

it is totally incensed:
and every offering for the priest totally burnt
- not eaten.

- Orthodox Jewish Bible (6:15) And the kohen of his Banim that is hamoshiach (the anointed) to succeed him shall offer it; it is a chok olam unto Hashem; it shall be completely burned.
(6:16) For every minchah for the kohen shall be completely burned; it shall not be eaten.
- Rotherham's *Emphasized B.* And ||the priest that is anointed in his stead from among his sons|| shall prepare it,—[it is] an age-abiding statute, that <unto Yahweh> shall a perfume ||of the entire gift|| be made; yea ||every mealoffering of a priest|| shall be ||entire||—it shall not be eaten.

Expanded/Embellished Bibles:

- The Expanded Bible One of the priests appointed [anointed] to take Aaron's place as high priest must make the grain [^L gift; tribute] offering [2:1]. It is a rule [statute; ordinance; regulation] forever that the grain [^L gift; tribute] offering [2:1] must be completely burned to the Lord. Every grain offering made by a priest must be completely burned [^L turned into smoke]; it must not be eaten."
- Kretzmann's Commentary And the priest of his sons that is anointed in his stead shall offer it, this solemn ceremony being one of the first acts of every new high priest; it is a statute forever unto the Lord; it shall be wholly burned, for it was considered a part of a burnt offering, and in those the worshiper had no part.
For every meat-offering for the priest shall be wholly burned; it shall not be eaten. The priest himself being the worshiper, the entire oblation went to the Lord.
- Lexham English Bible And the anointed priest taking his place from among his sons must do it. As a lasting rule, it must be turned into smoke totally for Yahweh. And every grain offering of a priest must be a whole burnt offering; it must not be eaten."
- The Voice **Eternal One:** This directive stands for all time. The priest from Aaron's line who is selected to be his successor must bring this same offering when he is anointed, and all of it must be burned. The grain offering from the priest is not to be eaten; all of it must be consumed on the altar.

Bible Translations with Many Footnotes:

- The Complete Tanach And the kohen who is anointed instead of him from among his sons, shall prepare it; [this is] an eternal statute; it shall be completely burnt to the Lord.
- who is anointed instead of him from among his sons:** [This is to be understood as if transposed: The kohen] who is anointed from among his sons instead of him.
- It shall be completely burnt:** [When there is a הַצִּיָּקָה procedure, what is scooped out is burned on the altar, and the remainder is eaten by the kohanim. However, in this offering,] there is no הַצִּיָּקָה procedure to enable any remainder to be eaten; but, it is burnt in its entirety. Similarly, any voluntary meal-offering brought by a kohen, must be completely burned.
- Every meal offering of a kohen shall be completely burnt; it shall not be eaten. Vv. 15–16 in Kaplan's translation.
- completely:** Heb. לִיכֹל All of it must be equally offered to God on High.
- NET Bible® The high priest who succeeds him⁴³ from among his sons must do it. It is a perpetual statute; it must be offered up in smoke as a whole offering to the Lord. Every grain offering of a priest must be a whole offering; it must not be eaten."
- ^{43tn} Heb "And the anointed priest under him."

Literal, almost word-for-word, renderings:

A Faithful Version	And the priest, or one of his sons who is anointed in his stead, shall offer it. It is a statute forever to the LORD. It shall be wholly burnt, For every grain offering for the priest shall be wholly burnt. It shall not be eaten."
Charles Thomson OT	The priest who is anointed, that one of his sons who is to succeed him shall prepare it. This is an everlasting ordinance, Let it be all consumed. Indeed every sacrifice of a priest must be wholly burned. It shall not be eaten.
Context Group Version	And the anointed priest that shall be in his place from among his sons shall offer it: by a statute forever it shall be wholly burnt to YHWH. And every tribute [offerings] of the priest shall be wholly burnt: it shall not be eaten.
Green's Literal Translation	And the priest who is anointed in his place, from among his sons, shall make it. It is a never ending statute of Jehovah. It shall be completely burned; and every food offering of a priest is a whole burnt offering. It shall not be eaten.
Literal Standard Version	And the priest who is anointed in his stead, from among his sons, makes it; [it is] a continuous statute of YHWH; it is completely burned as incense; and every present of a priest is a whole burnt-offering; it is not eaten."
Modern Literal Version 2020	And the anointed priest who will be instead of him from among his sons will offer it. It will be entirely burnt to Jehovah by an everlasting statute. And every food-offering of the priest will be entirely burnt; it will not be eaten.
Revised Mechanical Trans.	...and the smeared administrator under him from his sons will make her, it is a custom of a distant time to YHWH, she will be entirely burned as incense, and every deposit of the administrator will entirely exist, she will not be eaten,... (Vv. 15–16)
A Voice in the Wilderness	The priest from among his sons, who is anointed in his place, shall do it. It is a perpetual statute unto Jehovah. It shall be completely burned with smoke; for every grain offering for the priests shall be completely burned. It shall not be eaten.
Young's Updated LT	"And the priest who is anointed in his stead, from among his sons, does make it, —a statute age-during of Jehovah: it is completely perfumed; and every present of a priest is a whole burnt-offering; it is not eaten."

The gist of this passage: This particular offering was to be done by every son (or descendant) of Aaron who becomes a high priest.

22-23

Leviticus 6:22a

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

In the Septuagint, the Greek word is *christos* (χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ*. The transliteration from Greek to English is, quite obviously, *Christ*. We do not find this word until Leviticus 4:3, 5, 16.

Leviticus 6:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation; with the 3 rd person masculine singular suffix	Strong's #8478 BDB #1065
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
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
‘âsâh (עָשָׂה) [pronounced ‘gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
’êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

Translation: The priest, the anointed one, below him [in rank] from his sons will offer [lit., do, make] it [up to God].

There is some sort of ranking system among the priests, and I would assume that this is applied to the High Priest and his sons. His firstborn would be first in line, his second would be second.

I believe that we are talking about the anointing of the High Priest. The next in line, most of the time, would be his firstborn son. At some point, he would be named the new high priest.

Leviticus 6:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chôq (חֹק) [pronounced khome]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular noun	Strong's #2706 BDB #349
‘ôwlâm (עוֹלָם) [pronounced ‘ô-LAWM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

Leviticus 6:22b

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

Translation: [This] decree regarding Y^ehowah [and His offerings is] everlasting.

This decree is to stand forever.

I believe this to be an interesting thing to say, as are not all of God's words forever? Are not all of His decrees that we read (with some exceptions) forever? Therefore, I would suspect that this indicates great responsibility.

Leviticus 6:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâlîyl (לִילֵךְ) [pronounced kaw-LEEL]	<i>the whole, the entirety; altogether</i> [as an adverb]	adjective/substantive; also used as an adverb	Strong's #3632 BDB #483
As an adjective, kâlîyl means <i>entire, all, perfect, complete</i> ; as a substantive, it means <i>the whole, the totality, the entirety; a whole burnt offering</i> ; and, as an adverb, it means <i>altogether</i> .			
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to be made to smoke, to be made to burn; to be offered as a sacrifice</i> (especially as an act of worship)	3 rd person masculine singular, Hophal imperfect	Strong's #6999 BDB #882

Translation: All [of it] is to be burned.

The entirety of this animal is to be burned. This is an offering which no one eats.

Leviticus 6:22 The priest, the anointed one, below him [in rank] from his sons will offer [lit., do, make] it [up to God]. [This] decree regarding Y^ehowah [and His offerings is] everlasting. All [of it] is to be burned. (Kukis mostly literal translation)

Several translations read *his sons will offer it*; however, the word offer is not here, but, rather, the word 'âsâh (אָסָה) [pronounced ġaw-SAWH], which means *to do, to manufacture, to make, to construct*.

It is Aaron's son who offers this body to Y^ehowah forever. The burning of the body is the judgement of God of Jesus Christ on the cross.

Leviticus 6:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כָּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah</i>	feminine singular construct	Strong's #4503 BDB #585
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun	Strong's #3548 BDB #463
kâlîyl (כָּלִיֵּל) [pronounced <i>kaw-LEEL</i>]	<i>the whole, the entirety; altogether [as an adverb]</i>	adjective/substantive; also used as an adverb	Strong's #3632 BDB #483
As an adjective, kâlîyl means <i>entire, all, perfect, complete</i> ; as a substantive, it means <i>the whole, the totality, the entirety; a whole burnt offering</i> ; and, as an adverb, it means <i>altogether</i> .			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224

Translation: The entire priestly minchah [or, tribute offering] is [to be] completely [burned up].

Although the vocabulary is different from the previous phrase; this appears to be saying the same thing. The animal sacrifice is to be completely burned up.

Leviticus 6:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person feminine singular, Niphal imperfect	Strong's #398 BDB #37

Translation: It is not to be eaten.

No part of this animal is to be eaten.

Leviticus 6:23 The entire priestly minchah [or, tribute offering] is [to be] completely [burned up]. It is not to be eaten. (Kukis mostly literal translation)

Being burned entirely is the judgement for the entirety of our sins; and He Himself is the propitiation for our sins; not for ours only, but for the entire world (1John 2:2).

Leviticus 6:22–23 The priest, the anointed one, below him [in rank] from his sons will offer [lit., *do, make*] it [up to God]. [This] decree regarding Y^ehowah [and His offerings is] everlasting. All [of it] is to be burned. The entire priestly minchah [or, *tribute offering*] is [to be] completely [burned up]. It is not to be eaten. (Kukis mostly literal translation)

Leviticus 6:22–23 The priest who is next in rank from the descendants of Aaron will offer this animal sacrifice to Jehovah. This decree regarding these offerings will stand forever before Jehovah. The entire offering must be burned. No part of the animal will remain; none of it is to be eaten. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Sin Offering

See also Leviticus 4:1–5:13 8:14–17 16:3–22

And so speaks Y^ehowah unto Moses, to say, “Speak unto Aaron and unto his sons, to say, ‘This [is] a torah of a sin offering: in a place where is killed the burnt offering is killed the sin offering, to faces of Y^ehowah. A holy of holies she [is].

Leviticus
6:24–25

Y^ehowah spoke to Moses, saying, “Speak to Aaron and his sons, saying, ‘This [is] the torah [or, *law*] of the sin offering: in the place where the burnt offering is killed, [so too will] the sin offering be killed; before Y^ehowah. It [is] most holy.

Jehovah said to Moses, “I want you to gather up Aaron and his sons and tell them this: What I am saying will be the custom of the sin offering: you will kill the sin offering in the same place you kill the burnt offering. This is to be done before God; and the sacrifice is considered to be most holy.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses, to say, “Speak unto Aaron and unto his sons, to say, ‘This [is] a torah of a sin offering: in a place where is killed the burnt offering is killed the sin offering, to faces of Y ^e howah. A holy of holies she [is].
Dead Sea Scrolls	.
Targum (Onkelos)	And Adonoy spoke to Moshe, saying: Speak to Aharon and his sons, saying: this is the law of the sin-offering. In the place where the burnt-offering is slaughtered, the sin-offering shall be slaughtered, before Adonoy; it is holy of holies [most holy]. Vv. 17–18 in the targum.
Targum (Pseudo-Jonathan)	And the Lord spake with Mosheh, saying: Speak with Aharon and with his sons, saying: This is the law of the sin offering which is to be killed in the place where the burnt offering is killed; it shall be slain as a sin offering before the Lord; it is most sacred.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses. saying: Say to Aaron and his sons: This is the law of the victim for sin. In the place where the holocaust is offered, it shall be immolated before the Lord. It is holy of holies.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: in the place where the burnt offering is killed, the sin offering shall be killed before Mar-Yah. It is most holy.
Lamsa's Peshitta (Syriac)	And LORD JEHOVAH spoke with Moshe and said to him: “Speak with Ahron and with his sons and say to them, ‘This is the Law of sin in the place where the burnt offering is slaughtered: sin shall be slaughtered before LORD JEHOVAH; it is the Holy of Holy things.

Samaritan Pentateuch	And the LORD spake unto Moses, saying Speak unto Aaron and to his sons, saying, This [is] the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it [is] most holy. (Vv. 16–17)
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Speak to Aaron and to his sons, saying, This is the law of the sin-offering: in the place where they slay the whole burnt offering, they shall slay the sin-offerings before the Lord: they are most holy.

Significant differences:

Limited Vocabulary Translations:

Easy English	The sin offering The Lord said to Moses, ‘Tell Aaron and his sons this rule. When a person does wrong things he must give an animal to the Lord. The animal will be holy. The person must kill the animal at the north side of the altar. That is where they kill the offerings for sin.
God’s Word™	The LORD spoke to Moses, "Tell Aaron and his sons: These are the instructions for the offering for sin. The offering for sin must be slaughtered in the LORD'S presence in the same place where the burnt offering is slaughtered. It is very holy.
Good News Bible (TEV)	The LORD commanded Moses to give Aaron and his sons the following regulations for sin offerings. The animal for a sin offering shall be killed on the north side of the altar, where the animals for the burnt offerings are killed. This is a very holy offering.
<i>The Message</i>	* * *
	God spoke to Moses: “Tell Aaron and his sons, These are the instructions for the Absolution-Offering. Slaughter the Absolution-Offering in the place where the Whole-Burnt-Offering is slaughtered before God—the offering is most holy.
Names of God Bible	Instructions for the Offering for Sin Yahweh spoke to Moses, “Tell Aaron and his sons: These are the instructions for the offering for sin. The offering for sin must be slaughtered in Yahweh’s presence in the same place where the burnt offering is slaughtered. It is very holy.
NIRV	More Rules for Sin Offerings The Lord spoke to Moses. He said, “Speak to Aaron and the priests in his family line. Tell them, ‘Here are some more rules for sin offerings. You must kill the animal for the sin offering in the sight of the Lord. Kill it in the place where the burnt offering is killed. It is very holy.

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

Casual English Bible	PS about sin offerings The LORD told Moses: I want you to tell this to Aaron and his sons: A sin offering is sacred to the LORD. These are the rules for offering one. You should sacrifice a sin offering in the same place you sacrifice burnt offerings.
Contemporary English V.	The LORD told Moses how the priests from Aaron’s family were to offer the sacrifice for sin: This sacrifice is very sacred, and the animal must be killed in my presence at the north side of the bronze altar.
New Berkeley Version	.
New Life Version	The Law of the Sin Gift The Lord said to Moses, “Tell Aaron and his sons, ‘This is the Law of the sin gift. The sin gift will be killed before the Lord in the place where the burnt gift is killed. It is most holy.

New Living Translation	Further Instructions for the Sin Offering Then the Lord said to Moses, "Give Aaron and his sons the following instructions regarding the sin offering. The animal given as an offering for sin is a most holy offering, and it must be slaughtered in the Lord's presence at the place where the burnt offerings are slaughtered.
Unfolding Bible Simplified	Yahweh also told Moses to tell Aaron and his sons, "These are the regulations concerning the offerings for the sins of the people. The priest will kill the sacrifice at the place where the offerings are burned; it is killed before Yahweh and the offering is dedicated to Yahweh.

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses, 'Speak to Aaron and his sons and tell them that this is the law of the sin offerings: The sin offerings must be slaughtered before Jehovah in the same place as the whole burnt offerings, for they are very holy.
Beck's American Translation	.
Common English Bible	The Lord said to Moses, Say to Aaron and his sons: This is the Instruction for the purification offering: The purification offering must be slaughtered before the Lord at the same place the entirely burned offering is slaughtered; it is most holy.
New Advent (Knox) Bible	And the Lord spoke to Moses again, giving him a message for Aaron and his sons: This is the rule that governs the offering of a victim for transgression; it must be immolated before the Lord in the same place where burnt-sacrifices are offered; it is set apart for holy uses.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	The Law of Sin Offering. The EVER-LIVING also spoke to Moses, saying "Speak commanding Aaron and his sons,— "These are the laws of the sin-offering;—in the place where you slay the burnt-offering, you shall slay the sin-offering before the EVER-LIVING. It is Holy of Holies.
International Standard V	Sin Offerings Then the Lord told Moses, "Speak to Aaron and his sons. This is the regulation concerning sin offerings. Slaughter the sin offering in the same place where the whole burnt offering is slaughtered—in the Lord's presence. It's a most holy thing.
Urim-Thummim Version	YHWH spoke to Moses saying, Speak to Aaron and to his sons saying, This is the Law of the Sin-Offering. In the place where the Burnt-Offering is slaughtered will the Sin-Offering be killed before YHWH, and this is Most Holy.
Wikipedia Bible Project	And Yahweh spoke to Moses, saying: Speak to Aaron and his sons, saying This is the teaching of the sin offer: in the place which you will slaughter the offering, you will slaughter the sinstuff, before Yahweh, It is holy of holies. (Vv. 17–18)

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh spoke to Moses; he said, "Say to Aaron and his sons: This is the regulation for the sacrifice for sin: The victim for the sacrifice is to be killed before Yahweh in the place where the animals for the burnt offerings are killed. It is a most holy offering.
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The Heritage Bible	And Jehovah spoke to Moses, saying, Speak to Aaron and to his sons, saying, This is the law of the sin offering: The sin offering shall be killed in the place where the burnt offering is killed before the face of Jehovah; it is holy.
New American Bible (2011)	Purification Offerings.* The LORD said to Moses: ^h Tell Aaron and his sons: This is the ritual for the purification offering. At the place where the burnt offering is slaughtered, there also, before the LORD, shall the purification offering be slaughtered. It is most holy. ⁱ * [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). h. [6:18] Lv 4:1–5:13. i. [6:18] Lv 2:3.
New Jerusalem Bible	Yahweh spoke to Moses and said, 'Speak to Aaron and his sons and say: "This is the ritual for the sacrifice for sin: "The victim must be slaughtered before Yahweh on the spot where the burnt offerings are slaughtered. It is especially holy.
Revised English Bible–1989	The LORD told Moses to say to Aaron and his sons: This is the law of the purification-offering. This offering is to be slaughtered before the LORD in the place where the whole-offering is slaughtered; it is most holy.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	^{17 (24)} Adonai said to Moshe, ^{18 (25)} "Tell Aharon and his sons, 'This is the law for the sin offering: the sin offering is to be slaughtered before Adonai in the place where the burnt offering is slaughtered; it is especially holy.
Hebraic Roots Bible	And YAHWEH spoke to Moses, saying, Speak to Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before YAHWEH. It is most holy.
Kaplan Translation	God spoke to Moses, telling him to relate the following message to Aaron and his descendants: This is the law of the sin offering: The sin offering must be slaughtered before God in the same place that the burnt offering is slaughtered. It is holy of holies. 6:18 sin offering. See above, 5:27-35.
The Scriptures–2009	And יהוה spoke to Mosheh, saying, "Speak to Aharon and to his sons, saying, 'This is the Torah of the sin offering: In the place where the ascending offering is slain, the sin offering is slain before יהוה, it is most set-apart.
Tree of Life Version	Adonai spoke to Moses, saying: "Speak to Aaron and to his sons, saying: 'This is the Torah of the sin offering. In the place where the burnt offering is slaughtered, the sin -offering is to be slaughtered before Adonai. It is most holy. (Vv. 17–18)

Weird English, ©1980 English, Anachronistic English Translations:

Alpha & Omega Bible	· AND JESUS SPOKE TO MOSES, SAYING, "SPEAK TO AARON AND TO HIS SONS, SAYING, 'THIS IS THE LAW OF THE SIN-OFFERING;— IN THE PLACE WHERE THEY SLAY THE WHOLE BURNT
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	OFFERING, THEY SHALL SLAY THE SIN-OFFERINGS BEFORE JESUS: THEY ARE MOST HOLY.
Awful Scroll Bible	Sustains To Become was to speak to Moses, to the intent: Be speaking to Aaron and his sons, to the intent: These are the instructions for the misses of the mark: In the place where the whole burnt offering was to be slaughtered, was it for the misses of the mark to be slaughtered, turned before Sustains To Become even is it to be a set apart set apart.
Concordant Literal Version	Yahweh spoke to Moses, saying. Speak to Aaron and to his sons, saying, This is the law of the sin offering. In the place where the ascent offering is slain the sin offering shall be slain before Yahweh; it is a holy of holies.
exeGesés companion Bible	TORAH FOR THE SIN And Yah Veh words to Mosheh, saying, Word to Aharon and to his sons, saying, This is the torah for the sin: in the place you slaughter the holocaust slaughter that for the sin at the face of Yah Veh: - a holy of holies.
Orthodox Jewish Bible	(6:17) And Hashem spoke unto Moshe, saying, (6:18) Speak unto Aharon and to his Banim, saying, This is the Torat HaChattat: In the place where the olah (burnt offering) is slaughtered (shachat) shall the chattat (sin offering) be slaughtered before Hashem; it is kodesh kodashim.
Rotherham's <i>Emphasized B.</i>	And Yahweh spake unto Moses, saying— Speak unto Aaron and unto his sons, saying, This is the law of the sin-bearer. <In the place where the ascending-sacrifice is slain> shall the sin-bearer be slain, before Yahweh, <most holy> it is'.

Expanded/Embellished Bibles:

The Expanded Bible	The Sin Offering The Lord said to Moses, "Tell Aaron and the priests [^L his sons]: 'These are the teachings [laws; instructions] about the sin [or purification; 4:3] offering: The sin [or purification; 4:3] offering must be killed [slaughtered] in front of the Lord in the same place the whole burnt offering [ch. 1] is killed [slaughtered]; it is most holy.
Kretzmann's Commentary	Verses 24-30 Of Sin-offerings. And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: in the place where the burnt offering is killed, on the north side of the altar, in the court of the Tabernacle, shall the sin-offering be killed before the Lord; it is most holy, set apart for the Lord.
Lexham English Bible	Additional Laws for Sin Offerings Then [Or "And"] Yahweh spoke to Moses, saying, "Speak to Aaron and his sons, saying, 'This is the regulation of the sin offering: In the place where the sin offering is slaughtered, the sin offering must be slaughtered before [Literally "to the faces of"] Yahweh; it is a most holy thing. [Literally "a holiness of holinesses"]
The Voice	The Eternal One continued to Moses. Eternal One: Go, talk with Aaron and his sons, and give them these commands for the ritual of the purification offering for sin: The purification offering is to be slaughtered in My presence in the same place where the burnt offering is slaughtered; it is most sacred.

Bible Translations with Many Footnotes:

NET Bible®

The Sin Offering

Then the Lord spoke to Moses:⁴⁴ “Tell Aaron and his sons, ‘This is the law of the sin offering. In the place where the burnt offering is slaughtered the sin offering must be slaughtered before the Lord. It is most holy.’⁴⁵

^{44sn} See the note on Lev 6:8 [6:1 HT].

^{sn} The following paragraphs are Lev 6:8-30 in the English Bible but 6:1-23 in the Hebrew text. This initial verse makes the special priestly regulations for the people’s burnt and grain offerings into a single unit (i.e., Lev 6:8-18 [6:1-11 HT]; cf. Lev 1-2 above). Note also the separate introductions for various priestly regulations in Lev 6:19 [12 HT], 24 [17 HT], and for the common people in Lev 7:22, 28 below.

^{45tn} Heb “holiness of holinesses [or holy of holies] it is.” Cf. NAB “most sacred”; CEV “very sacred”; TEV “very holy.”

Literal, almost word-for-word, renderings:

Charles Thomson OT	Again the Lord spoke to Moses, saying, Speak to Aaron and his sons, and say, This is the law of the Sin offering. Wherever they kill the whole burnt offering, there they shall kill the sin offerings before the Lord. They are most holy.
Context Group Version	And YHWH spoke to Moses, saying, Speak to Aaron and to his sons, saying, This is the law of the purification-offering: in the place where the ascension [offering] is killed shall the purification-offering be killed before YHWH: it is most special.
Literal Standard Version	And YHWH speaks to Moses, saying, “Speak to Aaron and to his sons, saying, This [is] a law of the sin-offering: in the place where the burnt-offering is slaughtered, the sin-offering is slaughtered before YHWH; it [is] most holy.
Niobi Study Bible	The Law of the Sin Offering And the LORD spoke unto Moses, saying, "Speak unto Aaron and to his sons, saying, `This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy.
Revised Mechanical Trans.	...and YHWH spoke to Mosheh saying, speak to Aharon and to his sons saying, this is the teaching of the failure in the area which you will slay the ascension offering, you will slay the failure to the face of YHWH, she is a special of specials ^[724] .
Young’s Updated LT	⁷²⁴ The phrase “special of specials” means a “very special thing, one or place.” And Jehovah speaks unto Moses, saying, “Speak unto Aaron and unto his sons, saying, This is a law of the sin-offering: in the place where the burnt-offering is slaughtered is the sin-offering slaughtered before Jehovah; it is most holy.

The gist of this passage: This final section is about the sin-offering or the purification offering.

Leviticus 6:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Leviticus 6:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -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 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</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 ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; 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

This is the same as vv. 1, 8, & 18.

Translation: Y^ehowah spoke to Moses, saying,...

Again, I think there was a separate time when God spoke to Moses, telling him the information which we will read below.

Leviticus 6:24 Y^ehowah spoke to Moses, saying,... (Kukis mostly literal translation)

We will now return to the sin [-offering]:

Leviticus 6:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -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 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180

Leviticus 6:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (ל) [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
'Ahārôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (ל) [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 noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: ...“Speak to Aaron and his sons, saying,...

These laws would apply strictly to Aaron and his descendants. At this point, it was just Aaron and his 4 sons.

Leviticus 6:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
tôwrah (תּוֹרָה) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
'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

Leviticus 6:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 definite article	Strong's #2403 BDB #308

Translation: ...*This [is] the torah [or, law] of the sin offering:...*

There is going to be a particular way that the sin offering was presented before God.

Leviticus 6:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâqôwm (מִקוֹמ) [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
’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
shâchaṭ (שָׁחַט) [pronounced <i>shaw-KHAT</i>]	<i>to be slaughtered [animals], to be ceremonially sacrificed, to be killed [with a sacrificial knife]</i>	3 rd person feminine singular, Niphal imperfect	Strong's #7819 and 7820 BDB #1006
’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: ...*in the place where the burnt offering is killed,...*

The place where the burnt offering was killed was outside of the door to the Tabernacle. Then it would be offered on the brazen (or, copper) altar.

Leviticus 6:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâchaṭ (שָׁחַט) [pronounced <i>shaw-KHAT</i>]	<i>to be slaughtered [animals], to be ceremonially sacrificed, to be killed [with a sacrificial knife]</i>	3 rd person feminine singular, Niphal imperfect	Strong's #7819 and 7820 BDB #1006
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 definite article	Strong's #2403 BDB #308

Leviticus 6:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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 ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...[so too will] the sin offering be killed; before Y^ehowah.

The sin offering would be offered up the same way before God. First it would be killed in front of the opening to the Tabernacle.

Leviticus 6:25e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871
qôdâshîym (קֹדֶשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun	Strong's #6944 BDB #871
The word combined with itself in the plural generally refers to the most sacred portion of the Tabernacle (and Temple) and is translated <i>Holy of Holies; the Most Holy Place</i> . This combination may also be translated, <i>most holy</i> .			
hîy' (אִיהָ) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214

Translation: It [is] most holy.

The sin offering was considered very holy. Remember that this is the word which closely identifies the sin and the sin offering.

Leviticus 6:25 ...“Speak to Aaron and his sons, saying, ‘This [is] the torah [or, law] of the sin offering: in the place where the burnt offering is killed, [so too will] the sin offering be killed; before Y^ehowah. It [is] most holy. (Kukis mostly literal translation)

The sin-bearer and the guilt offering are identified with one another, as they are slain in the same place. This place where they are slain is considered extremely holy to Y^ehowah.

Leviticus 6:24–25 Y^ehowah spoke to Moses, saying, “Speak to Aaron and his sons, saying, ‘This [is] the torah [or, law] of the sin offering: in the place where the burnt offering is killed, [so too will] the sin offering be killed; before Y^ehowah. It [is] most holy. (Kukis mostly literal translation)

Leviticus 6:24–25 Jehovah said to Moses, “I want you to gather up Aaron and his sons and tell them this: What I am saying will be the custom of the sin offering: you will kill the sin offering in the same place you kill the burnt offering. This is to be done before God; and the sacrifice is considered to be most holy. (Kukis paraphrase)

The priest, the one bearing the sin, will eat her in a place of holiness. She will be eaten in the courtyard of a Tent of the Appointment. All who touch in her flesh is holy. And when splatters her blood upon the garment which he spurts upon her you will wash in a place of holiness. And a vessel of earthenware that she is boiled in him will be broken; and if a vessel of copper she is boiled [in], and he is scoured and rinsed in the waters.

Leviticus
6:26–28

The priest, the one making the sin offering, will eat it in a holy place. It will be eaten in the courtyard of the Tent of Meeting. Whoever touches its flesh is [made] holy. When its blood is splattered on a garment, you will wash [off] what is splashed in a holy place. [If] it is boiled in a clay vessel, that vessel will be broken [after the meal]; but if it is boiled in a copper vessel, then it will be scoured and rinsed with water.

The priest who makes the offering will eat that offering in the holy place, in the courtyard of the Tent of Meeting. Whoever touches the flesh of the sacrifice is made holy. If its blood is splattered onto a garment, then you will wash the blood off in that holy place. If the sin offering is prepared in a clay vessel, that vessel will be broken following the meal; but if prepared in a copper vessel, that vessel will be thoroughly scoured and then rinsed with water.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

The priest, the one bearing the sin, will eat her in a place of holiness. She will be eaten in the courtyard of a Tent of the Appointment. All who touch in her flesh is holy. And when splatters her blood upon the garment which he spurts upon her you will wash in a place of holiness. And a vessel of earthenware that she is boiled in him will be broken; and if a vessel of copper she is boiled [in], and he is scoured and rinsed in the waters.

Dead Sea Scrolls
Targum (Onkelos)

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The kohein who offers it as a sin-offering [atones with its blood], shall eat it. It shall be eaten in a sacred place, in the Courtyard of the Tent of Meeting. Whatever shall touch its flesh shall become holy and when of its blood is sprinkled on the garment, whatever it is sprinkled upon, you shall wash in a sacred place. An earthenware vessel in which it was cooked, must be broken. If it was cooked in a copper vessel, it must be scoured and rinsed with water. Vv. 19–21 in the targum.

Targum (Pseudo-Jonathan)	The priest who maketh atonement with blood may eat of it in the holy place; it shall be eaten in the court of the tabernacle of ordinance; whosoever toucheth the flesh of it must be sanctified. And if any one let some of its blood fall upon a garment, (the garment so) bedropped shall be washed in the holy place. And every earthen vessel in which (the flesh of it) is boiled shall be broken, lest that which is common be boiled in it; or if it be boiled in a vessel of brass, it shall be scoured with potter's earth and washed in waters.
Updated Douay-Rheims	The priest that offers it, will eat it in a holy place, in the court of the tabernacle. Whatsoever will touch the flesh thereof, will be sanctified. If a garment be sprinkled with the blood thereof, it will be washed in a holy place. And the earthen vessel, wherein it was sodden, will be broken: but if the vessel be of brass, it will be scoured, and washed with water.
Aramaic ESV of Peshitta	The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the Tabernacle. Whatever shall touch its flesh shall be holy. When there is any of its blood sprinkled on a garment, you shall wash that on which it was sprinkled in a holy place. But the earthen vessel in which it is boiled shall be broken; and if it is boiled in a bronze vessel, it shall be scoured, and rinsed in water.
Lamsa's Peshitta (Syriac)	And the Priest who sacrifices it shall eat it in the holy place; it shall be eaten in the court of the Time Tabernacle. Everyone who will touch its flesh shall be made holy and he who will sprinkle of its blood on the implements, the implement that was sprinkled will be washed in the holy place. And the earthenware vessel in which it is cooked shall be broken, and if it is cooked in a vessel of brass it shall be scoured and it shall be washed in water.
Samaritan Pentateuch	The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, he shalt wash that whereon it was sprinkled in the holy place. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. (Vv. 19–21)
Updated Brenton (Greek)	The priest that offers it shall eat it; in a holy place it shall be eaten, in the court of the tabernacle of witness. Everyone that touches the flesh of it shall be holy, and on whoever's garment any of its blood shall have been sprinkled, whoever shall have it sprinkled, shall be washed in the holy place. And the earthen vessel in which it is boiled, shall be broken; and if it shall have been boiled in a bronze vessel, he shall scour it and wash it with water.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The priest by whom it is offered for sin, is to take it for his food in a holy place, in the open space of the Tent of meeting. Anyone touching the flesh of it will be holy: and if any of the blood is dropped on any clothing, the thing on which the blood has been dropped is to be washed in a holy place. But the vessel of earth in which the flesh was cooked is to be broken; or if a brass vessel was used, it is to be rubbed clean and washed out with water.
Easy English	The priest who offered it will eat his part of the gift in a holy place. That is the yard outside the Tent of Meeting. If anyone or anything touches the meat they will become holy. If the blood touches the clothes of a person, he must wash them in a holy place. If a person cooks the meat in a clay pot, he must break the pot. He

must break it when he has cooked the meat. If a person cooks the meat in a metal pot, he must wash the pot. He must wash it well when he has cooked the meat. And he must wash it again with clean water.

Easy-to-Read Version—2008 The priest who offers the sin offering must eat it. But he must eat it in a holy place, in the courtyard around the Meeting Tent. Touching the meat of the sin offering makes a person or a thing holy.

"If any of the sprinkled blood falls on a person's clothes, you must wash the clothes in a holy place. If the sin offering was boiled in a clay pot, the pot must be broken. If the sin offering was boiled in a bronze pot, the pot must be washed and rinsed in water. [Both the ERV and the ISV had a quotation mark beginning in the middle of v. 27.]

God's Word™ The priest who makes the offering for sin will eat it in a holy place, in the courtyard of the tent of meeting. Anything that touches its meat will be holy. If blood gets on someone's clothes, he must wash them in a holy place. Any piece of pottery in which the offering for sin is cooked must be broken into pieces. Any copper kettle in which the offering for sin is cooked must be scoured and rinsed with water.

Good News Bible (TEV) The priest who sacrifices the animal shall eat it in a holy place, the courtyard of the Tent of the LORD's presence. Anyone or anything that touches the flesh of the animal will be harmed by the power of its holiness. If any article of clothing is spattered with the animal's blood, it must be washed in a holy place. Any clay pot in which the meat is boiled must be broken, and if a metal pot is used, it must be scrubbed and rinsed with water.

The Message The priest in charge eats it in a holy place, the Courtyard of the Tent of Meeting. Anyone who touches any of the meat must be holy. A garment that gets blood spattered on it must be washed in a holy place. Break the clay pot in which the meat was cooked. If it was cooked in a bronze pot, scour it and rinse it with water.

NIRV The priest who offers it will eat it. He must eat it in the holy area. He must eat it in the courtyard of the tent of meeting. Anyone who touches any of its meat will become holy. Suppose some of the blood is spilled on someone's clothes. Then you must wash them in the holy area. Break the clay pot the meat is cooked in. But suppose you cook it in a bronze pot. Then you must scrub the pot and rinse it with water.

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

Casual English Bible The priest who officiates at the sin offering and presents it to me is the same priest who gets to eat the portion of the meat designated for priests. [9] The priest should eat it in the courtyard of the tent worship center. Only people fully devoted to the LORD can touch this meat. And if the animal's blood splatters on your clothes, you have to wash the clothes in a sacred place. You'll need to break the clay pot you used to boil away the blood. If you used a bronze pot, scour that pot thoroughly, then rinse it out.

⁹6:26 Whoa Nellie. Leviticus 4:8-12 says the entire animal got burned, not eaten. Some scholars speculate that there were two degrees of sin offerings. They theorize that the animal was incinerated for the most serious sins but that priests were allowed to eat parts of the animals sacrificed for less serious sins. But the sins in Leviticus 4 are accidental. Those might seem least serious, yet those animals were getting burned to ashes. There's also debate about whether the priest doing the eating had to eat a bull, for example, by himself—or at least the part of the bull that became the priest's share. More speculation: The priest was allowed to host other priests. Antacid wasn't developed until 1928.

Contemporary English V. The priest who offers this sacrifice must eat it in the sacred courtyard of the sacred tent, and anyone or anything that touches the meat will be holy. If any of the animal's blood is splattered on the clothes of the priest, they must be washed in a

The Living Bible	<p>holy place. If the meat was cooked in a clay pot, the pot must be destroyed, but if it was cooked in a bronze pot, the pot must be scrubbed and rinsed with water.</p> <p>The priest who performs the ceremony shall eat it in the courtyard of the Tabernacle. Only those who are sanctified—the priests—may touch this meat; if any blood sprinkles onto their clothing, it must be washed in a holy place. Then the clay pot in which the clothing is boiled shall be broken; or if a bronze kettle is used, it must be scoured and rinsed out thoroughly.</p>
New Berkeley Version New Life Version	<p>.</p> <p>The religious leader who gives it for sin will eat it. It will be eaten in a holy place, in the open space of the meeting tent. Anyone who touches its flesh will become holy. When any of its blood gets on a piece of clothing, wash the blood from the clothing in a holy place. The clay pot in which it was made ready should be broken. But if it was made ready in a brass pot, it should be well cleaned with water.</p>
New Living Translation	<p>The priest who offers the sacrifice as a sin offering must eat his portion in a sacred place within the courtyard of the Tabernacle. Anyone or anything that touches the sacrificial meat will become holy. If any of the sacrificial blood spatters on a person's clothing, the soiled garment must be washed in a sacred place. If a clay pot is used to boil the sacrificial meat, it must then be broken. If a bronze pot is used, it must be scoured and thoroughly rinsed with water.</p>
Unfolding Bible Simplified	<p>The priest who makes the offering for sin, may eat the offering given to Yahweh. The priest can only eat it in the place in the courtyard that has been set apart for eating sacrifices. Any other person who touches any of its meat will belong to me. And if its blood is splattered on your clothes, you must wash the clothes in a holy place. If the meat is cooked in a clay pot, the pot must be broken afterwards. But if it is cooked in a bronze pot, the pot must be scoured afterwards and rinsed with water.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>The Priest that offers it must also eat it in a holy place in the courtyard of the Tent of Proofs.</p> <p>Anyone that touches its flesh must be holy, and all those whose clothes have been sprinkled with its blood must be washed in the Holy Place.</p> <p>Thereafter, the clay pots that held [the sacrifice] must be broken.</p> <p>However, if it was put in a brass pot, [the pot] must be scoured and washed in water.</p>
Beck's American Translation Common English Bible	<p>.</p> <p>The priest who offers it as a purification offering will eat it. It must be eaten in a holy place, in the meeting tent's courtyard. Anything that touches the purification offering's flesh will become holy. If some of its blood splashes on a garment, you must wash the bloodied part in a holy place. A pottery container in which the purification offering is cooked must be broken, but if it is cooked in a bronze container, that must be scrubbed and rinsed with water.</p>
New Advent (Knox) Bible	<p>The priest who offers it must eat his share on hallowed ground in the tabernacle court; whatever touches the flesh of it becomes holy thereby, and if his clothing is stained by its blood, it must be washed on hallowed ground. Even the earthenware pot in which it was cooked must be broken; or, if it is cooked in a pan of bronze, the pan must be scraped clean and washed in water.</p>
Translation for Translators	<p>Other instructions concerning the sin offering</p> <p>Yahweh also said to Moses/me, "Tell Aaron and his sons: These are the regulations concerning the offerings that people must bring to me so that I will forgive the people for the sins they have committed: The animals must be slaughtered in my presence in the same place that the animals that are to be completely burned <i>on the altar</i> are slaughtered, in the courtyard in front of the Sacred Tent. Any other</p>

person who touches any of its meat will be punished by God. And if its blood is splattered on your clothes, you must wash the clothes in a holy place. If the meat is cooked in a clay pot, the pot must be broken afterwards. But if it is cooked in a bronze pot, the pot must be scoured *afterwards* and rinsed with water. Vv. 24–25 are included for context.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The priest who offers it as a sin offering will eat it. It is to be eaten in a holy place, in the courtyard of the tent of meeting. Anything that touches its flesh will become holy, and if any of its blood spatters on a garment, then you must wash that garment [Lit <i>wash what it spattered on</i>] in a holy place. A clay pot in which the sin offering is boiled is to be broken; if it is boiled in a bronze vessel, it is to be scoured and rinsed with water.
Revised Ferrar-Fenton Bible	The priest that offers it for sin shall eat it in the Holy Place. Eat it in the court of the Hall of Assembly. All who touch the flesh shall be holy. And whoever is sprinkled with the blood upon his garments, whatever is sprinkled with it shall wash his clothing in the Holy Place. Any vessel of pottery, also, in which it is boiled shall be broken; and if it is boiled in a vessel of bronze it shall be scoured, and washed with water.
International Standard V	The priest who offers it as a sin offering is to eat it at a sacred place in the court of the Tent of Meeting. Whoever touches its meat will be holy. "If some of its blood spatters on a garment, wash where it was spattered in a sacred place. The earthen vessel in which it was boiled is to be broken, unless it was boiled in a bronze vessel, in which case it is to be polished very well and rinsed in water.
Urim-Thummim Version	The priest that offers it for sin will eat it (in the Holy Place it will be eaten) in the court of the Tabernacle at the Appointed Place. Whatever will touch the flesh will be Holy, and when there is sprinkled some blood of it upon any garment you will wash it in the Holy Place. But the clay pottery where it is cooked will be broken, and if its cooked in a copper pot it will be both scoured and rinsed in water.
Wikipedia Bible Project	The priest who renders it sinstuff will eat it. In the holy place it will be eaten, in the courtyard of the tent of events. All that will touch of its meat will be blessed, and who will drip of its blood, of the clothing on which it will be dripped, you will wash it in a holy place. And the earthenware which it will be cooked in will be broken, and if it is cooked in copper pots, and it will be scrubbed and washed in water.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The priest who offers this sacrifice is to eat it. It must be eaten in a holy place within the courtyard of the Tent of Meeting. Everything that touches the flesh of this animal will become consecrated; if any of the blood splashes on clothing, the stain must be cleaned in some holy place. The clay pot in which the meat is cooked must be broken; if a bronze pot has been used for the cooking, it must be scrubbed and thoroughly rinsed with water. Vv. 19–21 in the Christian Community Bible. Hag 2:12
The Heritage Bible	The priest who makes a covering for sin shall eat it; it is eaten in the holy place, in the court of the tent of appointed meeting. Whatever shall touch its flesh shall be holy; and when any of its blood is sprinkled on any garment, you shall wash that on which it was sprinkled in the holy place. And an earthen vessel in which it is boiled shall be broken, and if it is boiled in a copper pot, it shall be both scoured, and flushed with water.

New American Bible (2011)	<p>The priest who offers the purification offering shall eat of it; it shall be eaten in a sacred place,^j in the court of the tent of meeting. Whatever touches its flesh becomes holy. If any of its blood spatters on a garment, the stained part must be washed in a sacred place. A clay vessel in which it has been boiled shall be broken; if it is boiled in a copper vessel, this shall be scoured afterward and rinsed with water.^k vv. 19–21 in the NAB.</p> <p>j. [6:19] Lv 6:9.</p> <p>k. [6:21] Lv 11:32–33; 15:12.</p>
The Catholic Bible	<p>The priest who offered it as a sin offering shall eat it in a holy place, in the courtyard of the meeting tent.^[c] Whatever touches the meat shall be holy. If some of the blood is spattered on some clothing, the clothing on which it is spattered shall be washed in a holy place. The earthen vessel in which it is boiled is to be broken. If it has been cooked in a bronze vessel, that will be scoured and rinsed in water.</p> <p>[c] The sacrifice is only effective if the priest eats the meat that has been made holy through the sacrifice.</p>
New Jerusalem Bible	<p>The priest who offers this sacrifice will eat it. It will be eaten inside the holy place, in the court of the Tent of Meeting. Everything touching the victim's meat will become holy, and if any of the blood splashes on clothing, the stain will be washed off inside the holy place. The earthenware vessel in which the meat is cooked must be broken; if a bronze vessel has been used for the cooking, it must be scrubbed and thoroughly rinsed with water. Vv. 19–21 in the NJB.</p>
NRSV (Anglicized Cath. Ed.)	<p>The priest who offers it as a sin-offering shall eat of it; it shall be eaten in a holy place, in the court of the tent of meeting. Whatever touches its flesh shall become holy; and when any of its blood is spattered on a garment, you shall wash the bespattered part in a holy place. An earthen vessel in which it was boiled shall be broken; but if it is boiled in a bronze vessel, that shall be scoured and rinsed in water.</p>
Revised English Bible—1989	<p>The priest who officiates is to eat of the flesh; it must be eaten in a sacred place, in the court of the Tent of Meeting. Whoever touches its flesh is to be treated as holy, and if any of the blood is splashed on clothing, it must be washed in a sacred place. Any earthenware vessel in which the purification-offering is boiled must be broken; if it has been boiled in a copper vessel, that must be scoured and rinsed with water.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>¹⁹ (26) The <i>cohen</i> who offers it for sin is to eat it — it is to be eaten in a holy place, in the courtyard of the tent of meeting. ²⁰ (27) Whatever touches its flesh will become holy; if any of its blood splashes on any item of clothing, you are to wash it in a holy place. ²¹ (28) The clay pot in which it is cooked must be broken; if it is cooked in a bronze pot, it must be scoured and rinsed in water.</p>
Kaplan Translation	<p>[Any] priest [fit] to offer it may eat it. It must be eaten in a holy place, in the enclosure around the Communion Tent. Any [food] touching [the sin offering] shall become sanctified. If its blood splashes on any garment, it must be washed off in a sanctified area. Any clay pot in which it is cooked must be broken. However, if it is cooked in a copper pot, [the pot] may be purged and rinsed with water. Vv. 19–21 in the Kaplan translation.</p> <p>6:19 fit. (See Yad, Maaseh HaKorbanoth 10:14). — to offer (Rashi). Or, “sprinkle its blood” (Ibn Ezra). 6:20 Any food . . . See note on 6:11. — If its blood . . . (See Yad, Maaseh HaKorbanoth 8:1). 6:21 must be broken. The taste is absorbed in the pot (see 6:11), and after the prescribed time, it becomes forbidden as food (Rashi; Yad, Maaseh HaKorbanoth</p>

8:11). It is from here that we learn that a clay pot absorbs the taste of food and it cannot be purged (Rashi; Zevachim 95b). See 11:33, 15:12.

— **purged**. In boiling water, to remove the taste of the offering {Zevachim 96b; Yad, Maaseh HaKorbanoth 8:12; Rashi). It is from here that we learn that pots contaminated with non-kosher food can be purged in boiling water. Also see Numbers 31:23.

The Scriptures—2009

'The priest who is making atonement eats it, in the set-apart place it is eaten, in the courtyard of the Tent of Appointment.

'All that touches its flesh is to be set-apart. And when its blood is sprinkled on any garment, you wash that on which it was sprinkled, in a set-apart place.

'But the earthen vessel in which it is cooked is to be broken. And if it is cooked in a bronze pot, then it is scoured and rinsed in water.

Tree of Life Version

The kohen who offers it for sin should eat it. It must be eaten in a holy place, in the court of the Tent of Meeting. Whatever touches its flesh will be holy. When any of its blood is splattered on a garment, you are to wash it in a holy place. But the earthen vessel in which it is boiled is to be broken, and if it is boiled in a bronze vessel, it is to be scoured, then rinsed in water. (Vv. 19–21)

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

THE PRIEST THAT OFFERS IT SHALL EAT IT: IN A HOLY PLACE IT SHALL BE EATEN, IN THE COURT OF THE TABERNACLE OF WITNESS.

EVERY ONE THAT TOUCHES THE FLESH OF IT SHALL BE HOLY, AND ON WHOSE SO EVER GARMENT ANY OF ITS BLOOD SHALL HAVE BEEN SPRINKLED, WhoeverEVER SHALL HAVE IT SPRINKLED, SHALL BE WASHED IN THE HOLY PLACE.

AND THE EARTHEN VESSEL, IN WHICH SO EVER IT SHALL HAVE BEEN SODDEN, SHALL BE BROKEN; AND IF IT SHALL HAVE BEEN SODDEN IN A BRAZEN VESSEL, HE SHALL SCOUR IT AND WASH IT WITH WATER.

Awful Scroll Bible

The priest making him clean, was to eat it. In a set apart place was it to be eaten, even in the court of the tent of the appointed place.

He who was to touch its flesh was to be set apart. Was there to be sprung blood on the garment, it was to be washed of that it was sprung on, in the set apart place.

The clay vessel it was to be boiled in was to be broken, and is it to be boiled in a bronze vessel, it is to have been scoured and rinsed out with water.

Concordant Literal Version

The priest making it a sin offering, shall eat it. In a holy place shall it be eaten, in the court of the tent of appointment.

All that may touch its flesh is holy. And when some of its blood is spattered on a garment, you shall rinse that on which it is spattered in a holy place.

Yet the earthenware vessel in which it is cooked shall be broken. And if it is cooked in a copper vessel, it will be scoured and laved in water.

Darby Translation

The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting.

Everything that toucheth the flesh thereof shall be holy; and if there be splashed of the blood thereof on a garment--that whereon it is sprinkled shalt thou wash in a holy place.

And the earthen vessel wherein it hath been sodden shall be broken; and if it have been sodden in a copper pot, it shall be both scoured and rinsed with water.

exeGesés companion Bible

The priest of that for the sin eats

- eats it in the holies

in the court of the tent of the congregation:

all that touches the flesh thereof

becomes hallowed:

and when any of the blood thereof

is sprinkled on any clothes,
launder what was sprinkled on in the holies:
and the pottery instrument
whereupon it stewed is broken:
and if it is stewed in a copper instrument
it is both scoured and overflowed in water:...

Orthodox Jewish Bible

(6:19) The kohen that offereth it for sin shall eat it; in the makom kadosh shall it be eaten, in the khatzer (courtyard) of the Ohel Mo'ed.

(6:20) Everything that touches the basar thereof shall be kodesh; and when there is sprinkled of the dahm thereof upon any garment, thou shalt wash that whereon it was sprinkled in the makom Kadesh.

(6:21) But the clay keli (vessel) wherein it is boiled must be broken; and if it be boiled in a keli nechoshet (copper vessel), it shall be both scoured, and rinsed in mayim.

Rotherham's *Emphasized B.*

||The priest who maketh it a sinbearer|| shall eat it,—<in a holy place> shall it be eaten, in the court of the tent of meeting. ||Every one who toucheth the flesh thereof|| shall be hallowed; and <when one sprinkleth some of the blood thereof upon a garment> <that whereon it was sprinkled> shalt thou wash in a holy place. But ||the earthen vessel wherein it is boiled|| shall be broken,—or <if [in a vessel of bronze] it hath been boiled> then shall [the vessel] be scoured and rinsed in water.

Expanded/Embellished Bibles:

The Expanded Bible

The priest who offers the ·sin [or purification; 4:3] offering must eat it in a holy place, in the courtyard of the Meeting Tent. Whatever touches the meat of the ·sin [or purification; 4:3] offering ·must be [or will become] ·holy [consecrated; set apart], and if the blood is ·sprinkled [spattered] on any clothes, you must wash them in a holy place. The clay pot the meat is ·cooked [boiled] in must be broken, or if a bronze pot is used, it must be scrubbed and rinsed with water.

Kretzmann's Commentary

The priest that offereth it for sin shall eat it, that is, all but the fat of the abdominal cavity and the kidneys, unless it was specifically ordered that the entire animal had to be burned outside the camp; in the Holy Place shall it be eaten, in the court of the Tabernacle of the Congregation.

Whatsoever shall touch the flesh thereof shall be holy (Cf v. 18); and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the Holy Place. So strict was the Law in this case that the priest had to have the dress of the worshiper washed before he left the court of the Sanctuary, in case any of the blood of the sacrificial animal was spattered on it. The entire animal with its blood belonged to the Lord, and not even a drop of the latter could be carried out of the Sanctuary on the garment of the worshiper.

But the earthen vessel wherein it is sodden shall be broken, since the blood and the juices of the flesh would be absorbed by the unglazed material; and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water, so that no particle of the sacrifice would cling to it.

Lexham English Bible

The priest who offers the sin offering [Literally “one who offers it a sin offering”] must eat it in a holy place—in the tent of assembly’s courtyard. Anything that [Or “Everyone who”] touches its flesh will become holy, and when some of [Literally “from”] its blood spatters on a [Hebrew “the”] garment, what was spattered on it you [Singular masculine] shall wash in a holy place. And a clay vessel in which it was boiled must be broken, but [Or “and”] if it was boiled in a bronze vessel, then [Or “and”] it shall be thoroughly scoured and rinsed with water.

The Voice

Eternal One: The priest who presents the purification offering is to eat his portion of it in a sacred place inside the courtyard around the sanctuary. Anything that comes in contact with the flesh of the sacrifice will be made holy. When the blood of the

sacrifice gets on any clothing, you must wash the bloodstain out in a sacred place. If a clay pot is used to boil the sacrifice, it must be shattered *and discarded*. If it was boiled in a bronze bowl, however, then it must be scrubbed and rinsed with water.

Bible Translations with Many Footnotes:

The Complete Tanach

The kohen who offers it up as a sin offering shall eat it; it shall be eaten in a holy place, in the courtyard of the Tent of Meeting.

who offers it as a sin offering: Heb. הַתָּא אֲטַחֵמָה; who performs the components of its service, i.e., the one through whom it becomes a sin-offering. [Thus, the word אֲטַחֵמָה means, “the one who makes it into a sin-offering (תִּאֲחֵזַק).”]

The kohen who offers it as a sin offering shall eat it: [Any kohen] fit for the service; this comes to exclude a kohen who is unclean at the time of the dashing of the blood, who does not take a share in the flesh. - [Torath Kohanim 6:58] But, it is impossible to say that [this verse] prohibits other kohanim from eating it, except the kohen who dashes its blood, for it says further (verse 22), “Any male among the kohanim may eat it.”

Anything that touches its flesh shall become holy, and if any of its blood is sprinkled on a garment, [the area of the garment] upon which it has been sprinkled, you shall wash in a holy place.

Anything that touches its flesh: Any item of food that touches it and absorbs from it. — [Torath Kohanim 6:60]

shall become holy: to be like it, insofar as: If [that sin-offering] is invalid, it [whatever touched the sin-offering], becomes invalid, and if [that sin-offering] is valid, it [whatever touched the sin-offering] must be eaten under the same stringency as the sin-offering [namely, only during the day of offering and the following night. — [Torath Kohanim 6:60]

and if some of its blood is sprinkled on a garment: Heb. וְהָיָה רֶשֶׁא, [usually, and what will be sprinkled ..., which would mean that the blood must be sprinkled on the garment. Therefore, Rashi remarks that רֶשֶׁא in this case is like אֶסָּא, and the verse is to be rendered:] And if some of its blood is sprinkled on a garment, [the area of the garment] which it has been sprinkled, shall be washed within the courtyard [of the Holy Temple]. — [Torath Kohanim 6:63]

upon which it has been sprinkled: [The verb הָיָה is in the passive form, having the meaning: To be sprinkled and thus here, the phrase, וְהָיָה רֶשֶׁא, means, “upon which it has been sprinkled”]. This is similar to the verse, “neither will the gratification of their desire be extended (הִסְתִּי) to the earth” (Job 15:29), [where the verb הִסְתִּי is also in the passive form, with the meaning:] “to be extended.”

An earthenware vessel in which it is cooked shall be broken, but if it is cooked in a copper vessel, it shall be purged and rinsed with water.

[An earthenware vessel in which it is cooked,] shall be broken: Because the absorption that had been absorbed in the vessel becomes רְחוּנוֹ [literally, “left over.” I.e., the food remains within the vessel’s wall (see next Rashi), and subsequently, when the time limit for eating the sacrifice has expired, the absorption in the vessel wall is “left over.” Since רְחוּנוֹ, “left over,” must be destroyed by burning, the food in the wall of this earthenware vessel must be destroyed by breaking the vessel]. The same law [of breaking the earthenware vessel in which meat of a sacrifice has been cooked,] applies also to all holy sacrifices [i.e., not just the sin-offering].

it is to be purged: Heb. קִרְמוֹ, an expression stemming from the same root as “and with the ointments of the women (מִשְׁחָה יְקוֹרְמָתָבוּ)” (Esther 2:12), [substances used for cleansing and perfuming women.] Escuremant in Old French [like the English, “scouring”].

purged and rinsed: to expel its absorption. [This is in the case of a metal vessel.] But an earthenware vessel, Scripture teaches you here [by requiring that it be broken,] that

it never rids itself of its defect. - [Pes. 30b]

NET Bible®

The priest who offers it for sin is to eat it. It must be eaten in a holy place, in the court of the Meeting Tent. Anyone who touches its meat must be holy, and whoever spatters some of its blood on a garment,⁴⁶ you must wash⁴⁷ whatever he spatters it on in a holy place. Any clay vessel it is boiled in must be broken, and if it was boiled in a bronze vessel, then that vessel⁴⁸ must be rubbed out and rinsed in water.
^{46tn} Heb “on the garment”; NCV “on any clothes”; CEV “on the clothes of the priest.”
^{47tc} The translation “you must wash” is based on the MT as it stands (cf. NASB, NIV). Smr, LXX, Syriac, Tg. Ps.-J., and the Vulgate have a third person masculine singular passive form (Pual), “[the garment] must be washed” (cf. NAB, NRSV, NLT). This could also be supported from the verbs in the following verse, and it requires only a repointing of the Hebrew text with no change in consonants. See the remarks in J. E. Hartley, *Leviticus* (WBC), 90 and J. Milgrom, *Leviticus* (AB), 1:404.
^{48tn} Heb “it”; the words “that vessel” are supplied in the translation to clarify the referent.

Literal, almost word-for-word, renderings:

A Faithful Version

The priest who offers it for sin shall eat it. It shall be eaten in the holy place, in the court of the tabernacle of the congregation. Whatever shall touch its flesh shall be holy. And when any of its blood is sprinkled on any garment, you shall wash that on which it was sprinkled in the holy place. But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water.

C. Thompson (updated) OT

The priest who carries it up will eat it in a holy place. It will be eaten in the court of the tabernacle of the testimony. Every one who touches the flesh of it will be hallowed. And if any of the blood of it will be sprinkled on any one's garment, he who is sprinkled therewith will be washed in a holy place. And if it be boiled in an earthen vessel, the vessel will be broken; but if it be boiled in a brasen vessel, they must scour it and rinse it with water.

Context Group Version

The priest that offers it for disgrace shall eat it: in a special place it shall be eaten, in the court of the tent of meeting. Whatever shall touch the flesh shall be special; and when there is sprinkled of the blood of it on any garment, it shall be washed that whereon it was sprinkled in a special place. But the earthen vessel in which it is boiled shall be broken; and if it is boiled in a bronze vessel, it shall be scoured, and rinsed in water.

Holy Bible Improved Edition

The priest that offers it for sin shall eat it; in a holy place shall it be eaten, in the court of the tent of meeting. Everyone that touches its flesh shall be holy; and whoever spatters any of its blood upon his garments, that upon which he spatters it thou shalt wash in a holy place. And the earthen vessel in which it is boiled shall be broken to pieces; and if it has been boiled in a copper vessel, then that shall be scoured and rinsed in water.

Literal Standard Version

The priest who is making atonement with it eats it; it is eaten in a holy place, in the court of the Tent of Meeting; all that comes against its flesh is holy, and when [any] of its blood is sprinkled on the garment, that on which it is sprinkled you wash in the holy place; and an earthen vessel in which it is boiled is broken, and if it is boiled in a bronze vessel, then it is scoured and rinsed with water.

New American Standard B.

The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the courtyard of the tent of meeting. Whoever [Or *Whatever*] touches its flesh will become [Or *shall first be*] consecrated; and when any of its blood spatters on a garment, you shall wash what spattered on it in a holy place. Also the earthenware

Revised Mechanical Trans.	vessel in which it was boiled shall be broken; and if it was boiled in a bronze vessel, then it shall be scoured and rinsed in water. ...The administrator, the one bearing the blame with her, will eat her in the unique area, she will be eaten in the courtyard of the appointed tent. Anything that touches her flesh will be set apart, and when he will spatter her blood upon the garment, when he will spatter upon her, you will wash it in the unique area, and the utensil of clay which she is being boiled in will be cracked, or if she is being boiled in a utensil of copper, then he will be scoured and he will be flushed in the waters... (Vv. 19–21)
Young's Updated LT	"The priest who is making atonement with it does eat it, in the holy place it is eaten, in the court of the tent of meeting; all that comes against its flesh is holy, and when any of its blood is sprinkled on the garment, that on which it is sprinkled you will wash in the holy place; and an earthen vessel in which it is boiled is broken, and if in a brass vessel it is boiled, then it is scoured and rinsed with water.
The gist of this passage:	The priest will eat the meat from the sin offering. If he gets any blood on his garment, he must wash it. If the animal has been boiled in a clay pot, that pot will be broken and thrown away. A metal pan must be thoroughly washed.

26–28

Leviticus 6:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun	Strong's #3548 BDB #463
châtû' (חַטֹּא') [pronounced khaw-TAW]	the one bearing the blame [for sin], taking the consequences for sin; one who bears a loss; making a sin offering; the purifying from sin [uncleanness]	Piel participle with the definite article	Strong's #2398 BDB #306
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from	3 rd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #398 BDB #37
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
mâqôwm (מִקְוָם) [pronounced maw-KOHM]	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)	masculine singular noun	Strong's #4725 BDB #879
qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSE]	holiness, saint, holy one, set-apart one, sacred one, consecrated one, one set apart to God	masculine singular adjective here, used as a noun construct	Strong's #6918 BDB #872

Translation: The priest, the one making the sin offering, will eat it in a holy place.

The context of this is the sin offering, and the priest who offers up the sin offering will eat it in a holy place.

Application: The priest also partakes in the salvation offered to the congregant.

Leviticus 6:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person feminine singular, Niphal imperfect	Strong's #398 BDB #37
b ^e (ב) [pronounced b ^{eh}]	<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
châtsêr (חֲצֵר) [pronounced khaw-TZAR]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular construct	Strong's #2691 & #2699 BDB #346
'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-ÇADE]	<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 with the definite article	Strong's #4150 BDB #417

Translation: *It will be eaten in the courtyard of the Tent of Meeting.*

The holy place where the sacrificial meat is eaten will be in the courtyard.

A person must be saved first; and eating the sin offering is an illustration of salvation.

John 6:52 *The Jews then disputed among themselves, saying, "How can this Man give us His flesh to eat?"*

John 6:53–57 *So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and My blood is true drink. Whoever feeds on My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so whoever feeds on Me, he also will live because of Me."* (ESV; capitalized)

Jesus uses this same sort of illustration to illustrate exercising faith in Him for salvation.

Leviticus 6:26 *The priest, the one making the sin offering, will eat it in a holy place. It will be eaten in the courtyard of the Tent of Meeting.* (Kukis mostly literal translation)

The priest eating the offering speaks of believing in Jesus Christ; his faith appropriates our Lord's death on his behalf.

Leviticus 6:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that</i> .			
nâga' (נָגַע) [pronounced <i>naw-GAHÇ</i>]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person masculine singular, Qal imperfect	Strong's #5060 BDB #619
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun with a 3 rd person feminine singular suffix	Strong's #1320 BDB #142
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to be pure, to be clean; to be holy, to be sacred; to set apart, to consecrate, to sanctify, to dedicate, to hallow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6942 BDB #872

This is very similar to v. 18c.

Translation: *Whoever touches its flesh is [made] holy.*

The flesh of the sin offering makes the person who comes in contact with it holy; that is, saved.

Leviticus 6:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâzâh (נָזַח) [pronounced <i>naw-ZAW</i>]	<i>to spurt, to spatter, to sprinkle</i>	3 rd person masculine singular, Qal imperfect	Strong's #5137 BDB #633
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
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1818 BDB #196

Leviticus 6:27b

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
beged (בִּגְדָּ) [pronounced <i>BEH-ged]</i>	<i>garment, clothing; treachery</i>	masculine singular noun with the definite article	Strong's #899 BDB #93

Translation: When its blood is splattered on a garment,...

These sacrifices could be messy, and it is not unusual for blood to be splattered onto one of the priestly garments (or on the garment of a bystander).

Leviticus 6:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER]</i>	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâzâh (נָזַח) [pronounced <i>naw-ZAW]</i>	<i>to spurt, to spatter, to sprinkle</i>	3 rd person masculine singular, Qal imperfect	Strong's #5137 BDB #633
‘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; with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752
kâbaç (כָּבַח) [pronounced <i>kaw-BAHÇ]</i>	<i>to wash [garments, a person]; to make wash</i>	2 nd person masculine singular, Piel imperfect	Strong's #3526 BDB #460
b ^e (ב) [pronounced <i>b^{eh}]</i>	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâqôwm (מִקּוֹמָ) [pronounced <i>maw-KOHM]</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 noun	Strong's #4725 BDB #879
qâdôwsh (קָדוֹשׁ) [pronounced <i>kaw-DOWSE]</i>	<i>holiness, saint, holy one, set-apart one, sacred one, consecrated one, one set apart to God</i>	masculine singular adjective here, used as a noun construct	Strong's #6918 BDB #872

Translation: ...you will wash [off] what is splashed in a holy place.

The person with the garment is to wash it off. There is the copper laver between the door of the Tabernacle and the Altar of Burnt Offerings.

Leviticus 6:27 Whoever touches its flesh is [made] holy. When its blood is splattered on a garment, you will wash [off] what is splashed in a holy place. (Kukis mostly literal translation)

Identification with the sin-bearer makes one holy. The garments were washed, but they were washed in a place set apart to God.

Happiness to those who wash their robes, that they may have the right to the tree of life and may enter by the gates into the city (Rev. 22:14).

Leviticus 6:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
k ^e lîy (כֶּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular construct	Strong's #3627 BDB #479
cheres (כֶּרֶס) [pronounced <i>KHEH-rehs</i>]	<i>earthenware, earthen vessel, sherd, potsherd; clay</i>	masculine singular noun	Strong's #2789 BDB #360
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bâshal (לִשְׁב) [pronounced <i>baw-SHAHL</i>]	<i>to be cooked [baked]; to be boiled [simmered]</i>	3 rd person feminine singular, Pual imperfect	Strong's #1310 BDB #143
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
shâbar (שָׁבַר) [pronounced <i>shaw^b-VAHR</i>]	<i>to be broken, to break [one's limbs, mind or heart]; to be torn to pieces; to be broken down, to be destroyed, to perish</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7665 BDB #990

Translation: [If] it is boiled in a clay vessel, that vessel will be broken [after the meal];...

If the animal is made or eat in a clay vessel, that vessel is to be broken.

A clay or earthen vessel often symbolizes the human body, and when one is made holy, he will, at death, leave the corrupt body behind.

Leviticus 6:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 6:28b

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
kʿlîy (כֵּלִי) [pronounced kʿlee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular construct	Strong's #3627 BDB #479
nʿchôsheth (נְחֹשֶׁת) [pronounced nʿ-KHOH-sheth]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638
bâshal (בָּשַׁל) [pronounced baw-SHAHL]	<i>to be cooked [baked]; to be boiled [simmered]</i>	3 rd person feminine singular, Pual perfect; pausal form	Strong's #1310 BDB #143

Translation: ...but if it is boiled in a copper vessel,...

The copper vessel represents the resurrected body.

Leviticus 6:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâraq (מָרַק) [pronounced maw-RAHK]	<i>to be scoured, to be polished</i>	3 rd person masculine singular, Pual imperfect	Strong's #4838 BDB #599
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâṭaph (שָׁטַף) [pronounced shaw-TAHF]	<i>to be rinsed, to be washed off, to be scoured and rinsed</i>	3 rd person masculine singular, Pual imperfect	Strong's #7857 BDB #1009
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: ...then it will be scoured and rinsed with water.

The thorough cleansing of the metal pan is also typical. God will make the resurrection body clean.

Leviticus 6:28 [If] it is boiled in a clay vessel, that vessel will be broken [after the meal]; but if it is boiled in a copper vessel, then it will be scoured and rinsed with water. (Kukis mostly literal translation)

The earthen vessel speaks of our Lord's humanity and the breaking of it refers both to the judgement for our sins and the separation of the body, soul and spirit at His physical death; the bronze of His temporary resurrected body.

And when He had given thanks, He broke it, and said, "This is my body which is broken for you." (1Cor. 11:22)

Leviticus 6:26–28 The priest, the one making the sin offering, will eat it in a holy place. It will be eaten in the courtyard of the Tent of Meeting. Whoever touches its flesh is [made] holy. When its blood is splattered on a garment, you will wash [off] what is splashed in a holy place. [If] it is boiled in a clay vessel, that vessel will be broken [after the meal]; but if it is boiled in a copper vessel, then it will be scoured and rinsed with water. (Kukis mostly literal translation)

Leviticus 6:26–28 The priest who makes the offering will eat that offering in the holy place, in the courtyard of the Tent of Meeting. Whoever touches the flesh of the sacrifice is made holy. If its blood is splattered onto a garment, then you will wash the blood off in that holy place. If the sin offering is prepared in a clay vessel, that vessel will be broken following the meal; but if prepared in a copper vessel, that vessel will be thoroughly scoured and then rinsed with water. (Kukis paraphrase)

Every male in the priest will eat her. A holy of holies she [is]. And every sin offering which is brought from her blood unto a Tent of Appointment to cover over the holy, she will not be eaten; in the fire she will be burned.

Leviticus
6:29–30

Every priestly male will eat [from] the sacrifice [lit., *her, it*]; it [is] most holy. But the sin offering whose blood is taken into the Tent of Meeting to make atonement [in] the holy place, it will not be eaten. It will be burned with fire.

Every male priest will eat from the sacrifice; it is considered to be most holy. However, there is one sin offering for which the blood is taken into the Holy of Holies on the Great Day of Atonement—that animal sacrifice will not be eaten; it will be burned with fire.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Every male in the priest will eat her. A holy of holies she [is]. And every sin offering which is brought from her blood unto a Tent of Appointment to cover over the holy, she will not be eaten; in the fire she will be burned.
Dead Sea Scrolls	.
Targum (Onkelos)	Every male among the kohanim may eat it; it is holy of holies [=most holy]. Every sin-offering whose blood is to be brought inside the Tent of Meeting to bring about atonement inside the Sanctuary may not be eaten; it must be burned in fire. Vv. 22–23 in the targum.
Targum (Pseudo-Jonathan)	Every man of the priests may eat thereof; it is most sacred. But no sin offering whose blood is carried into the tabernacle of ordinance to make atonement in the sanctuary may be eaten; it must be burned with fire.
Douay-Rheims 1899 (Amer.)	Every male of the priestly race shall eat of the flesh thereof, because it is holy of holies. For the victim that is slain for sin, the blood of which is carried into the tabernacle of the testimony to make atonement in the sanctuary, shall not be eaten, but shall be burnt with fire.
Aramaic ESV of Peshitta	Every male among the priests shall eat of it: it is most holy.

Lamsa's Peshitta (Syriac)	No sin offering, of which any of the blood is brought into the Tabernacle to make atonement in the Holy Place, shall be eaten: it shall be burned with fire. Every male of the sons of Ahron shall eat it, because it is Holy of Holy things. And no sin offering that brought in some of its blood to the Tent Tabernacle to make atonement in the Holy Place shall be eaten, but it shall burn in fire."
Samaritan Pentateuch	All the males among the priests shall eat thereof: it [is] most holy. And no sin offering, whereof [any] of the blood is brought into the tabernacle of the congregation to reconcile [withal] in the holy [place], shall be eaten: it shall be burnt in the fire. (Vv. 22–23)
Updated Brenton (Greek)	Every male among the priests shall eat it: it is most holy to the Lord. And no offerings for sin, of whose blood there shall be brought any into the tabernacle of witness to make atonement in the holy place, shall be eaten: they shall be burned with fire.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Every male among the priests may take it for his food: it is most holy. No sin-offering, the blood of which is taken into the Tent of meeting, to take away sin in the holy place, may be used for food: it is to be burned with fire.
Easy English	The meat is holy. Only the priests' sons can eat it. They must take the blood of a sin offering into the Tent of Meeting. It is a sacrifice to atone for sin. Nobody should eat any of that offering. The priest must burn it.
	In these verses, 'holy' does not mean 'very, very good'. It means that it now belongs to the Lord.
Easy-to-Read Version–2008	"Any male in a priest's family may eat the sin offering. It is very holy. But if the blood of the sin offering was taken into the Meeting Tent and used in the Holy Place to make people pure, that sin offering must not be eaten. It must be completely burned in the fire.
God's Word™	Any male among the priests may eat the offering for sin. It is very holy. Any offering for sin must not be eaten if some of the blood was brought into the holy place in the tent of meeting to make peace with the LORD. It must be burned."
Good News Bible (TEV)	Any male of the priestly families may eat this offering; it is very holy. But if any of the blood is brought into the Tent and used in the ritual to take away sin, the animal must not be eaten; it must be burned.
The Message	Any male among the priestly families may eat it; it is most holy. But any Absolution-Offering whose blood is brought into the Tent of Meeting to make atonement in the Sanctuary must not be eaten, it has to be burned."
NIRV	Any male in a priest's family may eat the meat. It is very holy. But suppose some of the blood of a sin offering is brought into the tent of meeting. And that blood is brought into the Holy Room to pay for sin. Then that sin offering must not be eaten. It must be burned up.
New Simplified Bible	» Every male among the priests may eat the offering for sin. It is very holy. » The offering for sin must not be eaten if some of the blood was brought into the holy place in the Tent of Meeting to pay compensation for wrongdoing and make peace with Jehovah. It must be burned.

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

Casual English Bible	Any priest of Israel is allowed to eat the priest's share of this sacrificed animal. With one exception: When a priest brings some blood of the animal into the Meeting Tent to present it to the LORD in the Sacred Room, seeking forgiveness there. In that case, don't eat any of it. Burn the entire animal as an offering.
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Contemporary English V.	This sacrifice is very holy, and only the priests may have any part of it. None of the meat may be eaten from the sacrifices for sin that require blood to be brought into the sacred tent. These sacrifices must be completely burned.
The Living Bible	Every male among the priests may eat this offering, but only they, for it is most holy. No sin offering may be eaten by the priests if any of its blood is taken into the Tabernacle to make atonement in the Holy Place. That carcass must be entirely burned with fire before the Lord.
New Berkeley Version New Life Version	. Every male among the religious leaders may eat of it. It is most holy. But no sin gift should be eaten from which any blood is brought into the meeting tent to pay for sins in the holy place. It should be burned with fire.
New Living Translation	Any male from a priest's family may eat from this offering; it is most holy. But the offering for sin may not be eaten if its blood was brought into the Tabernacle as an offering for purification [Or <i>an offering to make atonement.</i>] in the Holy Place. It must be completely burned with fire.
Unfolding Bible Simplified	Any male in a priest's family may eat some of the cooked meat. That meat is very special. But if the blood of those offerings is brought into the sacred tent to enable the people to be forgiven for having sinned, the meat of those animals must not be eaten. The priest must burn that meat completely."

Partially literal and partially paraphrased translations:

American English Bible	Then all the male Priests must eat it as something that is very holy to Jehovah. But, none of the blood of the sin offering that is carried into the Tent of Proofs to pay for sins in the Holy Place may be eaten. It must be burned with fire.
Beck's American Translation Common English Bible	. Any male priest can eat it; it is most holy. But no purification offering can be eaten if blood from it is brought into the meeting tent to make reconciliation in the holy place; it must be burned with fire.
New Advent (Knox) Bible	The flesh is set apart for holy uses, but it may be eaten by any male person belonging to the priestly family, except that of the transgression-victim whose blood has been taken into the tabernacle, to make atonement in the sanctuary; such a victim is not to be eaten, it must be destroyed by burning.[3] [3] That is to say, the flesh of the victim, apart from the fat, was to be eaten by the priests in the cases mentioned in chapter 4.22-35, but not in the cases mentioned in chapter 4.3-21.
Translation for Translators	Any male in a priest's family may eat some of the cooked meat; that meat is very holy. But if the blood of those sin offerings is brought into the Sacred Tent to enable the people to be forgiven for having sinned, the meat of those animals must not be eaten. The meat must be completely burned."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Any male among the priests may eat it; it is especially holy. But no sin offering may be eaten if its blood has been brought into the tent of meeting to make atonement in the holy place; it must be burned.
Revised Ferrar-Fenton Bible	Every male of the priests may eat of it. It is Holy of Holies. But any sin-offering that is brought to the Hall of Assembly for a holy expiation you shall not eat:—it shall be consumed by fire.
International Standard V	"Every male among the priests is to eat it. It's a most sacred thing. Any sin offering from which its blood was brought to the Tent of Meeting to make atonement in the sacred place is not to be eaten. Instead, it is to be incinerated."

Urim-Thummim Version	All the males among the priests will eat it for this is Most Holy. And no Sin-Offering, where any of the blood is brought into the Tabernacle at the Appointed Place for covering (in the Holy Place) will be eaten. It will be burned in the fire.
Wikipedia Bible Project	All the males of the priests will eat of it, it is holy of holies. And all sinstuff of which of its blood will be brought to the tent of events, to atone in the holy place, you will not eat. In the fire it will be burned.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Any male who is a priest may eat the meat. It is a most holy thing. But no one may eat any part of the animals offered for sin, when ever any of the blood is brought into the Tent and used in the sacrifice to take away sin. The meat must be thrown on the fire. Vv. 22–23 in the Christian Community Bible.
The Heritage Bible	All the males among the priests shall eat of it; it is holy holy. And no sin offering, shall be eaten whose blood is brought into the tent of appointed meeting to make a covering in the sanctuary; it shall be burned in the fire.
New American Bible (2011)	Every male of the priestly line may eat it. It is most holy. But no purification offering of which some blood has been brought into the tent of meeting ^l to make atonement in the sanctuary shall be eaten; it must be burned with fire. ^m l. [6:23] Lv 4:5; Heb 13:11. m. [6:23] Lv 4:11–12, 21; 8:17; 9:11; 16:27.
New Jerusalem Bible	Any male who is a priest may eat the sacrifice. It is especially holy. But no one may eat any of the victims offered for sin, the blood of which has been taken into the Tent of Meeting to make expiation inside the sanctuary. These must be burnt." ' Vv. 22–23 in the NJB.
Revised English Bible—1989	Any male of priestly family may eat of this offering; it is most holy. If, however, part of the blood is brought to the Tent of Meeting to make expiation in the holy place, the offering must not be eaten; it must be destroyed by fire.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	²²⁽²⁹⁾ Any male from a family of cohanim may eat the sin offering; it is especially holy. ²³⁽³⁰⁾ But no sin offering which has had any of its blood brought into the tent of meeting to make atonement in the Holy Place is to be eaten; it is to be burned up completely.
Hebraic Roots Bible	Every male among the priests shall eat of it. It is most holy. And any sin offering of whose blood is brought into the tabernacle of the congregation to make atonement in the sanctuary shall not be eaten. It shall be burned with fire.
Kaplan Translation	[Although] it is holy of holies, any male priest may eat it. However, any sin offering whose blood is brought into the Communion Tent to make atonement in the sanctuary may not be eaten. It must be burned in fire. Vv. 22–23 in Kaplan's translation. 6:23 whose blood is brought . . . See above, 4:5,16.
The Scriptures—2009	'Every male among the priests eats it, it is most set-apart. 'And no sin offering from which any of the blood is brought into the Tent of Appointment, to make atonement in the set-apart place, is eaten, it is burned with fire.
Tree of Life Version	Every male among the kohanim is to eat of it—it is most holy. But no sin offering from which any of the blood is brought into the Tent of Meeting to make atonement in the Holy Place is to be eaten—it must be burned up with fire.

Weird English, ©ld English, Anachronistic English Translations:

Alpha & Omega Bible	<p>EVERY MALE AMONG THE PRIESTS SHALL EAT IT: IT IS MOST HOLY TO JESUS.</p> <p>AND NO OFFERINGS FOR SIN, OF WHOSE BLOOD THERE SHALL BE BROUGHT ANY INTO THE TABERNACLE OF WITNESS TO MAKE ATONEMENT IN THE HOLY PLACE, SHALL BE EATEN: THEY SHALL BE BURNED WITH FIRE.</p>
Awful Scroll Bible	<p>The males, even the priests were to eat it, it is set apart.</p> <p>Was the blood for the misses of the mark, to be brought into the tent of the appointed place, even to cover it over in that set apart, to be eaten? - It was to be burned with fire.</p>
Concordant Literal Version	<p>Every male among the priests shall eat it; it is a holy of holies.</p> <p>Yet any sin offering from which blood is brought into the tent of appointment to make a propitiatory shelter in the holy place shall not be eaten. In fire shall it be burned.</p>
exeGesés companion Bible	<p>...all the males among the priests eat thereof:</p> <p>-a holy of holies.</p> <p>And eat naught of that for the sin, where the blood thereof is brought into the tent of the congregation to atone in the holies - burn it in the fire.</p>
Orthodox Jewish Bible	<p>(6:22) Any of the zachar among the kohanim shall eat thereof; it is kodesh kodashim.</p> <p>(6:23) And no chattat (sin offering), whereof any of the dahm is brought into the Ohel Mo'ed to make kapporah therewith in the Kodesh (holy place), shall be eaten; it shall be burned in the eish.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>Any male in a priest's family may eat the offering; it is most holy. 30 But if the blood of the ·sin [or purification; 4:3] offering is taken into the Meeting Tent and used to ·remove sin [make atonement] in the Holy Place, that ·sin [or purification; 4:3] offering must be burned with fire. It must not be eaten.</p>
Kretzmann's Commentary	<p>All the males among the priests shall eat thereof; it is most holy.</p> <p>And no sin-offering whereof any of the blood is brought in to the Tabernacle of the Congregation to reconcile withal in the Holy Place, as in the sin-offering for the priest and for the entire congregation, also on the Day of Atonement, Leviticus 4; Leviticus 16:27, shall be eaten; it shall be burnt in the fire. Also in this respect the sin-offering for the whole congregation was a type of Christ, who suffered for our sins without the gate, Hebrews 13:11-12.</p>
Lexham English Bible	<p>Any male among the priests may eat it; it is a most holy thing. [Literally "a holiness of holinesses"] But [Or "And"] any sin offering from which some of [Literally "from"] its blood is brought to the tent of assembly to make atonement in the sanctuary must not be eaten; it must be burned in the fire.' "</p>
The Voice	<p>Eternal One: Every man who is a priest may eat it; it is most sacred. But none of the offerings from which blood is brought inside the congregation tent as a covering for sin may be eaten. All of it must be consumed on the altar.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>Every male among the kohanim may eat it. It is a holy of holies.</p> <p>Every male among the kohanim may eat it: From here, we learn that, "[The kohen] who offers it up as a sin-offering [shall eat it]," stated above (verse 19) does not come to exclude all other kohanim, but to exclude one who is unfit to offer it up as a sin-offering.</p>
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But any sin offering some of whose blood was brought into the Tent of Meeting to make atonement in the Holy, shall not be eaten; it shall be burned in fire.

But any sin-offering [some of whose blood was brought into the Tent of Meeting ... shall not be eaten]: [This verse teaches us] that if one brings any of the blood of a sin-offering to be sacrificed on the outside altar, inside [the Holy], it [the sacrifice] becomes invalid. — [Zev. 81b]

any: [This seemingly superfluous word comes] to include all other holy sacrifices [in this law].

NET Bible®

Any male among the priests may eat it. It is most holy.⁴⁹ But any sin offering from which some of its blood is brought into the Meeting Tent to make atonement in the sanctuary must not be eaten. It must be burned up in the fire.⁵⁰

^{49tn} Heb “holiness of holinesses [or holy of holies] it is” (also in 7:1).

^{50tn} Heb “burned with fire,” an expression which is sometimes redundant in English, but here means “burned up,” “burned up entirely.”

Rotherham's *Emphasized B.*

||Any male among the priests|| may eat thereof,—<most holy> it is'. But ||no sinbearer whereof any of the blood is taken into the tent of meeting to make a propitiatory covering in the sanctuary|| shall be eaten,— <with fire> shall it be consumed.^e

^e Heb. xiii. 11.

Literal, almost word-for-word, renderings:

Bond Slave Version

All the males among the priests will eat thereof: it is most holy. And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, will be eaten: it will be burnt in the fire.

C. Thompson (updated) OT

Every male among the priests will eat thereof. It is most holy to the Lord. But none of the sin offerings, some of the blood of which has been carried into the tabernacle of the testimony, to make an atonement in the sanctuary, will be eaten. They must be burned with fire.

Context Group Version

Every male among the priests shall eat: it is most special. And no purification-offering, from which any of the blood is brought into the tent of meeting to make atonement in the special place, shall be eaten: it shall be burnt with fire.

Literal Standard Version

Every male among the priests eats it—it [is] most holy; and no sin-offering, [any] of whose blood is brought into the Tent of Meeting to make atonement in the holy place, is eaten; it is burned with fire.”

New King James Version

All the males among the priests may eat it. It is most holy. But no sin offering from which any of the blood is brought into the tabernacle of meeting, to make atonement in the holy place, [The Most Holy Place when capitalized] shall be eaten. It shall be burned in the fire.

Niobi Study Bible

All the males among the priests shall eat thereof; it is most holy. And no sin offering, from which any of the blood is brought into the tabernacle of the congregation for reconciliation thereby in the holy place, shall be eaten: it shall be burned in the fire.

Revised Mechanical Trans.

All the males among the administrators will eat her, she is a special of specials^[725], and every failure which he will bring from her blood to the appointed tent to make a covering in the special place will not be eaten in the fire, you will cremate it,... (Vv. 22–23)

⁷²⁵ The phrase “special of specials” means a “very special thing, one or place.”

Young's Updated LT

“Every male among the priests does eat it—it is most holy; and no sin-offering, any of whose blood is brought in unto the tent of meeting to make atonement in the sanctuary is eaten; with fire it is burnt.

The gist of this passage:
29-30

Leviticus 6:29a (Leviticus 6:22a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>koh/</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkâr (זָכָר) [pronounced <i>zaw-KAWR</i>]	<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
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
'êth (אֵת) [pronounced <i>ayth</i>]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

Translation: Every priestly male will eat [from] the sacrifice [lit., *her, it*];...

We are speaking of the sin offerings here, and all of the priests will partake of those offerings—that is, they will eat the meat from those offerings.

Leviticus 6:29b (Leviticus 6:22b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871
qôdâshîym (קֹדֶשִׁים) [pronounced <i>koh-daw-SHEEM</i>]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun	Strong's #6944 BDB #871

The word combined with itself in the plural generally refers to the most sacred portion of the Tabernacle (and Temple) and is translated *Holy of Holies; the Most Holy Place*. This combination may also be translated, *most holy*.

hîy' (אֵיה) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is implied</i>	Strong's #1931 BDB #214
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Leviticus 6:29b (Leviticus 6:22b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This is v. 25e.			

Translation: ...it [is] most holy.

Such an offering is considered to be very holy.

Leviticus 6:29 Every priestly male will eat [from] the sacrifice [lit., her, it]; it [is] most holy. (Kukis mostly literal translation)

This is referring back to the sin-bearer.

Leviticus 6:30a (Leviticus 6:23a in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol]	all, all things, the whole, totality, the entirety, everything	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
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
'ăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
bôw' (אוּב) [pronounced boh]	to be brought, brought in; to be introduced, be put	3 rd person masculine singular, Hophal imperfect	Strong's #935 BDB #97
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	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 3 rd person feminine singular suffix	Strong's #1818 BDB #196
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ohel (אוֹהֶל) [pronounced OH-he]	tent, tabernacle, house, temporary dwelling	masculine singular construct	Strong's #168 BDB #13

Leviticus 6:30a (Leviticus 6:23a in Hebrew Bible)

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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	Piel infinitive construct	Strong's #3722 BDB #497
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: But the sin offering whose blood is taken into the Tent of Meeting to make atonement [in] the holy place,...

One a year, a sin offering will be offered up and its blood will be taken inside the Tabernacle, into the Holy of Holies; and its blood will be sprinkled on the **Mercy Seat** (this takes place on the Great **Day of Atonement**).

This blood sprinkled upon the Mercy Seat represents the atonement made by Jesus Christ for our sins. This particular offering will be considered most holy.

Rashi tells us that: *if one brings any of the blood of a sin-offering to be sacrificed on the outside altar, inside [the Holy], it [the sacrifice] becomes invalid.*¹⁷ Salvation must be made entirely on God's terms; we do not get to add to it or detract from it.

Leviticus 6:30b (Leviticus 6:23b in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person feminine singular, Niphal imperfect	Strong's #398 BDB #37

¹⁷ From https://www.chabad.org/library/bible_cdo/aid/9907/jewish/Chapter-6.htm/showrashi/true#l=primary accessed February 27, 2024.

Translation: ...it will not be eaten.

That particular sacrifice will not be eaten.

Leviticus 6:30c (Leviticus 6:23c in Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<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^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
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
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to be burned [with fire]; to be consumed [by fire]; to be baked</i>	3 rd person feminine singular, Niphal imperfect	Strong's #8313 BDB #976

Translation: It will be burned with fire.

That sacrifice will be burned up in the fire.

This is the most solemn ritual of the Aaronic priesthood; and yet, none will actually see it take place (just as no one ever saw the Lord die for our sins).

Leviticus 6:30 But the sin offering whose blood is taken into the Tent of Meeting to make atonement [in] the holy place, it will not be eaten. It will be burned with fire. (Kukis mostly literal translation)

The blood propitiatory-covering speaks of our Lord's death on our behalf. I don't quite follow why this sacrifice is not eaten and another is.

The writer of Hebrews alludes to this verse: For the bodies of those animals whose blood is brought into the holy place by the high priest for sin, are burned outside the camp. Therefore, Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. Hence, let us go out to Him outside the camp, bearing His reproach (Heb. 13:11–13). The writer of Hebrews was imploring the Jews to go outside the camp of Judaism, outside the religious constrictions of Judaism, and seek the Lord Jesus Christ outside that camp.

Leviticus 6:29–30 Every priestly male will eat [from] the sacrifice [lit., her, it]; it [is] most holy. But the sin offering whose blood is taken into the Tent of Meeting to make atonement [in] the holy place, it will not be eaten. It will be burned with fire. (Kukis mostly literal translation)

Leviticus 6:29–30 Every male priest will eat from the sacrifice; it is considered to be most holy. However, there is one sin offering for which the blood is taken into the Holy of Holies on the Great Day of Atonement—that animal sacrifice will not be eaten; it will be burned with fire. (Kukis paraphrase)

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www.kukis.org[Leviticus folder](#)[Exegetical Studies in Leviticus](#)

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Leviticus 6 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 6

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Leviticus 6

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Shmoop tends to be rather flippant.

Shmoop Summary of Leviticus 6:1–7:10

A Case of Déjà Vu

- Next, Leviticus discusses the phenomenon of déjà vu, that strange feeling we sometimes get when we've lived through something before.
- Oh. Wait. That's not Leviticus. It's a [Monty Python sketch](#).
- Let's try this again.

The Ten Instructions

- Beginning with chapter 6 and going through chapter 16, new sections are described with the phrase "This is the set of instructions for..." There are—wait for it—ten different sections, or torot.

Shmoop Summary of Leviticus 6:1–7:10

- As Jacob Milgrom notes, these ten sections are like a second Decalogue, or Ten Commandments. They likely refer to ten separate scrolls, each containing its specific set of instructions.
- These Ten Instructions provide a handy way to break down the next eleven chapters, which otherwise can seem confusing and random.
- There are two sets of five torot.
- The five torot of sacrifice: (1) burnt offering, (2) grain offering, (3) sin offering, (4) reparation offering, and (5) peace offering.
- The five torot of impurity: (1) animals, (2) giving birth, (3) the identification of skin disease, (4) the purification of skin disease, and (5) genital discharges.

Burn, Baby, Burn

- In chapters 6 and 7, Leviticus examines the procedures for the first five torot: the burnt offering, grain offering, sin offering, reparation offering, and peace offering.
- Why the do-over? Like the rituals themselves, Leviticus does things over and over again, with a little extra learned on each repeat.
- In other words, the **medium is the message**—the offerings shape how Leviticus talks about them.
- For the burnt offering, grain offering, sin offering, and reparation offering, this time the camera focuses not on the person who brings one, but on the priests.
- Verse 12 of chapter 6 has a little ceremony for bringing firewood to the altar. In a land without pick-up trucks and Home Depot, getting firewood to the Tabernacle is a Big Deal.
- The timing of the burnt offering here is different from the burnt offering in chapter 1. The first burnt offering in the book is voluntary and can be made at any time.
- But the burnt offering in chapter 6 is required to be made every morning and evening. It's what priests used to do before they could start and end each day by checking Facebook.
- The dress and showmanship are also somewhat different. Here, the burnt offering ritual is a lot like a Nicki Minaj concert, with the priest making costume changes as he goes.
- After burning the animal, he takes off his ceremonial garb and puts on linens to collect the ash and put it besides the altar. Then he takes off his dirty linens and puts on other clothes for taking the ashes outside the camp. He closes wearing the charred meat and a green wig. (Not really—we don't think.)
- Oh, and the fire on the altar must never go out, which is a lot harder to do in a land without .gif files.
- Next, we get the rules for the grain offering, including one that the priests have to make every day and night. We could call this one the whole grain offering, since the priests have to burn it all up without eating any of it.
- The grain-offering pancake goes to the priest who bakes it. Any priest can have the other less tasty grain offerings. Moral: get to work early on sign-up day for the peace offering schedule.
- The sin and reparation offerings also get filled out some more, especially in regard to what the priests get to eat.
- Leviticus notes that the meat from certain offerings is to be eaten only by the priests—not their wives or daughters, just the men. There's probably a deep spiritual explanation for it, but wow, that's harsh. Girl's gotta eat.
- One thing God emphasizes in all four of the above offerings is that eating or touching them makes a person holy.
- So why doesn't every Israelite get in on the holiness action? Could there be... danger? Cue the **dramatic chipmunk**.

From <https://www.shmoop.com/study-guides/bible/leviticus/summary#chapter-6-summary> accessed August 15, 2020. As is often the case, the *summary* is longer than the Bible text itself.

[Chapter Outline](#)

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Leviticus*.

Edersheim Summarizes Leviticus 6

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Leviticus exhibits, in a symbolical form, the doctrine of justification, and Part * that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Leviticus 1-7) It next treats of the priesthood.

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

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Addendum

This was referenced in [Leviticus 6:16](#) and in [Leviticus 6:26](#).

Tent of Proofs (from the 2001 Translation)

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

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

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

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

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

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

From https://2001translation.com/NOTES.htm#_245 accessed February 26, 2024.

Chapter Outline

Charts, Graphics and Short Doctrines

This was referenced in [Leviticus 6:22](#).

Anointing (from the 2001 Translation)

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 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 what was used 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 accessed February 26, 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.

Josephus' History of this Time Period

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 6

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
How to properly make restitution	
Y ^e howah spoke to Moses, saying,	Jehovah spoke to Moses, saying the following:
<p>"[Consider] a person [lit., <i>soul</i>] who sins, [who] commits an infraction against Y^ehowah [in any of the following ways]: he is deceptive with his associate regarding something stored or with a deposit that he holds [lit., <i>a deposit of hand</i>]; or in that [he has] unlawfully attained [something belonging to his neighbor] or he has exploited his associate [in some way]; or he finds a lost item but denies [finding] it and swears a lie [to his associate].</p>	<p>Jehovah spoke to Moses, saying the following: "Consider a person who sins against another regarding another's property, and thus sins against God. He may be storing something but is dishonest about that; he may be holding a deposit improperly; he may have taken possession of another's property unlawfully; he may have exploited a neighbor; he may have found something belonging to a neighbor, but swears that he didn't, lying to his neighbor.</p>
<p>The man does one of these things [lit., <i>upon one from all that has done</i>], to sin in them. And it is that he has sinned and is guilty. He will make restitution of the thing [lit., <i>plunder, robber</i>] which he took. Or [he will make restitution because] he did wrong [causing] an injury, or [because] a deposit was entrusted to him, or [because of] the lost thing that he found or on account of all that he swore to him—[which was] a lie. The sinner [lit., <i>he</i>] will restore to him the highest [value] and he will add 20% over that.</p>	<p>A man who has done any one of these things has sinned and is guilty before God. He must restore the thing in question and add 20% of its value over that.</p>

A Complete Translation of Leviticus 6	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Regarding that thing belonging to him, he will give it in that day [for] his wrongdoing. He will bring his guilt-offering to Y ^e howah—an unblemished ram from the flock—properly valued [lit., <i>your valuation</i>] as a guilt-offering for the priest.	If he has committed any of the infractions just listed, he will also bring a guilt-offering to Jehovah—an unblemished ram taken from the flock—properly valued for his infraction.
The priest will cover over him [or, <i>atone for him</i>] before Y ^e howah; he will be forgiven for any one of the things which he did [having been made] guilty by it.”	He will give his offering to the priest. The priest will then atone for the man’s sins and he will be forgiven for what he did.
The priest’s responsibilities when offering up a burnt offering	
Y ^e howah spoke to Moses, saying,	Jehovah spoke to Moses, saying the following:
“Command Aaron and his sons, saying, ‘This [is] the procedure for the burnt offering: The burnt offering [lit., <i>it, the burnt offering</i>] [will be placed] upon the embers burning on the altar all night until the [next] morning—the embers burning—the fire of the altar—will be kept burning.	“Say this to Aaron and his sons: ‘This is how I want you do deal with burnt offerings: the burnt offering will be laid upon the burning embers on the altar and it will be kept burning all night until the next morning.
The priest will put on his white linen outer garment and he will put on his white linen undergarments on his body. Then he will take the ashes which [are the result of] the fire consuming the burnt offering on the altar. [Temporarily,] he will set them beside the altar. Then he will take off his garments and put on other garments.	The priest will put on his white linen out garment and white linen pants and take the ashes and set them, temporarily along side the altar. Then he will remove the garments that he put on and put on other garments.
He will bring the ashes outside of the camp to a clean place. The fire will keep burning on the altar; it is not to be quenched. The priest will burn pieces of wood on it every morning; he will arranged them on the fire [lit., <i>on her, it</i>] [for] the burnt offering.	Afterwards, he will bring the ashes outside of the camp to a clean place. A fire is to be kept burning on the altar; it is not ever to be extinguished. The priest will continually add pieces of wood to the fire, arranging them on the altar every morning, preparing for the burnt offerings to be presented that day.
He will burn [and smoke] the fat of the peace offerings. The fire is to continuously burn on the altar; it is never to be quenched.	The fat of the peace offerings will be burned and their smoke will waft into heaven. The fire is to continuously burn at the altar; it is never to be extinguished.
The priest’s responsibilities when offering up a mincah (or grain) offering	
This [is] the law of the mincah [or, <i>grain offering</i>]: the sons of Aaron will bring it near before Y ^e howah before the altar.	This is the protocol that will be followed for the mincah, or oblation, offering: the sons of Aaron will bring this offering near to Jehovah at the altar.

A Complete Translation of Leviticus 6	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The High Priest [lit., <i>he</i>] will take out [a portion] with his hand from the flour of the minchah, from its oil and from its frankincense, which is on the minchah. He will burn [and cause to smoke] [this handful he has taken out] on the altar. [It will be] a soothing scent, a reminder to Y ^e howah [of His fellowship with regenerate man].	The High Priest will reach into it and take out a handful of the flour of the minchah—which handful will also take some of the oil and frankincense which has been mixed into the flour. The High Priest will put the handful on the altar, and it will burn and smoke, providing a tranquilizing smoke which ascends to God, as a reminder of His forgiveness of this offerer.
Aaron and his sons will eat from what remains of the minchah [lit., <i>her, it</i>]; [this] unleavened bread is to be eaten in a holy place—[specifically] in the courtyard of the Tent of Meeting. The minchah [lit., <i>her, it</i>] is not to be baked [with] leaven.	Aaron and his sons will partake of what remains from the minchah (or, <i>oblation offering</i>). This unleavened bread is to be eaten in a holy place—that is, in the courtyard of the Tent of Meeting. The minchah is not to be baked with leaven.
I have given [them] their portion [to be taken] from My fire offerings. The minchah [lit., <i>her, it</i>] [is to be considered] very holy, like the sin offering or like the trespass offering. Every male son of Aaron will eat it.	This portion which is taken from the fire offerings, I have given to them. Therefore, the minchah is to be considered a very holy thing, just like the sin offering and the trespass offering. Every male descendant from Aaron will eat from it.
[This] decree [regarding] Yehowah's fire offerings [is] everlasting throughout your generations. Anyone who has contact with them is [considered] holy."	This decree regarding these fire offerings will stand forever throughout your generations. Anyone coming in contact with the Lord's fire offerings will be considered holy."
The priest's qorban (or oblation) offering when ordained	
Y ^e howah spoke to Moses, saying, "This [is] the qorban [or, <i>oblation</i>] that Aaron and his sons will bring near to Y ^e howah when one [of them] is anointed.	Then Jehovah spoke to Moses: "This is how you will prepare a qorban (or oblation) offerings when one of Aaron's descendants is anointed.
[They will take] a tenth of an ephah [of] flour [for] the minchah. [It will be offered up] at [two] intervals—half of it in the morning and the [other] half in the evening. [It will be] mixed with oil [and] prepared on a flat plate. You will bring it near [as individual] baked pieces of the minchah [offering]. [Placing this on the altar] you will bring near a soothing scent to Y ^e howah.	A tenth of an ephah of flour will be mixed with oil and prepared in a flat pan, making two offerings before God—once in the morning and once in the evening. You will bring individual baked pieces before God as a tranquilizing smoke to Him.
The priest, the anointed one, below him [in rank] from his sons will offer [lit., <i>do, make</i>] it [up to God]. [This] decree regarding Y ^e howah [and His offerings is] everlasting. All [of it] is to be burned.	The priest who is next in rank from the descendants of Aaron will offer this animal sacrifice to Jehovah. This decree regarding these offerings will stand forever before Jehovah.
The entire priestly minchah [or, <i>tribute offering</i>] is [to be] completely [burned up]. It is not to be eaten.	The entire offering must be burned. No part of the animal will remain; none of it is to be eaten.
The priest's responsibilities when offering up a sin offering	

A Complete Translation of Leviticus 6	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Y ^e howah spoke to Moses, saying, “Speak to Aaron and his sons, saying, ‘This [is] the torah [or, law] of the sin offering: in the place where the burnt offering is killed, [so too will] the sin offering be killed; before Y ^e howah. It [is] most holy.	Jehovah said to Moses, “I want you to gather up Aaron and his sons and tell them this: What I am saying will be the custom of the sin offering: you will kill the sin offering in the same place you kill the burnt offering. This is to be done before God; and the sacrifice is considered to be most holy.
The priest, the one making the sin offering, will eat it in a holy place. It will be eaten in the courtyard of the Tent of Meeting. Whoever touches its flesh is [made] holy.	The priest who makes the offering will eat that offering in the holy place, in the courtyard of the Tent of Meeting. Whoever touches the flesh of the sacrifice is made holy.
When its blood is splattered on a garment, you will wash [off] what is splashed in a holy place.	If its blood is splattered onto a garment, then you will wash the blood off in that holy place.
[If] it is boiled in a clay vessel, that vessel will be broken [after the meal]; but if it is boiled in a copper vessel, then it will be scoured and rinsed with water.	If the sin offering is prepared in a clay vessel, that vessel will be broken following the meal; but if prepared in a copper vessel, that vessel will be thoroughly scoured and then rinsed with water.
Every priestly male will eat [from] the sacrifice [lit., her, it]; it [is] most holy.	Every male priest will eat from the sacrifice; it is considered to be most holy.
But the sin offering whose blood is taken into the Tent of Meeting to make atonement [in] the holy place, it will not be eaten. It will be burned with fire.	However, there is one sin offering for which the blood is taken into the Holy of Holies on the Great Day of Atonement—that animal sacrifice will not be eaten; it will be burned with fire.
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 6			
Series	Lesson (s)	Passage	
R. B. Thieme, Jr. taught a portion of this chapter rather briefly.	1963 Dispensations (201)	43	Leviticus 3:1–6:5
Syndein	http://syndein.com/leviticus.html		
Keil and Delitzsch Commentary on Leviticus	https://www.gracenotes.info/leviticus/leviticus.pdf		
Todd Kennedy overview of Leviticus	http://www.spokanebiblechurch.com/books/leviticus		

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum;

and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this on any available lesson.

Word Cloud from Exegesis of Leviticus 6¹⁸

These two graphics should be very similar; this means that the exegesis of Leviticus 6 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

¹⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.