

LEVITICUS 7

Written and compiled by Gary Kukis

Leviticus 7:1–38

Various Offerings; the Priests; Uncleanness

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: This chapter focuses on some specific offerings, on the priests' portion to be taken from the offerings, ceremonial uncleanness and the prohibition of eating blood and fat (under certain conditions).

The Bible Summary of Leviticus 7 (in 140 characters or less): *The meat of a peace offering must be eaten within two days. Do not eat fat or blood. The wave offering belongs to Aaron and his sons.*¹

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 7, 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.

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

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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[Leviticus 11](#)

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**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](#)).

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

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

Definition of Terms	
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Clean, Unclean	The words <i>clean</i> and <i>unclean</i> roughly correspond to being in or out of fellowship. It had a fairly extensive use in the Old Testament. There were clean and unclean foods. See Leviticus 11 (HTML) (PDF) (WPD). There were certain things which made a person clean or unclean (touching a dead person made one unclean). There were no legal penalties attached to a person who has been made unclean (no one was executed for eating shellfish).
Consecrate; Consecration	Consecration is the act of inducting a person into a permanent office with a ceremony (as the High Priest is consecrated for service in the book of Exodus of Leviticus). The Tabernacle and altar were also consecrated for specific service to Y ^e howah. These things are declared to be sacred or set apart. In the Christian life, we are consecrated positionally at salvation; and, as we grow spiritually, we are consecrated (set ourselves apart) spiritually.
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 Eucharist	The Eucharist, or the Lord's Supper, is the New Testament (or Church Age) observance of Passover. Believers in a group are to eat a piece of unleavened bread and drink unfermented grape juice, while the meaning of this observation is explained (generally by a well-qualified pastor-teacher). There are very few traditions which are followed in the Church Age, but the Eucharist is clearly to be observed until the Lord returns.
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) <i>Rebound</i> (Kukis).

Definition of Terms	
Filled with the Spirit; Filled with the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the Doctrine of the Filling of the Holy Spirit (Grace Bible Church of Baytown) (Maranatha Church) (Word of Truth Ministries) From Grace Notes (HTML) (PDF) R. B. Thieme, Jr. (Rebound and Keep Moving) (Rebound Revisited).
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: "Believe on the Lord Jesus Christ and you will be saved." There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
High Priest (the Chief 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).
Hypostatic Union	<p>In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.</p> <p>For more information: Got questions? on the Hypostatic Union; Theopedia on the Hypostatic Union; VersebyVerse.org: the Doctrine of the Hypostatic Union and Kenosis; Robert R. McLaughlin on the Doctrine of Hypostatic Union. My post on the Hypostatic Union primarily comes from the Maranatha Church (HTML) (PDF) (WPD).</p>
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.
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).

Definition of Terms	
Priest, Priests, Priesthood	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Rebound (Restoration to fellowship with God)	<p>In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).</p>
The Revealed God (or, the Revealed Lord)	<p>Throughout human history, God has revealed Himself in a number of ways. Before the incarnation, when anyone believed in this revelation of God, he was saved (Genesis 15:6). When Jesus was born, God revealed Himself in Jesus (Hebrews 1:1–2); and we are now saved by believing in Jesus.</p> <p>We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.</p>
Sin Nature, Old Sin Nature; Adam's Sinful Trend	<p>The sin nature is genetically passed on from father to his children. Every person on earth has a preponderance to sin because of having a sin nature. Grace Notes (from Austin Bible Church) (HTML) (PDF); Merritt (Old Sin Nature); Ballinger (Old Sin Nature/Sinful Trend of Adam)</p>
Soul, Human Soul, Souls	<p>The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics, Diagram, Soul and Depravity of the Soul, Battle for Soul Control, Soul Tragedy, Prospering Soul, Soul's Need for Daily Doctrine, Soul's Need #2); Grace Notes (Doctrine of the Soul; PDF).</p>

Definition of Terms	
Spiritual Death, Spiritually Dead	There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).
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/	
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

An Introduction to Leviticus 7

Introduction: Leviticus 7 probably should have been combined with Leviticus 6; it is a continuation of instructions about the various offerings; in chapter 7 Y^ehowah covers the guilt-offering and the peace-offering. Related topics, like **uncleanness** and portions for **priests**, are included.

Whereas most of the previous chapters could be summed up based upon the type of offerings being covered, Leviticus 7 covers more topics. Vv. 1–5 cover the bringing near of the guilt or trespass offerings, with a focus upon

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

the disposition of the blood and the digestive tract. This kind of offering has been mentioned back in Leviticus 5:18 6:6, 17 and will be covered again in Leviticus 14:14–28.

The tribe of Levi, and specifically, the **priesthood** (those descended from Aaron) are commissioned by God to see to the spiritual side of **Israel**. They receive some remuneration from the offerings, which is discussed in vv. 6–10.

The peace offerings are discussed briefly (vv. 11–15).

You may recall that the previous chapter was out of synch with regards to verse numbering. The Jewish Bibles placed seven verses from chapter 6 back into chapter 5. Therefore, the numbers did not match up (even though the content was exactly the same). When the Scriptures were originally written, there were no chapters and verses. They were all added long, long after the fact. With Leviticus 7, we are back in synch.

Personal confession: By this time, all these different sacrifices are swirling about in my head. I am having a very difficult time sorting out what sacrifice is done when and for whom; and what takes place each time. This system of sacrifices is very complex (and the whole **Levitical** system is far more complex than the sacrificial system that we study in Leviticus 1–7. In most cases, I can take what is here and explain what was done and what this means in the realm of **typology**. However, if I were suddenly thrown into this era as **high priest**, I would be hard-pressed to figure out exactly what sacrifice we did when and exactly what all of the attendant rituals need to be.

One brief summary is found here: **The Five Offerings Of Leviticus 1-7** (by Raymond K. Campbell). Another summary is also given in the **Addendum: Peace Offerings** (from Torrey). At some point, I need to match up the New Testament fulfillment of these various offerings. Temporarily, I have provided the work of David Guzik: **Jesus Christ and The Sacrificial System** (Guzik).

I have kept the commentary brief in this chapter.

Titles and/or Brief Descriptions of Leviticus 7 (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 7 (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 7

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

It is important to understand what has gone before.

The Prequel of Leviticus 7

Leviticus 7 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 7	
Characters	Commentary

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

We need to know where this chapter takes place.

The Places of Leviticus 7	
Place	Description

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

Item

Duration; size

Chapter Outline

Charts, Graphics and Short Doctrines

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.

A Synopsis of Leviticus 7

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

Chapter Outline

Charts, Graphics and Short Doctrines

Outlines of Leviticus 7 (Various Commentators)

Kretzmann's Commentary:³

³ From <https://www.studylight.org/commentaries/eng/kpc/leviticus-7.html> accessed March 2, 2024.

Outlines of Leviticus 7 (Various Commentators)

Verses 1-10

Of Trespass-offerings.

Verses 11-21

Of Peace-offerings.

Verses 22-27

The Eating of Fat And Blood Forbidden

Verses 28-38

The Portion of Jehovah

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Leviticus 7 from the Summarized Bible

Contents:	Further directions concerning offerings.
Characters:	God, Moses, Aaron and sons.
Conclusion:	We are not left to our liberty in the solemn acts of religious worship, but are under obligation to perform them in the manner God directs in His Word.
Key Word:	Offerings, Leviticus 7:1 ("This is the law of the guilt offering. It is most holy.")
Strong Verses:	Leviticus 7:37–38 (This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the ordination offering, and of the peace offering, which the LORD commanded Moses on Mount Sinai, on the day that he commanded the people of Israel to bring their offerings to the LORD, in the wilderness of Sinai.).
Striking Facts:	Use of leaven, Leviticus 7:13, is significant. In Leviticus 7:12, as the believer thanks God for his peace, he first of all presents Christ, Eph. 2:13, so leaven is excluded. In Leviticus 7:13, he gives thanks for his participation in the peace, and the leaven signifies, that although having peace through Christ, the believer in himself is not perfect.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 7.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Leviticus 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.

The Big Picture (Leviticus 6–10)

Scripture	Text/Commentary
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 7): 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.

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.

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.

In this chapter, I added the word *person* to the most common definitions of nephesh (נֶפֶשׁ) [pronounced *NEH-fesh*]. This is a definition found in Strong's and BDB, but I had not listed it among the most common (but it is).

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 Guilt Offering

See Leviticus 14:14–28 19:21–22

I apparently could have divided up these verses better into vv. 1–6 and vv. 7–10. Many translations include v. 6 as a part of the previous passage and v. 7 as a part of the next paragraph. Most of the time when that occurred, I preserved it in the three sets of passages which follow (vv. 1–5, 6–7 and 8–10).

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

Kukis slavishly literal:

And this [is] torah of the guilt-offering; a holy of holies he [is]. In a place where they slaughter the burnt offering, they will slaughter to guilt-offering; and his blood they will throw upon the altar all around. And all of his fat he will bring near from him; the fat tail and the fat the covering the midst; and two of the kidneys and and the fat which [is] upon them, which [is] upon the loins and the appendage upon the liver, upon the kidneys, he will remove. And makes them smoke the priest upon the altar—a fire offering to Y^ehowah—a guilt-offering he [is].

Leviticus
7:1–5

Kukis moderately literal:

This [is] the instruction of the guilt-offering (it [is] very holy): they will slaughter the guilt-offering at the place where they slaughter the burnt offering; and they will splash its blood around the altar. They will bring near all of its fat. The fat tail, the fat covering [its] innards; [its] two kidneys and the fat which [is] on them, [and the fat] which [is] on the loins, the appendage on the liver and upon the kidneys, [which] the priest [lit., *he*] will remove [from the guilt offering]. The priest will make them smoke [and burn] on the altar [as] a fire offering to Y^ehowah. This [is] a guilt-offering.

Kukis not-so-literal paraphrase:

This is the protocol for the guilt-offering, which is considered to be very holy. They will slaughter the animal at the same place where the burnt offerings are slaughtered; and they will splash its blood all around the altar. They will offer up its fat on the altar. The priest will remove from the animal the fat tail, the fat covering its innards, including the two kidneys and the fat covering them, the fat which is on the loins and the appendage which is on the liver and kidneys. The priest will offer up these fat portions on the altar, burning and smoking them entirely as a fire offering to Jehovah. This is how a guilt offering is to be offered up.

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 translation⁴; 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.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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

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

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

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

Underlined words indicate differences in the text.

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

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

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 this [is] torah of the guilt-offering; a holy of holies he [is]. In a place where they slaughter the burnt offering, they will slaughter to guilt-offering; and his blood they will throw upon the altar all around. And all of his fat he will bring near from him; the fat tail and the fat the covering the midst; and two of the kidneys and and the fat which [is] upon them, which [is] upon the loins and the appendage upon the liver, upon the kidneys, he will remove. And makes them smoke the priest upon the altar—a fire offering to Y ^e howah—a guilt-offering he [is].
Dead Sea Scrolls Targum (Onkelos)	. This is the law of the guilt-offering; it is holy of holies [=most holy]. In the place where they will slaughter the burnt-offering they shall slaughter the guilt-offering, and they shall sprinkle its blood all around the altar. He shall bring [separate] all its fat from it; the [fat] tail, the fat covering the innards, the two kidneys and the fat on them that are on the flanks. The lobe on the liver, he shall remove together with the kidneys. The kohein shall burn them on the altar, a fire-offering to [an offering before] Adonoy; it is a guilt-offering. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And this is the law of the Trespass Offering; it is most holy. In the place where they kill the burnt sacrifice they shall kill the trespass offering, and the blood thereof shall he sprinkle upon the altar round about. And he shall offer all the fat thereof, and the tail, and the fat which covereth the inwards; and the two kidneys, and the fat which is upon them, and upon the inwards. And the caul that is upon the liver upon the kidneys shall he take away; and the priest shall burn them at the altar, an oblation before the Lord: it is a trespass offering. ⁵
Douay-Rheims 1899 (Amer.)	This also is the law of the sacrifice for a trespass: it is most holy. Therefore where the holocaust is immolated, the victim also for a trespass shall be slain: the blood thereof shall be poured round about the altar. They shall offer thereof the rump and the fat that covereth the entrails: The two little kidneys, and the fat which is by the flanks, and the caul of the liver with the little kidneys. And the priest shall burn them upon the altar: it is the burnt sacrifice of the Lord for a trespass.
Aramaic ESV of Peshitta	""This is the law of the trespass offering. It is most holy. In the place where they kill the burnt offering, he shall kill the trespass offering; and its blood he shall sprinkle around on the altar. He shall offer all of its fat: the fat tail, and the fat that covers the innards, and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, shall he take away; and the priest shall burn them on the altar for an offering made by fire to Mar-Yah: it is a trespass offering.
Lamsa's Peshitta (Syriac)	This is the Law of the gift offering: it is Holy of Holy things. In the place that they slaughter burning peace offering, they shall slaughter the gift offering, and they shall sprinkle its blood on the altar as a circle. And he shall bring all of its fat, the fat tail

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

Samaritan Pentateuch

from it and the fat that covers the innards, And he shall offer it with the two kidneys and their fat and the liver caul with the kidneys: And the Priest shall offer them up on the altar as an offering to LORD JEHOVAH; it is sin.

Likewise this [is] the law of the trespass offering: it [is] most holy.

In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, and with all fat that is over the inwards

And the two kidneys, and the fat that [is] on them, which [is] by the flanks, and the caul [that is] above the liver, with the kidneys, it shall he take away:

And the priest shall burn them upon the altar [for] an offering made by fire unto the LORD: it [is] a trespass offering.

Updated Brenton (Greek)⁶

And this is the law of the ram for the trespass-offering: it is most holy.

In the place where they slay the whole burnt offering, they shall slay the ram of the trespass-offering before the Lord, and he shall pour out the blood at the bottom of the altar round about.

And he shall offer all the fat from it; and the loins, and all the fat that covers the inwards, and all the fat that is upon the inwards,

and the two kidneys, and the fat that is upon them, that which is upon the thighs, and the fatty lobe upon the liver with the kidney, he shall take them away.

And the priest shall offer them on the altar, a burnt offering to the Lord: it is for trespass.

Significant differences:

Limited Vocabulary Translations:⁷

Bible in Basic English

And this is the law of the offering for wrongdoing: it is most holy.

They are to put to death the offering for wrongdoing in the same place as the burned offering; and the priest is to put the blood on and round the altar.

And all the fat of it, the fat tail and the fat covering the inside parts, is to be given as an offering.

And the two kidneys, and the fat on them, which is by the top of the legs, and the fat joining the liver and the kidneys, he is to take away:

They are to be burned by the priest on the altar for an offering made by fire to the Lord: it is an offering for wrongdoing.

Easy English

These are the rules for a most holy offering. A person may be sorry for the wrong things that he has done. That person must obey these rules. The priest must kill an animal at the north side of the altar. He must throw the blood onto the sides of the altar. The priest will bring all the fat from the tail and the inside parts to the altar. He will bring the kidneys and the best piece of the liver. Then he will burn the pieces on the altar. They are a gift to the Lord to make a person clean from sin.

Easy-to-Read Version—2008

"These are the rules for the guilt offering, which is very holy: A priest must kill the guilt offering in the same place where they kill the burnt offerings. Then he must sprinkle the blood from the guilt offering around the altar.

"The priest must offer all the fat from the guilt offering. He must offer the fat tail and the fat that covers the inner parts. He must offer the two kidneys and the fat covering them at the lower back muscle. He must also offer the fat part of the liver. He must remove it with the kidneys. He must bring these things to the altar as a gift to the LORD. It is a guilt offering.

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

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

God's Word™

The LORD continued, "These are the instructions for the guilt offering. It is very holy. It must be slaughtered in the same place where the burnt offering is slaughtered. A priest will throw the blood against the altar on all sides. He will offer all the fat, the fat from the tail, the fat covering the internal organs, and the two kidneys with the fat on them. He will also remove the lobe of the liver along with the kidneys. The priest will burn them on the altar. It is a guilt offering by fire to the LORD.

Good News Bible (TEV)

The following are the regulations for repayment offerings, which are very holy. The animal for this offering is to be killed on the north side of the altar, where the animals for the burnt offerings are killed, and its blood is to be thrown against all four sides of the altar. All of its fat shall be removed and offered on the altar: the fat tail, the fat covering the internal organs, the kidneys and the fat on them, and the best part of the liver. The priest shall burn all the fat on the altar as a food offering to the LORD. It is a repayment offering.

The Message

"These are the instructions for the Compensation-Offering. It is most holy. Slaughter the Compensation-Offering in the same place that the Whole-Burnt-Offering is slaughtered. Splash its blood against all sides of the Altar. Offer up all the fat: the fat tail, the fat covering the entrails, the two kidneys and the fat encasing them at the loins, and the lobe of the liver that is removed with the kidneys. The priest burns them on the Altar as a gift to God. It is a Compensation-Offering. Any male from among the priests' families may eat it. But it must be eaten in a holy place; it is most holy. V. 6 is included for context.

*Names of God Bible***Instructions for the Guilt Offering**

The Lord continued, "These are the instructions for the guilt offering. It is very holy. It must be slaughtered in the same place where the burnt offering is slaughtered. A priest will throw the blood against the altar on all sides. He will offer all the fat, the fat from the tail, the fat covering the internal organs, and the two kidneys with the fat on them. He will also remove the lobe of the liver along with the kidneys. The priest will burn them on the altar. It is a guilt offering by fire to Yahweh. Any male among the priests may eat it. It will be eaten in a holy place. It is very holy. V. 6 is included for context.

*NIRV***More Rules for Guilt Offerings**

"Here are some more rules for guilt offerings. The guilt offering is very holy. You must kill the animal for the guilt offering where you kill the animal for the burnt offering. Splash its blood against the sides of the altar. Offer all its fat. It must include the fat tail and the fat that covers the inside parts. It must include both kidneys with the fat on them next to the lower back muscles. It must also include the long part of the liver. Remove all of it together with the kidneys. The priest must burn all of it on the altar. It is a food offering presented to the Lord. It is a guilt offering. Any male in a priest's family can eat it. But he must eat it in the holy area. It is very holy. V. 6 is included for context.

Thought-for-thought translations; dynamic translations; paraphrases:*Casual English Bible**Leviticus 7***When it's time to sacrifice****A priest's share of guilt offerings**

The LORD continues talking to Moses:

I want you to follow these steps when you bring a guilt offering [1] to the Meeting Tent. These are sacred rituals. So do exactly what I tell you.

Kill the animal you're sacrificing as a guilt offering, and do it in the same place you kill the animal in a burnt offering. The priest should sprinkle the animal's blood along the four sides of the altar. Then serve up the animal's fat by burning it on the altar. That includes fat from the internal organs, intestines, and all the fat from the thick

tail. [2] Add both kidneys along with the fat on them. Include the long lobe of the liver. [3] v. 5 will be placed with the next passage for context.

¹7:1 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.” The steps are identical (7:7). One guess is that guilt offerings are for more serious offenses 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.

²7:3 Herders bred fat-tailed sheep in and around what is now Israel and Palestinian Territory. The tail of a mature ram could weigh 20 pounds (9 kg) or more. Fat on the tail was considered the tastiest meat a sheep had to offer.

³7:4 Literally, “finger of the liver.” It’s usually identified as the caudate lobe. There are three other lobes: right, left, and quadrate.

Contemporary English V.

The sacrifice to make things right is very sacred. The animal must be killed in the same place where the sacrifice to please me is killed, and the animal's blood must be splattered against the four sides of the bronze altar. Offer all of the animal's fat, including the fat on its tail and on its insides, as well as the lower part of the liver and the two kidneys with their fat. One of the priests will lay these pieces on the altar and send them up in smoke to me.

The Living Bible

“Here are the instructions concerning the most holy offering for guilt:

“The sacrificial animal shall be killed at the place where the burnt offering sacrifices are slain, and its blood shall be sprinkled back and forth upon the altar. The priest will offer upon the altar all its fat, including the tail, the fat that covers the insides, the two kidneys and the loin fat, and the gall bladder—all shall be set aside for sacrificing. The priests will burn them upon the altar as a guilt offering to the Lord. Only males among the priests may then eat the carcass, and it must be eaten in a holy place, for this is a most holy sacrifice. V. 6 is included for context.

New Berkeley Version
New Life Version

The Law of the Guilt Gift

“This is the Law of the guilt gift. It is most holy. They are to kill the guilt gift in the place where they kill the burnt gift. And the religious leader should put its blood around on the altar. Then he will give all its fat, the fat tail, the fat that covers the inside parts, the two kidneys with the fat that is on them, and the part that is on the liver which he will take away with the kidneys. The religious leader will burn them on the altar as a gift by fire to the Lord. It is a guilt gift.

New Living Translation

Further Instructions for the Guilt Offering

“These are the instructions for the guilt offering. It is most holy. The animal sacrificed as a guilt offering must be slaughtered at the place where the burnt offerings are slaughtered, and its blood must be splattered against all sides of the altar. The priest will then offer all its fat on the altar, including the fat of the broad tail, the fat around the internal organs, the two kidneys and the fat around them near the loins, and the long lobe of the liver. These are to be removed with the kidneys, and the priests will burn them on the altar as a special gift presented to the Lord. This is the guilt offering. Any male from a priest's family may eat the meat. It must be eaten in a sacred place, for it is most holy. V. 6 is included for context.

Unfolding Bible (simplified)⁸

“These are the regulations concerning the offerings for when people are guilty of not giving to Yahweh the things that are required to be given to him. Those are very sacred offerings. A priest must slaughter each animal that people offer for this purpose in the same place where they slaughter the animals that they will completely burn. The priest must sprinkle the animal's blood on all sides of the altar. All their fat, the fat tails that are cut close to the backbone, and all the fat that covers the inner parts of the animals or which is attached to them, must be burned on the

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

altar. This includes the kidneys with their fat near the lower back muscle, and the fat that covers the liver. The priest must remove all these fatty pieces. The priest must burn these pieces on the altar to be offerings to me, Yahweh. They are an offering for the people, for me to forgive them when they have not done what I required them to do.

Partially literal and partially paraphrased translations:

American English Bible 'This is the law of the Ram Offering for Errors, because it is the most sacred of the offerings:
They must butcher the Ram-Offering for Errors before Jehovah in the same place that they butcher the whole-burnt offerings, and the blood must then be poured around the base of the Altar.
Thereafter, they must remove all of the fat that is on the loins and around the entrails, as well as on the two kidneys and the fat on them that is close to the thighs and on the lobe of the liver, which should be removed along with the kidneys.
Then the Priest must offer them on the Altar as an offering of submission to Jehovah, because this is an offering for errors.

Beck's American Translation .
Common English Bible

This is the Instruction for the compensation offering: It is most holy. The compensation offering must be slaughtered at the same place where the entirely burned offering is slaughtered, and its blood must be tossed against all sides of the altar. All of its fat will be offered: the fat tail; the fat that covers the insides; the two kidneys and the fat around them at the loins; and the lobe on the liver, which must be removed with the kidneys. The priest must burn them completely on the altar as a food gift for the Lord; it is a compensation offering. Any male priest can eat it. It must be eaten in a holy place; it is most holy. V. 6 is included for context.

New Advent (Knox) Bible

And this is the rule which governs the offering of a victim for wrong done.[1] Such a victim is set apart for holy uses, and must be immolated where burnt-sacrifices are immolated; its blood must be poured round the altar. The parts which must be offered are the tail, and the fat which covers the entrails, the two kidneys and the fat that is close to them, and with the kidneys the caul of the liver. V. 5 will be placed with the next passage for context.

[1] It is clear that a distinction is here drawn between offerings-for-a-fault (or 'transgression')and offerings-for-a-wrong; the Hebrew terms differ. Probably the latter term involves the idea of compensation for an injury. It is generally agreed that we are concerned with faults in chapter 4; 5.1-13; and 6.24-30; with wrongs in 6.1-7 and this chapter. The position of offences referred to in 5.14-19 is somewhat doubtful.

Translation for Translators

The guilt offering

"These are the regulations concerning the offerings to be made by people who are guilty of not giving to me the things that are required to be given to me. Those are very sacred offerings. Each animal that is to be offered by such people must be slaughtered in the same place where the animals that will be completely burned *on the altar* are slaughtered, and their blood must be sprinkled against all sides of the altar. All their fat, the fat tails that are cut close to the backbone, and all the fat that covers the inner parts of the animals or which is attached to them, must be burned *on the altar*. That includes the kidneys with their fat near the lower back muscle, and the protruding lobe that is attached to the liver. The priest must burn them on the altar to be offerings to me, Yahweh. They are an offering for the people to be forgiven for not doing what they were required to do. All the males in the priest's family are permitted to eat its meat, but it must be eaten in a sacred place, because it is very sacred. V. 6 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>The Guilt Offering</p> <p>"Now this is the law of the guilt [Or <i>restitution</i>] offering; it is especially holy. The guilt offering is to be slaughtered at the place where the burnt offering is slaughtered, and the priest is to splatter its blood on all sides of the altar. The offerer is to present all the fat from it: the fat tail, the fat surrounding the entrails, [LXX, Sam add <i>and all the fat that is on the entrails</i>; Lv 3:3,9,14; 4:8] and the two kidneys with the fat on them at the loins; he will also remove the fatty lobe of the liver with the kidneys. The priest will burn them on the altar as a food offering to the Lord; it is a guilt offering. Any male among the priests may eat it. It is to be eaten in a holy place; it is especially holy. V. 6 is included for context.</p>
Ferrar-Fenton Bible	<p>The Sacrifices for Trespass.</p> <p>"These are also laws of the trespass-offerings. They are Holy of Holies. "In the place where they slay the sacrifices for sin, they shall slay the trespass-offerings, and their blood shall be sprinkled around the altar, and all the fat of it shall be offered up; the fat of the tail, and the fat of the caul, and of the chest; but the two kidneys with the fat that is upon them, he shall put aside. Then the priest shall burn them with incense at the altar, as a flavor to the EVER-LIVING. It is a trespass-offering.</p>
International Standard V	<p>Guilt Offerings</p> <p>"This is the regulation concerning guilt offerings. It's most holy. The guilt offering is to be offered in the same place where the burnt offering is slaughtered. The priest [Lit. he] is to spatter some of its blood on the altar and around it. As to all its fat, that is, the fat on the tail and the fat covering the internal organs, the one presenting the sacrifice [Lit. he] is to offer it. But the two kidneys, the fat over them by the loins, and the appendage on the liver is to be taken away, along with the kidneys. Then the priest is to offer them on the altar, incinerating them with fire as a guilt offering to the Lord.⁹</p>
Urim-Thummim Version	<p>This is a Law of the Guilt-Offering that is Most Holy. In the place where they slaughter the Burnt- Offering will they kill the Guilt-Offering and the blood will be sprinkled around on the Altar. And he will present from it all the fat, the rump, and the fat that covers the entrails, and the two kidneys with the fat that is on them, that is by the loins and the appendage that is above the liver with the kidneys, he will remove these. Then the priest will burn them on the Altar for a Burnt-Offering made by fire unto YHWH. This is a Guilt-Offering.</p>
Wikipedia Bible Project	<p>And this is the teaching of the guilt-offer: it is holy of holies. In the place where they will slaughter the raised offer, they will slaughter the guilt offer, and its blood will be thrown on the altar, around. And all its fat will be sacrificed off it, the tail fat, and the fat which covers the offal. And the two kidneys, and the fat which is on them, which is on the loins, and the remainder on the liver, he will remove. And the priest grilled them on the altar, which is for Yahweh, it is a guilt offer.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>The sacrifice of repayment</p> <p>This is the regulation for the sacrifice of repayment: It is a most holy offering. The animal for this offering is to be killed in the place where the animals for the burnt offerings are killed, and the priest must pour out the blood on the sides of the altar. Then he is to offer all the fat: the tail, the fat that covers the internal organs, the two kidneys, the fat that is on them and on the loins, and the best part which he will remove from the liver and kidneys. The priest must burn these pieces on the altar</p>
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⁹ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

as a burnt offering for Yahweh. This is a sacrifice of repayment. Any male who is a priest may eat it, but it must be eaten in a holy place because it is a most holy thing. V. 6 is included for context.

The Heritage Bible

And this is the law of the trespass offering; it is holy holy.

In the place where they kill the burnt offering they shall kill the trespass offering; and he shall sprinkle its blood on the altar all around.

And he shall bring near all its fat, the fat tail, and the fat that covers the insides,

And the two kidneys, and he shall take away besides the kidneys the fat that is on them, which is by the flanks, and the lobe that is above the liver;

And the priest shall burn them as perfumed incense upon the altar for a burnt offering to Jehovah; it is a trespass offering.

New American Bible(2011)¹⁰

Reparation Offerings.

^aThis is the ritual for the reparation offering. It is most holy. At the place where the burnt offering is slaughtered, the reparation offering shall also be slaughtered.^b Its blood shall be splashed on all the sides of the altar. ^cAll of its fat shall be offered: the fatty tail, the fat that covers the inner organs, and all the fat that adheres to them, as well as the two kidneys with the fat on them near the loins, and the lobe of the liver, which is removed with the kidneys. The priest shall burn these on the altar as an oblation to the LORD. It is a reparation offering.

* [7:1–6] These prescriptions may appear here rather than in 5:14–26 where this offering is first treated because the monetary equivalent of the offering might have been brought instead of an actual animal. See note on 5:15.

a. [7:1] Lv 5:14–26.

b. [7:2] Lv 6:18.

c. [7:3] Lv 3:4.

The Catholic Bible

For Guilt Offerings. “This is the law for guilt offerings. It is most holy. The guilt offering will be slain where the burnt offerings are slain. He is to sprinkle its blood around the altar. He shall offer all of its fat: its fat tail, the fat that covers its entrails, the two kidneys with their fat, the fat around the loins, and the lobe of the liver that he will detach along with the kidneys. The priest shall burn all of this on the altar as a burnt offering to the Lord. It is a guilt offering.

New Jerusalem Bible

“This is the ritual for the sacrifice of reparation: “It is especially holy. The victim must be slaughtered where the burnt offerings are slaughtered, and the priest will pour the blood all around the altar. He will then offer all the fat: the tail, the fat covering the entrails, both kidneys, the fat on them and on the loins, the mass of fat which he will remove from the liver and kidneys. The priest will burn these pieces on the altar as food burnt for Yahweh. This is a sacrifice of reparation.

Revised English Bible–1989

This is the law of the reparation-offering. It is most holy; the reparation victim must be slaughtered in the place where the whole-offering is slaughtered, and its blood flung against the sides of the altar. The priest must present all the fat from it: the fat-tail and the fat covering the entrails, both kidneys with the fat on them beside the loins, and the long lobe of the liver with the kidneys. The priest must burn those pieces on the altar as a food-offering to the LORD: it is a reparation-offering.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“This is the law for the guilt offering: it is especially holy. They are to slaughter the guilt offering in the place where they slaughter the burnt offering, and its blood is to be splashed against all sides of the altar. He is to offer all its fat — the fat tail, the fat covering the inner organs, the two kidneys, the fat on them near the flanks, and the covering of the liver, which he will remove with the kidneys. The *cohen* will

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

Kaplan Translation	<p>make them go up in smoke on the altar as an offering made by fire to <i>ADONAI</i> ; it is a guilt offering.</p> <p>This is the law of the guilt offering, which is holy of holies. The guilt offering must be slaughtered in the same place that the burnt offering is slaughtered, and its blood must be dashed on all sides of the altar. All the choice parts, such as the broad tail and the fat covering the stomachs, must be presented. The two kidneys and the fat on them along the flanks, and the lobe over the liver near the kidneys, must [also] be removed. The priest must burn [all these] as a guilt offering on the altar, a fire offering to God. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.</p>
The Scriptures–2009	<p>7:1 guilt offering. Asham. See above, 5:16,19,25.</p> <p>'And this is the Torah of the guilt offering – it is most set-apart.</p> <p>'The guilt offering is slain in the place where they slay the ascending offering, and its blood is sprinkled on the slaughter-place all around.</p> <p>'Then he brings from it all its fat: the fat tail and the fat that covers the entrails, and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys.</p> <p>'And the priest shall burn them on the slaughter-place as an offering made by fire to הוהי. It is a guilt offering.</p>
Tree of Life Version	<p>This is the Torah of the trespass offering. It is most holy. In the place where they slaughter the burnt offering, he is to slaughter the trespass offering. And he is to splash its blood around on the altar. He should offer all of its fat, the fat tail and the fat that covers the innards, along with the two kidneys and the fat that is on them, which is by the loins, plus the cover on the liver that he is to remove with the kidneys. Then the kohen should burn them up as smoke on the altar for an offering made by fire to Adonai. It is a trespass offering.</p>

Weird English, ©ld English, Anachronistic English Translations:

Alpha & Omega Bible ¹¹	<p>(§7:1) AND THIS IS THE LAW OF THE RAM FOR THE TRESPASS-OFFERING; IT IS MOST HOLY.</p> <p>(§7:2) IN THE PLACE WHERE THEY SLAY THE WHOLE BURNT OFFERING, THEY SHALL SLAY THE RAM OF THE TRESPASS-OFFERING BEFORE JESUS, AND HE SHALL POUR OUT THE BLOOD AT THE BOTTOM OF THE ALTAR ROUND ABOUT.</p> <p>(§7:3) AND HE SHALL OFFER ALL THE FAT FROM IT; AND THE LOINS, AND ALL THE FAT THAT COVERS THE INWARDS, AND ALL THE FAT THAT IS UPON THE INWARDS,</p> <p>(§7:4) AND THE TWO KIDNEYS, AND THE FAT THAT IS UPON THEM, THAT WHICH IS UPON THE THIGHS, AND THE FAT UPON THE LIVER WITH THE KIDNEY, HE SHALL TAKE THEM AWAY.</p> <p>(§7:5) AND THE PRIEST SHALL OFFER THEM ON THE ALTAR A BURNT-OFFERING TO JESUS; IT IS FOR TRESPASS. [This is Leviticus 6:31–35 in the AOB.]</p>
Awful Scroll Bible	<p>These are the instructions for trespasses, even is it set apart:</p> <p>In the place where was to be slaughtered the whole burnt offering, was it to be slaughtered for the trespass, and its blood was to be sprinkled on around the altar. Even was to be brought near its fat, the tail fat, the fat that is covering the inward parts,</p> <p>both kidneys and its fat, the loin, and the appendage of the liver, and the kidneys, he was to take out.</p>

¹¹ The A&O Bible follows the Greek text.

Concordant Literal Version	<p>The priest is to have made for the trespass, a smoky burning to Sustain To Become on the altar of fire.</p> <p>This is the law of the guilt offering; it is a holy of holies.</p> <p>In the place where they slay the ascent offering they shall slay the guilt offering. Its blood shall one sprinkle against the altar round about; and all its fat shall he bring near from it: the fat tail, the fat covering the inwards, and all the fat which is on the inwards, the two kidneys and the fat which is around them, at the hips, and the protuberance on the liver; along with the kidneys shall he take it away.</p> <p>Then the priest will cause them to fume on the altar, a fire offering to Yahweh; it is a guilt offering.</p>
exeGeses companion Bible	<p><u>TORAH FOR THE GUILT</u></p> <p>And this is the torah for the guilt</p> <p>- a holy of holies.</p> <p>In the place where they slaughter the holocaust slaughter that for the guilt:</p> <p>and sprinkle the blood thereof</p> <p>all around on the sacrifice altar:</p> <p>and he oblates all the fat thereof</p> <p>- the rump and the fat covering the inwards:</p> <p>and the two reins and the fat on them by the flanks</p> <p>and the caul above the liver with the reins</p> <p>he twists off:</p> <p>and the priest incenses them on the sacrifice altar</p> <p>- a firing to Yah Veh - for the guilt:...</p>
Orthodox Jewish Bible	<p>Likewise this is the Torat HaAsham: it is kodesh kodashim.</p> <p>In the place where they slaughter (shachat) the olah (burnt offering) shall they slaughter the asham (trespass offering); and the dahm thereof shall he sprinkle around upon the Mizbe'ach.</p> <p>And he shall offer of it all the chelev thereof; the tail, and the chelev that covereth the innards,</p> <p>And the two kidneys, and the chelev that is on them, which is on the flanks, and the diaphragm that is above the liver, with the kidneys, it shall he remove;</p> <p>And the kohen shall burn them upon the Mizbe'ach for an offering made by eish unto Hashem; it is an asham (trespass offering).</p>
Rotherham's <i>Emphasized B.</i>	<p>And this is the law of the guilt-bearer,—<most holy> it is! <In the place where they slay the ascending-sacrifice> shall they slay the guilt bearer; and <the blood thereof> shall one dash against the altar, round about; and <as for all the fat thereof> one shall bring near therefrom,—the fat-tail, and the fat that covereth the inwards; and the two kidneys, with the fat that is upon them, which is upon the loins,—and the caul upon the liver, <up to the kidneys> shall he remove it. And the priest shall make a perfume with them at the altar, an altar-flame unto Yahweh—<a guilt bearer> it is'.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>The Penalty Offering</p> <p>“These are the ·teachings [laws; instructions] about the ·penalty [guilt; reparation] offering [5:14–6:7], which is most holy: The ·penalty [guilt; reparation] offering must be ·killed [slaughtered] where the whole burnt offering is ·killed [slaughtered; ch. 1]. Then the priest must ·sprinkle [dash] its blood on all sides of the altar. He must offer all the fat from the ·penalty [guilt; reparation] offering—the fat tail, the fat that covers the inner organs, both kidneys with the fat that is on them near the ·lower back muscle [loins], and the ·best part [appendage] of the liver, which is to be</p>
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removed with the kidneys. The priest must ·burn [^Lturn into smoke] all these things on the altar as an offering made by fire to the Lord. It is a ·penalty [guilt; reparation] offering. Any male in a priest's family may eat it. It is most holy, so it must be eaten in a holy place. V. 6 is included for context.

Kretzmann's Commentary

Verses 1-10

Of Trespass-offerings.

Likewise this is the law of the trespass-offering: It is most holy. The difference between the sin-offering and the trespass-offering may in general be said to consist in this, that the latter was required in the case of more serious offenses,

In the place where they kill the burnt offering shall they kill the trespass-offering, that is, north of the altar in the court; and the blood thereof shall he sprinkle round about upon the altar, upon its four walls.

And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, the large net of adipose membrane, and the two kidneys, and the fat that is on them, which is by the flanks, attached to the muscles in the upper part of the pelvic region, and the caul, the smaller net of adipose tissue, that is above the liver, with the kidneys, upon the kidneys, it shall he take away;

and the priest shall burn them upon the altar for an offering made by fire unto the Lord; it is a trespass-offering.

Lexham English Bible

Additional Laws for Guilt Offerings

“ ‘And this is the regulation of the guilt offering; it is a most holy thing. [Literally “a holiness of holinesses”] In the place where they slaughter the burnt offering, [Or, taking the verb as an indefinite (thus passive) imperfect 3mp, “the sin offering is slaughtered”] they must slaughter the guilt offering, [Or, taking the verb as an indefinite (thus passive) imperfect 3mp, “the guilt offering must be slaughtered”] and he [That is, the priest; understood by context and 3ms verb] must sprinkle its blood upon the altar all around. And he must present all of its fat: [Hebrew “all of its fat from it”] the fat tail and the fat that covers the inner parts, [Or “entrails”] and the two kidneys, and the fat that is on them, which is on the loins, and he must remove the lobe on the liver in addition to the kidneys. And the priest shall turn it into smoke it on the altar as a food offering made by fire for Yahweh; it is a guilt offering.

The Voice

Eternal One (to Moses): Here are the instructions for the ritual of the guilt offering; it is most sacred. The slaughter of the guilt offering must take place where the burnt offering is slaughtered, and the priest must splatter its blood against the sides of the altar. Then the priest is to offer all of its fat, the fat tail, the fat covering and surrounding the organs, the two kidneys and the fat on them near the loins, and the lobe of the liver (which he is to remove along with the kidneys). The priest must offer it all up on the altar as a fire-offering to Me. It is a guilt offering. Every man who is a priest may eat of it, as long as he eats in a holy place; it is most sacred. V. 6 is included for context.

Bible Translations with Many Footnotes:

The Complete Tanach¹²

And this is the law of the guilt offering. It is a holy of holies.

It is a holy of holies: It shall be sacrificed, but an animal substituted for it may not be sacrificed, [rather it remains in pasture until it becomes defective and then is redeemed]. — [Torath Kohanim 7:79]

They shall slaughter the guilt offering in the place where they slaughter the burnt offering; and its blood shall be dashed upon the altar, around.

¹² 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](#).

They shall slaughter: Heb. וְקָטְלוּ: [By using the plural verb, וְקָטְלוּ; Scripture here has seemingly] come to describe many slaughterers [i.e., it has included the case of a communal guilt-offering, which has “many slaughterers,” i.e., is slaughtered for many]. However, since we do not find a case of a communal guilt-offering [mentioned in Scriptures, the verse is understood somewhat differently: it uses the plural pronoun,] as it links the guilt-offering with the burnt-offering [where we do have a case of a communal sacrifice], in order to include also the communal burnt-offering in the requirement that it too be slaughtered in the northern sector [of the Holy Temple courtyard, just as is required of an individual's burnt-offering]. — [Torath Kohanim 7:82] [Rashi, as amended by Maharshal in Yerioth Shelomo, quoted by Leket Bahir. For alternative interpretations, see Chavel, Yosef Hallel. Many scholars consider this comment an addendum to Rashi because it does not appear in any early editions or manuscripts.]

And all of its fat he shall offer from it: the tail and the fat covering the innards,...

All of its fat...: Until here, the sacrificial parts of a guilt-offering had not yet been delineated. This is why Scripture needs to delineate them here (verses 34). However, [the sacrificial parts of] the sin-offering have already been delineated in the parashah of אֶרְקָיו (see Lev. 4:89), [and that is why its sacrificial parts were not delineated in the section describing the law of the sin-offering (see verses 6:18-23 above)].

the tail: [In the case of the peace-offering, the Torah treated sheep and goat offerings as two separate entities, by specifying the sacrificial procedures for each one separately (see Lev. 3:7-15). Why, then, is no distinction made between sheep and goats in the case of guilt-offerings?] Since [for] a guilt-offering only a ram (לֵא) or a lamb (שֶׁבֶט) may be brought, and rams and lambs are included in [the category of those animals whose] tail [is one of the sacrificial parts, [no distinction is made between sheep and goats]].

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

It is a guilt-offering: Heb. אֹהֶּ קָטָא, [meaning that it is a guilt-offering] until its name is removed from it [by sending it out to pasture]. This teaches us concerning a guilt-offering whose owner has died, or whose owner has [lost the original animal, and subsequently] received atonement [through another animal], although it [the original guilt-offering animal] stands ready that its value [in money used to buy another animal which] is to be offered up as an תְּלוּעַ עֵיִק תְּלוּעַ (i.e., “a burnt-offering which was provision for the altar”; see Rashi, Lev. 1:2), nevertheless, if the [original guilt-offerings] were slaughtered, [if this had been done] before they are sent out to pasture. [Actually, the law is that the animals in these cases, the animal is sent out to pasture so that it become blemished and consequently unfit for sacrifice. Then it is sold, and its proceeds used for burnt-offerings for “provision for the altar.” Here, however, Rashi tells us that the status of “guilt-offering” is removed from the animal as soon as it is sent out to pasture, even before it becomes blemished. This expression, אֹהֶּ קָטָא, “It is a guilt-offering,”] does not come to teach us that a guilt-offering becomes invalid if it was sacrificed for another purpose [other than for a guilt-offering], as they expounded on [the word] אִיָּה in the case of the sin-offering (see Rashi Lev. 4:24, 5:9). [That is] because in the case of a guilt-offering, Scripture states “It is a guilt-offering” only after the sacrificial parts have been burnt. [And if we say that the verse is teaching us that the guilt-offering must be sacrificed for that specific purpose, not for any other, then this law must include also the procedure of burning the sacrificial parts, that they too must be burned for the purpose of a guilt-offering]. However, [we learned in Tractate Zev. (5b) that in the case of a guilt-offering,] if its sacrificial parts were not offered up [at all], it is valid.

The Guilt Offering

“This is the law of the guilt offering. It is most holy. In the place where they slaughter the burnt offering they must slaughter the guilt offering, and the officiating priest¹ must splash² the blood against the altar's sides. Then the one making the offering³ must present all its fat: the fatty tail, the fat covering the entrails, the two kidneys and the fat on their sinews, and the protruding lobe on the liver (which he

must remove along with the kidneys).⁴ Then the priest must offer them up in smoke on the altar⁵ as a gift to the Lord. It is a guilt offering.

^{1st} Heb “he”; the referent (the officiating priest) has been specified in the translation for clarity. This priest was responsible for any actions involving direct contact with the altar (e.g., the splashing of the blood).

^{2nd} See the note on Lev 1:5.

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

^{3rd} Heb “then he.” This pronoun refers to the offerer, who was responsible for slaughtering the animal. Contrast v. 2 above and v. 5 below.

^{4th} See the notes on Lev 3:3-4.

^{5th} See the note on Lev 1:9 above.¹³

Literal, almost word-for-word, renderings:

A Faithful Version	" 'And this is the law of the trespass offering. It is most holy. In the place where they kill the burnt offering, they shall kill the trespass offering. And he shall sprinkle its blood against the side of the altar all around. And he shall offer all its fat; he shall offer the fat tail of it, and the fat that covers the inward parts, And the two kidneys, and the fat on them, on the loins, and the fold above the liver, beside the kidneys, he shall take away. And the priest shall burn them upon the altar for a fire offering to the LORD. It is a trespass offering.
Charles Thomson OT ¹⁴	And this is the law of the ram for a trespass offering. It is most holy. In the place where they kill the whole burnt offerings, they shall kill the ram for a trespass offering before the Lord; and his blood shall be poured on the base of the altar all around: and of it shall be offered up the whole fat tail, and loin, and all the caul which covereth the entrails, and all the suet on the entrails, and the two kidneys with the suet on them. That on the loins, and the lobe which is on the liver, shall be stript off with the kidneys. And the priest shall carry them up upon the altar as an offering of homage to the Lord. It is a trespass offering.
Context Group Version	And this is the law of the trespass-offering: it is most special. In the place where they kill the ascension [offering] they shall kill the trespass-offering; and the blood of it he shall sprinkle on the altar round about. And he shall offer of it all the fat: the fat tail, and the fat that covers the insides, and the two kidneys, and the fat that is on them, which is by the loins, and the caul on the liver, with the kidneys, he shall take away; and the priest shall burn them on the altar for an offering made by fire to YHWH: it is a trespass-offering.
Literal Standard Version	“And this [is] a law of the guilt-offering: it [is] most holy; in the place where they slaughter the burnt-offering they slaughter the guilt-offering, and he sprinkles its blood on the altar all around, and he brings near all its fat from it, the fat tail, and the fat which is covering the innards, and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance on the liver above the kidneys—he turns it aside; and the priest has made them an incense on the altar, a fire-offering to YHWH; it [is] a guilt-offering.
New American Standard B.	The Priest's Part in the Offerings 'Now this is the law of the guilt offering; it is most holy. In the place where they slaughter the burnt offering they are to slaughter the guilt offering, and the priest

¹³ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

¹⁴ Thompson's translation follows the Greek text.

shall sprinkle its blood around on the altar. Then he shall offer from it all its fat: the fat tail and the fat that covers the entrails, and the two kidneys with the fat that is on them, which is on the loins; and he shall remove the lobe on the liver with the kidneys. The priest shall offer them up in smoke on the altar as an offering by fire to the Lord; it is a guilt offering.

New European Version

A Summary of the Offerings

'This is the law of the trespass offering. It is most holy. In the place where they kill the burnt offering, he shall kill the trespass offering; and its blood he shall sprinkle around on the altar. He shall offer all of its fat: the fat tail, and the fat that covers the inward parts, and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, shall he take away; and the priest shall burn them on the altar for an offering made by fire to Yahweh: it is a trespass offering.

New King James Version

The Law of the Trespass Offering

'Likewise this is the law of the trespass offering (it is most holy): In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar. And he shall offer from it all its fat. The fat tail and the fat that covers the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; and the priest shall burn them on the altar as an offering made by fire to the Lord. It is a trespass offering.

Niobi Study Bible

The Laws About the Trespass Offering and the Peace Offerings

"Likewise this is the law of the trespass offering (it is most holy): In the place where they kill the burnt offering shall they kill the trespass offering; and the blood thereof shall he sprinkle round about upon the altar. And he shall offer from it all the fat thereof: the rump, and the fat that covers the inwards, and the two kidneys and the fat that is on them which is by the flanks, and the caul that is above the liver, with the kidneys; it shall he take away. And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering.

Revised Mechanical Trans.

...and this is the teaching of the guilt, he is a special of specials^[726]. In the area where he will slay the ascension offering he will slay the guilt offering, he will sprinkle his blood upon the altar all around, and he will bring all his fat near, the rump, the fat covering, the insides, and the two kidneys and the fat which is upon them which is upon the hips, and the lobe upon the heavy one^[727] with the kidneys he will remove, and the administrator will burn them as incense upon the altar, a fire offering to YHWH, he is the guilt.

⁷²⁶. The phrase "special of specials" means a "very special thing, one or place."

⁷²⁷. The phrase "lobe upon the heavy one" may be written incorrectly and should read "upon the heavy lobe" (see Exodus 29:22 and Leviticus 8:16)

A Voice in the Wilderness

Likewise this is the law of the trespass offering (it is set apart, holy): In the place where they kill the burnt offering they shall kill the trespass offering. And its blood shall be sprinkled all around on the altar. And he shall offer from it all its fat. The fat tail and the fat that covers the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; and the priest shall burn them on the altar with smoke as an offering by fire unto Jehovah. It is a trespass offering.

Young's Updated LT

"And this is a law of the guilt-offering: it is most holy; in the place where they slaughter the burnt-offering they do slaughter the guilt-offering, and its blood one does sprinkle on the altar round about, and all its fat he brings near out of it, the fat tail, and the fat which is covering the inwards, and the two kidneys, and the fat which is on them, which is on the flanks, and the redundance above the liver (beside the kidneys he does turn it aside); and the priest has made them a perfume on the altar, a fire-offering to Jehovah; it is a guilt-offering.

The gist of this passage: First described is what must be done with a guilt or trespass offering.
1-5

Leviticus 7:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
zô'th (זֹאת) [pronounced <i>zoth</i>]	<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 or הֲרִיט) [pronounced <i>TOH-rah</i>]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
'âshâm (אֲשָׁם) [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 definite article	Strong's #817 BDB #79

Translation: This [is] the instruction of the guilt-offering...

The first portion of this chapter is all about the guilt-offering; also called the trespass offering.

Leviticus 7:1b

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
qôdêshîym (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*.

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
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Translation: ...(it [is] very holy):...

This is considered a very holy offering. I suspect this means that there are many parallels to Jesus Christ and His offering on **the cross**?

Leviticus 7:1 **This [is] the instruction of the guilt-offering (it [is] very holy):...** (Kukis mostly literal translation)

Throughout Leviticus, I have been translating the word *tôwrah* (הַרְטוּת or הָרַטוּת) [pronounced *TOH-rah*], *law*, which is its correct meaning. However, here, and throughout most of Leviticus, the context would indicate just a slightly different emphasis, perhaps better expressed by *these are regulations concerning*. This is a much freer translation here, as *law* is in the feminine singular construct. *Protocol* would be a good one-word rendering here which remains consistent with regard to number. Also, *instructions*. Strong's #8451 BDB #435.

In examining this verse, it leads me to an hypothesis; I wonder if the definite article preceding *sin* and *guilt*, in general, indicates that we are speaking of the *sin-bearer* or the *guilt-offering*? There are times when context would make it undeniably *sin-offering* instead of *sin*; however, in the realm of Leviticus and Numbers, when offerings are being dealt with, it is likely that this definite article would be the deciding factor when one is uncertain.

Another point of syntax; I am pretty confident when the 3rd person singular pronoun *hûw'* (אוּה) [pronounced *hoo*] should automatically be assumed to come with the verb *to be* in instances like this, even though there is no verb. Because it is in the masculine gender, *it* is a reference to the *guilt-offering* rather than to *law* (or, the *protocol* or the *instruction*).

Leviticus 7:2a			
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 (מִקוֹמָה) [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
'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
shâchaṭ (שַׁחַט) [pronounced <i>shaw-KHAT</i>]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 rd person masculine plural, Qal imperfect	Strong's #7819 and 7820 BDB #1006
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
shâchaṭ (שַׁחַט) [pronounced <i>shaw-KHAT</i>]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 rd person masculine plural, Qal imperfect	Strong's #7819 and 7820 BDB #1006

Leviticus 7:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'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	Strong's #817 BDB #79

Translation: ...they will slaughter the guilt-offering at the place where they slaughter the burnt offering;...

The burnt offering is slaughtered by the altar, near the **Tent of Meeting**. The guilt-offering would be offered there as well.

Leviticus 7:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1818 BDB #196
zâraq (זָרַק) [pronounced zaw-RAHK]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 rd person masculine singular, Qal imperfect	Strong's #2236 BDB #284
'al (עַל) [pronounced áhah]	<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 miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
çâbîyb (בִּיב) [pronounced saw ^b -VEE ^B V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: ...and they will splash its blood around the altar.

The blood of the guilt-offering will be splashed around the altar.

The blood of the animal looks forward to the cross and Jesus paying the penalty for our sins. See **The Blood of Christ** (by R. B. Thieme, Jr.) in the **Addendum**.

Leviticus 7:2 ...they will slaughter the guilt-offering at the place where they slaughter the burnt offering; and they will splash its blood around the altar. (Kukis mostly literal translation)

The burnt-offering and the guilt-bearer are the same things; they are the same person; therefore, they are killed in the same place.

Leviticus 7:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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>koh</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2459 BDB #316
qârab (בָּרַק) [pronounced <i>kaw-RA^BV</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: They will bring near all of its fat.

The fat in particular, along with the digestive tract of the animal, will be brought to God and offered up in its entirety to Him. The portion which smells sweet to the Lord is an indication of God's acceptance of this person. The burning up of the digestive tract is all about the complete destruction of the **sin nature**.

Leviticus 7:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
'al'yâh (אֵילָא) [pronounced <i>al-YAW</i>]	<i>rump, fat tail [of sheep, ram]</i>	feminine singular noun with the definite article	Strong's #451 BDB #46
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 7:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i>]	<i>covering, clothing, concealing; spreading over, engulfing; overwhelming</i>	Piel participle with the definite article	Strong's #3680 BDB #491
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qereb (קֶרֶב) [pronounced <i>KEH-re^bv</i>]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the definite article	Strong's #7130 BDB #899

Translation: The fat tail, the fat covering [its] innards;...

Then God delineates exactly what would be offered up to Him. This is the fat which covers and protects the digestive tract.

The fat tail is considered to be the tastiest portion of the animal and they were often bred with the intention of making this portion as large as possible.

Leviticus 7:3 They will bring near all of its fat. The fat tail, the fat covering [its] innards;... (Kukis mostly literal translation)

We know that *fat* at the beginning of the verse is the direct object and not the subject of the verb because it is preceded by the untranslated word 'êth (אֵת) [pronounced *ayth*]. 'Êth is the mark of a direct object (it can also be used as a preposition denoting *nearness*. Context determines the usage. *It* refers back to the burnt offering.

Leviticus 7:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Leviticus 7:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e nêy (שְׁנַי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
k ^e lâyôwth (כִּלְאֵי־וֶתֶן) [pronounced keh-law-YOUTH]	<i>kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest</i>	feminine plural noun with the definite article	Strong's #3629 BDB #480
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced ġah]	<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 plural suffix	Strong's #5921 BDB #752
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
keçel (כֶּעָל) [pronounced KEH-se]	<i>loins, bull-headedness, dogmatism; stupidity; confidence; hope</i>	masculine singular noun with the definite article	Strong's #3689 BDB #492

Translation: ...[its] two kidneys and the fat which [is] on them, [and the fat] which [is] on the loins,...

The animal's two kidneys and loins and the fat surrounding them would be offered up. I am not sure exactly where the loins are. Would this be the intestines?

The removal of the digestive tract is analogous to the removal of the sin nature.

Leviticus 7:4b

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

Leviticus 7:4b			
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
yôthereth (תֹּהֶרֶת) [pronounced yoh-THEH-rehth]	<i>appendage; overhang, protrusion, the caudate lobe of the liver of a sacrificial animal; the lobe or flap of the liver</i>	feminine singular noun with the definite article	Strong's #3508 BDB #452
'al (עַל) [pronounced 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
kâbêd (כֶּבֶד) [pronounced kaw-BADE]	<i>liver</i>	masculine singular noun with the definite article	Strong's #3516 BDB #458
'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
k ^e lâyôwth (תִּלְיוֹת) [pronounced keh-law-YOUTH]	<i>kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest</i>	feminine plural noun with the definite article	Strong's #3629 BDB #480
çûwr (רוּס) [pronounced soor]	<i>to cause to depart, to remove, to cause to go away; to take away; to turn away from; cause to deviate [from]</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person feminine singular suffix	Strong's #5493 (and #5494) BDB #693

Translation: ...the appendage on the liver and upon the kidneys, [which] the priest [lit., *he*] will remove [from the guilt offering].

There is the liver and the kidneys; and there is an appendage which secures them right there in the proper place within the body. All of the digestive tract speaks of the removal of the sin nature (which occurs in the resurrection body).

Leviticus 7:4 ...[its] two kidneys and the fat which [is] on them, [and the fat] which [is] on the loins, the appendage on the liver and upon the kidneys, [which] the priest [lit., *he*] will remove [from the guilt offering]. (Kukis mostly literal translation)

This is our Lord's body which is broken in judgement for our sins and then separated from the **soul** and spirit of our Lord. The *it* here at the very end is difficult to match up with its antecedent. It is in the singular feminine gender; therefore it is not the same as the *it* in v. 3 (which is in the masculine). *Fat* at the beginning of v. 3 is also in the masculine. The words in the feminine singular are *appendage* and *fat tail*.

Leviticus 7:5a			
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

Leviticus 7:5a

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 imperfect	Strong's #6999 BDB #882
’êth (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular construct	Strong's #3548 BDB #463
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258

With the locative hê, this means *towards the altar, near the altar, upon the altar*.

Translation: *The priest will make them smoke [and burn] on the altar...*

All of these things which are described are made to smoke and burn on the altar. They will be completely burned up on the altar. The smoke speaks of the presence of God and the burning speaks of judgment.

Leviticus 7:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
This is said to be equivalent to Strong's #800, although a vowel point is different. One source says this word occurs 65 in the OT; another says none. These two same sources have #800 not occurring at all.			
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
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

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

These fat portions and digestive tract and organs of considered a fire offering to God.

The fat portions and digestive tract are analogous to the sin nature; and they are removed from the animal and burned up entirely; just as we will not have a sin nature in our resurrection bodies.

Leviticus 7:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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	Strong's #817 BDB #79
hûw' (הוּא) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: This [is] a guilt-offering.

This is somewhat of a summary statement, that this is what is offered from the guilt-offering; or, *this is what is done to a guilt-offering*.

Leviticus 7:5 The priest will make them smoke [and burn] on the altar [as] a fire offering to Y^ehowah. This [is] a guilt-offering. (Kukis mostly literal translation)

Them is a collective term referring to the items removed from the guilt-offering.

Leviticus 7:1–5 This [is] the instruction of the guilt-offering (it [is] very holy): they will slaughter the guilt-offering at the place where they slaughter the burnt offering; and they will splash its blood around the altar. They will bring near all of its fat. The fat tail, the fat covering [its] innards; [its] two kidneys and the fat which [is] on them, [and the fat] which [is] on the loins, the appendage on the liver and upon the kidneys, [which] the priest [lit., *he*] will remove [from the guilt offering]. The priest will make them smoke [and burn] on the altar [as] a fire offering to Y^ehowah. This [is] a guilt-offering. (Kukis mostly literal translation)

Leviticus 7:1–5 This is the protocol for the guilt-offering, which is considered to be very holy. They will slaughter the animal at the same place where the burnt offerings are slaughtered; and they will splash its blood all around the altar. They will offer up its fat on the altar. The priest will remove from the animal the fat tail, the fat covering its innards, including the two kidneys and the fat covering them, the fat which is on the loins and the appendage which is on the liver and kidneys. The priest will offer up these fat portions on the altar, burning and smoking them entirely as a fire offering to Jehovah. This is how a guilt offering is to be offered up. (Kukis paraphrase)

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The Priest's Portion from Some Offerings

Although I believe that v. 5 is a good stopping point for this passage, many other translators did not. Their sensibilities are either preserved below or in the next passage.

Every male in the priests will eat him; in a place holy, he will be eaten—a holy of holies, he [is]. Like the sin offering, like the guilt offering—a law one for them. The priest who covers over him to him he is.

Leviticus
7:6–7

Every male in the priesthood will eat [a portion of the guilt offering] [lit., *it*]. It will be eaten in a holy place, [because] it [is] most holy. As the sin offering, so the guilt offering—[there is] one protocol for them [both]. The sacrifice [lit., *it*, *him*] belongs [lit., *is*] to the priest [while it ceremonially] provides atonement for the offerer [lit., *him*].

All of the priests will partake of the guilt offerings; and they will eat it in a holy place, because it is most holy. There will be one protocol for the sin and guilt offerings. The sacrifice will belong to the priest who ceremonially provides atonement for the offerer.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Every male in the priests will eat him; in a place holy, he will be eaten—a holy of holies, he [is]. Like the sin offering, like the guilt offering—a law one for them. The priest who covers over him to him he is.
Dead Sea Scrolls Targum (Onkelos)	. All males among the kohanim may eat it. It must be eaten in a sacred place; it is most holy. As the sin-offering is, so is the guilt-offering; one law applies to them both; the kohein who will bring about atonement with it, it shall belong to him.
Targum (Pseudo-Jonathan)	Every man of the priests may eat of it, in the holy place shall it be eaten it is most sacred. As the rite of the sin offering, so is the rite of the trespass; there is one law for them: the priest who maketh atonement with its blood shall have it. And when the priest offereth another man's burnt sacrifice, the skin of the burnt sacrifice which he offereth shall be the priest's.
Douay-Rheims 1899 (Amer.)	Every male of the priestly race, shall eat this flesh in a holy place, because it is most holy. As the sacrifice for sin is offered, so is also that for a trespass: the same shall be the law of both these sacrifices. It shall belong to the priest that offereth it.
Aramaic ESV of Peshitta	Every male among the priests may eat of it. It shall be eaten in a holy place. It is most holy. "As is the sin offering, so is the trespass offering; there is one law for them. The priest who makes atonement with them shall have it.
Lamsa's Peshitta (Syriac)	Every male of the sons of Ahron shall eat it; in the holy place it shall be eaten; it is Holy of Holy things. As the sin offering, so is the gift offering; one Law shall be for you, and the Priest who makes atonement by it; it shall be for him.
Samaritan Pentateuch	Every male among the priests shall eat thereof: it shall be eaten in the holy place: it [is] most holy. As the sin offering [is], so [is] the trespass offering: [there is] one law for them: the priest that maketh atonement therewith shall have [it].
Updated Brenton (Greek)	Every male of the priests shall eat them, in the holy place they shall eat them: they are most holy. As the sin-offering, so also is the trespass-offering. There is one law of them; the priest who shall make atonement with it, his it shall be.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Every male among the priests may have it as food in a holy place: it is most holy. As is the sin-offering, so is the offering for wrongdoing; there is one law for them: the priest who makes the offering to take away sin, he is to have it.
Easy English	Aaron's sons can eat the meat that is not burnt. They must eat it in a holy place because it is most holy. The rules are the same for sacrifices for sin and for a person who is sorry for his sins. The gifts of meat are for the priest who brings them to the altar.
Easy-to-Read Version—2008	"Any male in a priest's family may eat the guilt offering. It is very holy, so it must be eaten in a holy place. The guilt offering is like the sin offering. The same rules are for both offerings. The priest who does the sacrificing will get the meat for food.
God's Word™	Any male among the priests may eat it. It will be eaten in a holy place. It is very holy. "The same instructions apply to the offering for sin and the guilt offering. Both offerings belong to the priest to make peace with the LORD.
Good News Bible (TEV)	Any male of the priestly families may eat it, but it must be eaten in a holy place, because it is very holy. There is one regulation that applies to both the sin offering and the repayment offering: the meat belongs to the priest who offers the sacrifice.
The Message	"The Compensation-Offering is the same as the Absolution-Offering—the same rules apply to both. V. 6 was placed with the previous passage for context.
Names of God Bible	"The same instructions apply to the offering for sin and the guilt offering. Both offerings belong to the priest to make peace with the Lord. V. 6 was placed with the previous passage for context.
NIRV	" 'The same law applies to the sin offering and the guilt offering. Both of them belong to the priest who offers them to pay for sin. V. 6 was placed with the previous passage for context.

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

Casual English Bible	The priest should burn all of this on the altar, as an offering to the LORD—a guilt offering. Any male priest may eat the priests' share of the sacrifice. [4] But it has to be eaten in a sacred place [5] because the meat of the sacrifice is sacred. When you bring a guilt offering to the LORD, do it the same way you bring a sin offering. Follow the same how-to steps. The officiating priest gets the priests' share of the meat. 8In a burnt offering, the officiating priest also gets to keep the animal's hide. [6] v. 5 is included for context. ⁴ 7:6 Apparently the priest officiating at the sacrifice would receive the priests' share of the meat and then invite other priests to help eat the meat. ⁵ 7:6 Priests eat in the courtyard of the tent worship center, sometimes called the Meeting Tent (Leviticus 6:26). ⁶ 7:8 This is a bit of new information to the burnt offering instructions in 1:3-13 and 6:1-6.
Contemporary English V.	This sacrifice for making things right is very holy. Only the priests may eat it, and they must eat it in a holy place. The ceremony for this sacrifice and the one for sin are just alike, and the meat may be eaten only by the priest who performs this ceremony of forgiveness.
The Living Bible	"The same instructions apply to both the sin offering and the guilt offering—the carcass shall be given to the priest who is in charge of the atonement ceremony, for his food. V. 6 was placed with the previous passage for context.
New Berkeley Version New Life Version	. Every male among the religious leaders may eat of it. It will be eaten in a holy place. It is most holy. The guilt gift is like the sin gift. There is one Law for them. It belongs to the religious leader who pays the price for sin with it.
New Living Translation	"The same instructions apply to both the guilt offering and the sin offering. Both belong to the priest who uses them to purify someone, making that person right with

	the Lord. [Or to make atonement.] V. 6 was placed with the previous passage for context.
Unfolding Bible Simplified	All the males in the priest's family are permitted to eat its meat, but it must be eaten in a place set apart for me, because it is very special to me. The regulation is the same for the offerings to cause people to become acceptable to me again and the offerings for when they are guilty of not giving to me the things that I required from them. The meat of those offerings belongs to the priest who offers them.

Partially literal and partially paraphrased translations:

American English Bible	This [sacrifice] should thereafter be eaten by all of the males among the Priests in the Holy Place, because this is the holiest of the holies. The offering for errors is performed just like the offering for sins, since these are considered to be the same thing. And [the sacrifice] will thereafter belong to whichever Priest does the offering.
Beck's American Translation	.
Common English Bible	The compensation offering is like the purification offering—they share the same Instruction: It belongs to the priest who makes reconciliation with it. V. 6 was placed with the previous passage for context.
New Advent (Knox) Bible	All these the priest will burn on the altar, as a burnt-sacrifice to the Lord in amends for the wrong done; the flesh of the victim is set apart for holy uses, but it may be eaten by any male person belonging to the priestly family. Victims are to be offered for a wrong done just as they are for a fault; the rule is the same for either, and either victim belongs to the priest who offers it. V. 5 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy. (KJV) As with the sin-offering, so with the trespass-offering; there is one law for them; the priest who has expiated with it shall have it for himself.
International Standard V	Any male among the priests may eat it, provided that it is eaten at a sacred place as a most holy thing. The law for the sin offering is the same as the guilt offering. It belongs to the priest who made atonement with it.
Unfolding Bible Literal Text	Every male among the priests may eat part of this offering. It must be eaten in a holy place because it is most holy. The sin offering is like the guilt offering. The same law applies to both of them. They belong to the priest who makes atonement with them.
Urim-Thummim Version	Every male among the priests will eat this and it will be eaten in the Holy Place because it is Most Holy. As the Sin-Offering is so likewise the Guilt-Offering for there is one Law for them. The priest that makes Propitiatory-Covering by it, he will have it..
Wikipedia Bible Project	All the males of the priests will eat it, in a holy place it will be eaten. It is holy of holies. As for the sinstuff, so for the guilt offer. They have one teaching. The priest who will atone with it, it will be for him.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Every male among the priests shall eat of it; it shall be eaten in the holy place; it is holy holy. As the sin offering is, so is the trespass offering; there is one law for them; the priest who makes a covering by it, it is his.
New American Bible (2011)	Every male of the priestly line may eat of it; but it must be eaten in a sacred place. ^d It is most holy. ^e Because the purification offering and the reparation offering are

alike, both have the same ritual. The reparation offering belongs to the priest who makes atonement with it.

d. [7:6] Lv 6:9.

e. [7:6] Lv 2:3.

New Jerusalem Bible	Every male who is a priest may eat it. It will be eaten inside the holy place; it is especially holy. "As with the sacrifice for sin, so with the sacrifice of reparation -- the ritual is the same for both. The offering with which the priest performs the rite of expiation will revert to the priest.
Revised English Bible—1989	Only males belonging to the priestly family may eat it. It is to be eaten in a sacred place; it is most holy. There is one law for both purification-offering and reparation-offering: they belong to the priest who performs the rite of expiation.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Every male from a family of <i>cohanim</i> may eat it; it is to be eaten in a holy place; it is especially holy. The guilt offering is like the sin offering; the same law governs them — it will belong to the <i>cohen</i> who uses it to make atonement.
Hebraic Roots Bible	Every male among the priests shall eat it; it shall be eaten in the holy place. It is most holy. As a sin offering is, so is a guilt offering. One law is for them. The priest who makes atonement by it, it is his.
Kaplan Translation	All the male priests may eat [the rest]. It shall be eaten in a sanctified area, since it is holy of holies. The sin offering and the guilt offering have exactly the same laws insofar as they can be given to [any] priest [fit] to offer them.
The Scriptures—2009	7:7 any priest fit. .. {Sifra\ Rashi). 'Every male among the priests eats it. It is eaten in the set-apart place, it is most set-apart. 'The guilt offering is like the sin offering, there is one Torah for them both: the priest who makes atonement with it, it is his.
Tree of Life Version	Every male among the kohanim may eat it. It is to be eaten in a holy place—it is most holy. "As is the sin offering, so is the trespass offering, there is one Torah for them: they are for the kohen who makes atonement with them.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	(§7:6) EVERY MALE OF THE PRIEST SHALL EAT THEM, IN THE HOLY PLACE THEY SHALL EAT THEM: THEY ARE MOST HOLY. (§7:7) AS THE SIN-OFFERING, SO ALSO IS THE TRESPASS-OFFERING. THERE IS ONE LAW OF THEM; THE PRIEST WHO SHALL MAKE ATONEMENT WITH IT, HIS IT SHALL BE. (Leviticus 6:36–37 in the AOB)
Awful Scroll Bible	The males, even the priests were to eat it, it was to be eaten in the set apart place, even is it set apart. That for the miss of the mark and trespass is of one direction, even was the priest to make a covering over by them.
Concordant Literal Version	Every male among the priests shall eat of it. In a holy place shall it be eaten; it is a holy of holies. As the sin offering so is the guilt offering. There is one law for them. The priest who makes the propitiatory shelter with it, his shall it become.
exeGeses companion Bible	...every male among the priests eats thereof - eats in the holies - a holy of holies: as that for the sin, thus that for the guilt - one torah for them: it is for the priest who kapars/atones therewith.

Orthodox Jewish Bible	Every zachar among the kohanim shall eat thereof; it shall be eaten in the makom kadosh; it is kodesh kodashim. As the chattat (sin offering) is, so is the asham (trespass offering); there is one torah for them both; the kohen that maketh kapporah therewith shall have it.
Rotherham's <i>Emphasized B.</i>	[[Any male among the priests]] may eat thereof,—<in a holy place> shall it be eaten, <most holy> it is'. <As' the sin-bearer> so the guilt-bearer,—[[one law]] for them,—<the priest who maketh a propitiatory-covering therewith>—[[to him]] shall it belong.

Expanded/Embellished Bibles:

Kretzmann's Commentary	Every male among the priests shall eat thereof, as in the case of the sin-offering, Leviticus 6:26; it shall be eaten in the Holy Place; it is most holy. As the sin-offering is, so is the trespass-offering; there is one law for them, for every act that brings guilt upon a person, whether it is a sin of ignorance or a more serious transgression, is in need of atonement; the priest that maketh atonement therewith shall have it; not the priests on duty in a body, but the individual officiating priest received the flesh of the sacrificial animal.
Lexham English Bible	Every male among the priests may eat it; it must be eaten in a holy place; it is a most holy thing. [Literally "a holiness of holinesses"] The instruction is the same for the guilt offering as for the sin offering; [Literally "as the sin offering as the guilt offering one for them"] it belongs to [Literally "for him it shall be" or "it will become his"] the priest, who makes atonement with it.

Bible Translations with Many Footnotes:

The Complete Tanach	Any male among the kohanim may eat it; it shall be eaten in a holy place. It is a holy of holies. It is a holy of holies: [But has this not already been stated in verse 1?] This is expounded on in Torath Kohanim (7:84). Like the sin offering, so is the guilt offering, they have one law; the kohen who effects atonement through it to him it shall belong. They have one law: in regard to this matter: the kohen who effects atonement through it: i.e., [any kohen] who is fit to effect atonement, takes a share in it. This excludes one who immersed himself on that day [for his uncleanness, who may not perform the sacrificial service or eat holy things until sunset], one lacking atonement [if he did not yet bring his sacrifice on the day after his immersion, such as a כֹּהֵן or a כֹּהֵנֶת], and one whose close relative died on that day, [who is also disqualified from performing the sacrificial service]. - [Torath Kohanim 7:86]
NET Bible®	Any male among the priests may eat it. It must be eaten in a holy place. It is most holy. ⁶ The law is the same for the sin offering and the guilt offering; ⁷ it belongs to the priest who makes atonement with it. ⁶ tn Heb "holiness of holinesses [or holy of holies] it is"; NAB "most sacred"; TEV "very holy." ⁷ tn Heb "like the sin offering like the guilt offering, one law to them."

Literal, almost word-for-word, renderings:

Context Group Version	Every male among the priests shall eat: it shall be eaten in a special place: it is most special. As is the purification-offering, so is the trespass-offering; there is one law for them: the priest that makes atonement with it, he shall have it.
Literal Standard Version	Every male among the priests eats it; it is eaten in a holy place—it [is] most holy; as [is] a sin-offering, so [is] a guilt-offering; one law [is] for them; the priest who makes atonement by it—it is his.

Modern Literal Version 2020	Every male among the priests will eat of it. It will be eaten in a holy place; it is most holy. As is the sin-offering, so is the guilt-offering, there is one law for them. The priest who makes atonement with it, he will have it.
Revised Mechanical Trans.	All the males with the administrators will eat him, he is a special of specials ^[728] . Like the failure, like the guilt, it is one teaching for them, the administrator, which will make a covering with him, it will exist for him,...
Updated Bible Version 2.17	⁷²⁸ . The phrase “special of specials” means a “very special thing, one or place.” Every male among the priests will eat of it: it will be eaten in a holy place: it is most holy. As is the sin-offering, so is the trespass-offering; there is one law for them: the priest who makes atonement with it, he will have it.
Young’s Updated LT	“Every male among the priests does eat it; in the holy place it is eaten—it is most holy; as is a sin-offering, so is a guilt-offering; one law is for them; the priest who makes atonement by it—it is his.

The gist of this passage: The priest will participate in this offering, insofar as, he will eat of it. The guilt-offering will be handled like the sin offering.

6-7

Leviticus 7:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
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
kôhănîym (כֹּהֲנִים) [pronounced <i>koh-hah-NEEM</i>]	<i>priests, priesthood; principal officers, chief rulers</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</i>	3 rd person masculine singular, Qal imperfect; with the 3 rd person masculine singular suffix	Strong's #398 BDB #37

Translation: Every male in the priesthood will eat [a portion of the guilt offering] [lit., *it*].

We are speaking of the guilt or trespass offering here, and every priest will eat of it.

Based upon what follows, do we understand this as each individual **priest**, at some point in time, will eat from a guilt offering; or when a guilt offering is offered, that all of the priests who are there eat from it? The latter seems to be the most reasonable. I like a good steak; but I cannot eat the entire cow. Similarly, even though one priest appears to have some authority over the offering (as per v. 7), it is most logical that all of the priests who are there take a meal from this sacrifice.

So that there is no misunderstanding, there were some portions of a sacrifice which are completely burned up on the altar; and some portions of grain offerings which are. However, for the most part, the animals offered up would be eaten by the priests and/or the offerer (and his family).

Eating the sacrifice, of course, is analogous to believing in Jesus Christ. John 6:53–56 **Jesus, therefore, said to them, “Truly, truly, I say to you, if you may not eat the flesh of the Son of Man, and may not drink His blood, you have no life in yourselves; he who is eating My flesh, and is drinking My blood, has continuous life, and I will raise him up in the last day; for My flesh is truly food, and My blood is truly drink; he who is eating My flesh, and is drinking My blood, remains in Me, and I in him.** (LSV) Jesus is not telling people to literally cannibalize Him; eating His flesh and drinking His blood is analogous to exercising faith in Him. We have eternal life by believing in Him (John 3:16).

Also, so there is no confusion, the elements of the **Eucharist** do not magically change into the Lord's actual flesh and blood. They *represent* His body which was broken for us, and His blood which was shed for us (the **blood of Christ** further represents His **spiritual death** on the cross). In other words, even when we speak of the blood of Christ in Scripture, this is, generally speaking, not a reference to His actual blood. This is a tie in to the animal sacrifices, such as we are studying. The animal's blood is literal, but it does not save; the Lord's blood is not literal but representative, and it does save.

Leviticus 7:6b			
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
mâqôwm (מִקּוֹמ) [pronounced maw-KOHEM]	<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 (קֹדֶשׁ) [pronounced kaw-DOWSE]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective	Strong's #6918 BDB #872
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37

Translation: It will be eaten in a holy place,...

The guilt offering was to be eaten in a holy place, which will be the courtyard of the Tabernacle.

The holy place indicates that the person is under the ministry of God the Holy Spirit, Who makes the **gospel** real to that person. Then eating from the slaughtered animal is a sign of faith.

Leviticus 7:6c

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 (קֹדָשִׁים) [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> .			
hûw' (אוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...[because] it [is] most holy.

The guilt offering is to be eaten in a sacred place because it (the sacrifice) is considered to be very holy (or, very much set apart to God).

Leviticus 7:6 Every male in the priesthood will eat [a portion of the guilt offering] [lit., *it*]. It will be eaten in a holy place, [because] it [is] most holy. (Kukis mostly literal translation)

The priests were partially remunerated at the altar where they were allowed to eat from the offerings made to Y^ehowah.

Leviticus 7:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כּ) [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
kaph or k ^e (כּ) [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

When the kaph preposition is doubled, it should be rendered *as...and as, as...so; how...thus; as well...as*.

Leviticus 7:7a

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

Translation: *As the sin offering, so the guilt offering...*

The sin offering and the guilt offering protocols were to be the same. What was done with the sin offering would also be applied to the guilt offering.

Leviticus 7:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tôwrah (תּוֹרָה) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular noun	Strong's #8451 and #8452 BDB #435
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
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 plural suffix	No Strong's # BDB #510

Translation: *...—[there is] one protocol for them [both].*

There would be one law, or set of instructions, or protocol to be followed for the sin and guilt offerings.

Leviticus 7:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'âsher (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

Leviticus 7:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 rd person masculine singular, Piel imperfect	Strong's #3722 BDB #497
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 masculine singular suffix	No Strong's # BDB #88
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
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 imperfect	Strong's #1961 BDB #224

Translation: The sacrifice [lit., it, him] belongs [lit., is] to the priest [while it ceremonially] provides atonement for the offerer [lit., him].

The priest, by offering up a guilt offering, provides covering for the sinner; his sin nature and sin are covered over, so as not to be seen by God. In the future, when our sins are paid for, then they will be taken away completely.

The priest who offers up the guilt offering will be in charge of the guilt offering. However, we know from v. 6 that all of the priests would partake of it.

Leviticus 7:7 As the sin offering, so the guilt offering—[there is] one protocol for them [both]. The sacrifice [lit., it, him] belongs [lit., is] to the priest [while it ceremonially] provides atonement for the offerer [lit., him]. (Kukis mostly literal translation)

We have the repetition of the preposition kaph or k^e (כ) [pronounced k^e], which sounds to me as though a comparison is being made; therefore, I have translated it slightly differently when it is repeated. Owens calls this a preposition, and BDB lists it as properly a substantive. Here I think its double usage is as much a function of syntax as anything else.

Leviticus 7:6–7 Every male in the priesthood will eat [a portion of the guilt offering] [lit., it]. It will be eaten in a holy place, [because] it [is] most holy. As the sin offering, so the guilt offering—[there is] one protocol for them [both]. The sacrifice [lit., it, him] belongs [lit., is] to the priest [while it ceremonially] provides atonement for the offerer [lit., him]. (Kukis mostly literal translation)

Leviticus 7:6–7 All of the priests will partake of the guilt offerings; and they will eat it in a holy place, because it is most holy. There will be one protocol for the sin and guilt offerings. The sacrifice will belong to the priest who ceremonially provides atonement for the offerer. (Kukis paraphrase)

We continue with the regulations about the offerings which are brought to the priests, who then bring those offerings near to God.

And the priest, the one bringing near a burnt offering of a man, a skin of the burnt offering that he brings near to the priest, to him he is. And every minchah that is baked in the oven and all being done in the frying pan and upon a griddle, to the priest bringing near her; to him she is. And every minchah being mingled with the fat and dry, to all sons of Aaron she is, a man like his brother.

Leviticus
7:8–10

[Regarding] the priest, who brings a man's burnt offering near [to God]: the hide of that burnt offering that [the offerer] brings to the priest, it belongs to the priest [lit., *him*]. All of the minchah offerings [or, *grain offerings*], [whether] baked in an oven, cooked [lit., *done*, *made*] in a frying pan or on a griddle, [which are brought] to the priest (who will bring it near [to God]), it belongs to the priest [lit., *him*]. Every minchah, [whether] mixed with oil or [left] dry, it is for all the sons of Aaron, every man [receives the same] as his brother.

An offerer brings a burnt offering to the priest. The hide of this offering will also belong to the priest. All of the minchah (bloodless) offerings, no matter how prepared, will be given to the priest, who will then bring it near to God. These items will be given to the sons of Aaron to eat, without preference to any man.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the priest, the one bringing near a burnt offering of a man, a skin of the burnt offering that he brings near to the priest, to him he is. And every minchah that is baked in the oven and all being done in the frying pan and upon a griddle, to the priest bringing near her; to him she is. And every minchah being mingled with the fat and dry, to all sons of Aaron she is, a man like his brother.
Dead Sea Scrolls Targum (Onkelos)	. The kohein who brings a burnt-offering of an individual, the skin of the burnt-offering that he brought, shall belong to the kohein, it shall belong to him. Every meal-offering that shall be baked in an oven and every one made in a deep pot [which appears as if it has been ploughed out] or frying pan, [belong] to the kohein who offers it; it shall belong to him. Every meal-offering mixed with oil or dry [not mixed], shall belong to all the sons of Aharon, each equally.
Targum (Pseudo-Jonathan)	And every mincha which is baked in the oven, and every one that is made in a pot, or in a frying pan, or upon a dish, the priest who offereth it shall have it for his own. And every mincha mixed with oil, or which is dry, shall be for any of the sons of Aharon, a man as his brother.
Douay-Rheims 1899 (Amer.)	The priest that offereth the victim of holocaust, shall have the skin thereof. And every sacrifice of flour that is baked in the oven, and whatsoever is dressed on the gridiron, or in the fryingpan, shall be the priest's that offereth it. Whether they be tempered with oil, or dry, all the sons of Aaron shall have one as much as another.
Aramaic ESV of Peshitta	The priest who offers any man's burnt offering, even the priest shall have for himself the skin of the burnt offering which he has offered. Every meal offering that is baked in the oven, and all that is dressed in the pan, and on the griddle, shall be the priest's who offers it. Every meal offering, mixed with oil or dry, belongs to all the sons of Aaron, one as well as another.
Lamsa's Peshitta (Syriac)	And the Priest who brings for the sake of the sin of a man a burning peace offering, the skin of the burnt peace offering that he brings shall be for the Priest. And the

whole meal offering that is baked in an oven and everything that is made on a gridiron and upon a griddle shall be for the Priest who brings it. And every meal offering that is sprinkled with oil or dry shall be for all the sons of Ahron, for each man as it has come to him.

Samaritan Pentateuch

And the priest that offereth any man's burnt offering, [even] the priest shall have to himself the skin of the burnt offering which he hath offered.

And all the meat offering that is baked in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one [as much] as another.

Updated Brenton (Greek)

And as for the priest who offers a man's whole burnt offering, the skin of the whole burnt offering which he offers, shall be his.

And every sacrifice which shall be prepared in the oven, and everyone which shall be prepared on the hearth, or on a frying-pan, it is the property of the priest that offers it: it shall be his.

And every sacrifice made up with oil, or not made up with oil, shall belong to the sons of Aaron, an equal portion to each.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the priest offering any man's burned offering for him, may have the skin of the burned offering which is offered by him. And every meal offering which is cooked in the oven and everything made in a cooking pot or on a flat plate, is for the priest by whom it is offered. And every meal offering, mixed with oil or dry, is for all the sons of Aaron in equal measure.

Easy English

The skin of the animal is for the priest. People may give gifts of grain that they cooked in an oven or on a flat plate. They should give them all to the priest. Grain that is dry is also a gift. And grain that a man mixes with oil is also a gift. They should give them to Aaron's sons.

Easy-to-Read Version–2008

He will also get the skin from the burnt offering. Every grain offering belongs to the priest who offers it. That priest will get the grain offerings that were baked in an oven, or cooked on a frying pan, or in a baking dish. The grain offerings will belong to Aaron's sons. It doesn't make any difference if the grain offerings are dry or mixed with oil. The sons of Aaron will all share this food.

God's Word™

The skin of the burnt offering belongs to the priest who sacrifices it. Every grain offering, whether baked in an oven or prepared in a skillet or a frying pan, belongs to the priest who offers it. Every grain offering, whether mixed with olive oil or dry, will be shared equally by all of Aaron's sons.

Good News Bible (TEV)

The skin of an animal offered as a burnt offering belongs to the priest who offers the sacrifice. Every grain offering that has been baked in an oven or prepared in a pan or on a griddle belongs to the priest who has offered it to God. But all uncooked grain offerings, whether mixed with oil or dry, belong to all the Aaronite priests and must be shared equally among them.

The Message

“The Compensation-Offering is the same as the Absolution-Offering—the same rules apply to both. The offering belongs to the priest who makes atonement with it. The priest who presents a Whole-Burnt-Offering for someone gets the hide for himself. Every Grain-Offering baked in an oven or prepared in a pan or on a griddle belongs to the priest who presents it. It's his. Every Grain-Offering, whether dry or mixed with oil, belongs equally to all the sons of Aaron. V. 7 is included for context.

NIRV

“ ‘The same law applies to the sin offering and the guilt offering. Both of them belong to the priest who offers them to pay for sin. The priest who offers a burnt offering for anyone can keep its hide for himself. Every grain offering baked in an

oven belongs to the priest who offers it. So does every grain offering cooked in a pan or on a metal plate. Every grain offering belongs equally to all the priests in Aaron's family line. That is true whether it is mixed with olive oil or it is dry. V. 7 is included for context.

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

Casual English Bible	<p>Priests' share of grain</p> <p>In every grain offering [7] presented as something baked, or cooked in a pot, or fried on a skillet, the officiating priest gets to keep the priests' share. But every grain offering of flour—mixed with oil or not—goes to the priests. They should share it equally among themselves. V. 8 was placed with the previous passage for context.</p> <p>⁷7:9 For more about grain offerings see Leviticus 2:1-3; 6:14-18.</p>
Contemporary English V.	In fact, the priest who offers a sacrifice to please me may keep the skin of the animal, just as he may eat the bread from a sacrifice to give thanks to me. All other grain sacrifices--with or without olive oil in them--are to be divided equally among the priests of Aaron's family.
The Living Bible	(When the offering is a burnt sacrifice, the priest who is in charge shall also be given the animal's hide.) The priests who present the people's grain offerings to the Lord shall be given whatever remains of the sacrifice after the ceremony is completed. This rule applies whether the sacrifice is baked, fried, or grilled. All other grain offerings, whether mixed with olive oil or dry, are the common property of all sons of Aaron.
New Berkeley Version	.
New Life Version	And the religious leader who gives any man's burnt gift will keep for himself the skin of the burnt gift he has given. Every grain gift that is baked in a stove and everything that is cooked in a pot or on top of a stove will belong to the religious leader who gives it. And every grain gift, mixed with oil or dry, will belong to all the sons of Aaron, to all the same.
New Living Translation	In the case of the burnt offering, the priest may keep the hide of the sacrificed animal. Any grain offering that has been baked in an oven, prepared in a pan, or cooked on a griddle belongs to the priest who presents it. All other grain offerings, whether made of dry flour or flour moistened with olive oil, are to be shared equally among all the priests, the descendants of Aaron.
Unfolding Bible Simplified	When a priest slaughters an animal that he will completely burn on the altar, he may keep the animal's hide for himself. Offerings of things made from flour that are baked in an oven or cooked in a pan or in a shallow pan belong to the priest who sacrifices those things for another person. And offerings of things made from flour, whether they were mixed with olive oil or not, also belong to the Aaron's descendants.

Partially literal and partially paraphrased translations:

American English Bible	<p>Also, the hide of any animal that is brought as a whole-burnt-offering will belong to the Priest.</p> <p>'In addition; any sacrifice that is baked, or grilled, or fried will belong to the Priest that offers it.</p> <p>And every sacrifice that is prepared with or without olive oil will be divided among the sons of Aaron equally.</p>
Beck's American Translation	.
New Advent (Knox) Bible	The priest who offers a victim in burnt-sacrifice, may keep the skin for himself; and every offering of flour cooked in the oven, or prepared with gridiron or pan, is made over to the priest who offers it; kneaded with oil or dry, such gifts must be divided equally between all the men of Aaron's race.

Translation for Translators “The regulation is the same for the offerings *to enable people to be forgiven for the sins they have committed* and the offerings for when they are guilty of not giving to me the things that are required to be given to me. The meat of those offerings belongs to the priest who offers them in order that the people will be forgiven. The priest who slaughters an animal that will be completely burned on the altar is permitted to keep the animal’s hide for himself. Offerings of things made from grain that are baked in an oven or cooked in a pan or ◀in a shallow pan/on a griddle▶ belong to the priest who makes those offerings *for another person*. And offerings of things made from grain, whether they were mixed with olive oil or not, also belong to the sons of Aaron.” V. 7 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	“The guilt offering is like the sin offering; the law is the same for both. It belongs to the priest who makes atonement with it. As for the priest who presents someone’s burnt offering, the hide of the burnt offering he has presented belongs to him; it is the priest’s. Any grain offering that is baked in an oven or prepared in a pan or on a griddle belongs to the priest who presents it; it is his. But any grain offering, whether dry or mixed with oil, belongs equally to all of Aaron’s sons. V. 7 is included for context.
Revised Ferrar-Fenton Bible	Prerequisites of the Priests. "The priest who offers up the burnt-offering for a man, the skin of the burnt-offering that he has offered, shall belong to the priest. Every food offering which is baked in an oven, and all made in a pan, or upon a pan, it shall belong to the priest to who presents it. But every food offering mixed with oil, or dry, shall belong to all the sons of Aaron, each one as brothers.
International Standard V	“The hide from the burnt offering brought by the offeror [Lit. by a man] is to belong to the priest. Every grain offering that’s baked on the oven and everything that’s prepared [Lit. made] on a stew pan or on the frying pan belongs to the priest who offered it. Furthermore, every grain offering that’s mixed with olive oil or that’s dry will be for Aaron’s sons, each one like the other.” [Lit. a man like his brother]
Unfolding Bible Literal Text	The priest who offers anyone's burnt offering may have for himself the hide of that offering. Every grain offering that is baked in an oven, and every such offering that is cooked in a frying pan or in a baking pan will belong to the priest who offers it. Every grain offering, either dry or mixed with oil, will belong equally to all the descendants of Aaron.
Urim-Thummim Version	And the priest that presents any man's Burnt-Offering, even that priest will have for himself the skin of the whole Burnt-Offering that he has offered. All the Gift-Offering that is baked in the oven and all that are made in the saucepan and in the griddle will be the priest's that offers it. Every Gift-Offering mixed with oil or dry shall all the sons of Aaron have, one as much as another.
Wikipedia Bible Project	And the priest who sacrifices a man's offering, the hide of the raised offer which he sacrificed, will be for him, the priest. And all meal offerings which you will bake in the oven, and all that is made in the pot or in the pan, for the priest who sacrifices it, it will be for him. And all meal offering mixed in oil, or dry, it will be for all the sons of Aaron, each man as his brother.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As with the sacrifice for sin, so with the sacrifice of repayment; the regulation is the same for both. The offering which he has used in the sacrifice for sin belongs to the priest. The skin of the animal presented by a man to the priest to be offered as a burnt offering belongs to the priest. Every grain offering baked in the oven, every grain offering fried in the pan or on the griddle shall belong to the priest who offered
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New American Bible (2011)	<p>it. Every grain offering, mixed with oil or dry, is to belong to all the sons of Aaron equally. V. 7 is included for context.</p> <p>As for the priest who offers someone's burnt offering, to him belongs the hide of the burnt offering that is offered. * ^f Also, every grain offering that is baked in an oven or made in a pan or on a griddle shall belong to the priest who offers it, whereas all grain offerings^g that are mixed with oil or are dry shall belong to all of Aaron's sons without distinction.</p> <p>* [7:9–10] For the distinction between uncooked and cooked grain offerings, see 2:1–10 and note on 2:1. The contradiction between v. 9 and 2:10 may reflect a development in custom, with the distribution in v. 9 coming from earlier times, when sanctuary personnel was more limited.</p> <p>f. [7:9] Lv 2:3–10; Nm 18:9; Ez 44:29.</p> <p>g. [7:10] Lv 2:14–15.</p>
New Jerusalem Bible	<p>The hide of the victim presented by someone to the priest to be offered as a burnt offering will revert to the priest. Every cereal offering baked in the oven, every cereal offering cooked in the pan or on the griddle will revert to the priest who offers it. Every cereal offering, mixed with oil or dry, will revert to all the descendants of Aaron without distinction.</p>
Revised English Bible—1989	<p>The hide of anyone's whole-offering belongs to the priest who presents it. Every grain-offering baked in an oven and everything that is cooked in a pan or on a griddle belong to the priest who presents them. Every grain-offering, whether mixed with oil or dry, is to be shared equally among all the Aaronites.</p>

Jewish/Hebrew Names Bibles:

Kaplan Translation	<p>[Similarly], any priest [fit] to sacrifice a person's burnt offering can [share] in the skin of the burnt offering [after] it is sacrificed. [The unburnt portion of] any meal offering which is baked in an oven, pan fried, or deep fried shall [also] be given to [any] priest [fit] to offer it. [Similarly], any meal offering, whether mixed with oil or dry, shall belong equally to all of Aaron's descendants.</p> <p>7:8 Similarly . . . (Rashi; Yad, Maaseh HaKorbanoth 5:19, 10:14).</p> <p>7:9 baked . . . See above, 2:4,5,7.</p> <p>7:10 Similarly. (See Yad, Maaseh HaKorbanoth 10:15).</p> <p>— dry. Without oil, see above, 5:11 (Rashi).</p>
The Scriptures—2009	<p>'And the priest who brings anyone's ascending offering, the skin of the ascending offering which he has brought is the priest's, it is his.</p> <p>'And every grain offering that is baked in the oven and all that is prepared in the stewing-pot, or on a griddle, is the priest's who brings it, it is his.</p> <p>'And every grain offering mixed with oil, or dry, is for all the sons of Aharon, for all alike.</p>
Tree of Life Version	<p>The kohen who offers anyone's burnt offering, that kohen is to have for himself the hide of the burnt offering which he has offered.</p> <p>Every meal offering that is baked in the oven, and all that is prepared on the flat plate and on the pan, is to belong to the kohen who offers it.</p> <p>Every grain offering, whether mixed with oil or dry, belongs to all the sons of Aaron equally.</p>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>(§7:8) AND AS FOR THE PRIEST WHO OFFERS A MAN'S WHOLE BURNT OFFERING, THE SKIN OF THE WHOLE BURNT OFFERING WHICH HE OFFERS, SHALL BE HIS.</p> <p>(§7:9) AND EVERY SACRIFICE WHICH SHALL BE PREPARED IN THE OVEN, AND EVERY ONE WHICH SHALL BE PREPARED ON THE HEARTH, OR ON A</p>
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FRYING-PAN, IT IS THE PROPERTY OF THE PRIEST THAT OFFERS IT; IT SHALL BE HIS.

(§7:10) AND EVERY SACRIFICE MADE UP WITH OIL, OR NOT MADE UP WITH OIL, SHALL BELONG TO THE SONS OF AARON, AN EQUAL PORTION TO EACH. [Leviticus 6:38–40 in the AOB.]

Awful Scroll Bible

The priest is to be bringing near the whole burnt offering of a man, and for the priest is the hide of the whole burnt offering, that is to have been brought near.

The tribute offering that was baked in an oven, or prepared in a pan or griddle, it is to be to the priest who is bringing it near.

The tribute offering that is mixed with oil or dry, is to be for the sons of Aaron, each to his brother.

Concordant Literal Version

And the priest who is bringing near a man's ascent offering, the hide of the ascent offering which he brings near is for the priest; his shall it become.

And every approach present which is baked in a stove and all that is made in a kettle or on a pan is for the priest who is bringing it near; his shall it become.

Yet every other approach present, mingled with oil and drained, shall be for all the sons of Aaron, each man as his brother. Oblation

exeGeser's companion Bible

And the priest

who oblates the holocaust of any man,

the priest has the skin of the holocaust he obliterated for himself:

and all the offering baked in the oven

and all that is worked in the cauldron

and on the griddle,

is for the priest who oblates it:

and every offering, mingled with oil and parched,

is for all the sons of Aharon - as man, as brother.

Orthodox Jewish Bible

And the kohen that offereth any man's olah the kohen shall have for himself the hide of the olah which he hath offered.

And all the minchah that is baked in the oven, and all that is prepared in the deep pan, and in the shallow pan, shall be the kohen's that offereth it.

And every minchah, mixed with shemen, or dry, shall all the Bnei Aharon have, each equal with achiv (his brother).

Rotherham's *Emphasized B.*

And <as for the priest who bringeth near the ascending-sacrifice of any man> ||the skin of the ascending-sacrifices which he hath brought near|| <to the priest himself> shall it belong. And <as for any meal-offering that may be baked in an oven, or anything that hath been prepared in a boiler or on a girdle> <to the priest that bringeth it near—to him> shall it belong. And <as for any meal-offering overflowed with oil or dry>—<to all the sons of Aaron> shall it belong, to one as much as to another.

Expanded/Embellished Bibles:

The Expanded Bible

“The ·penalty [guilt; reparation] offering [5:14–6:7] is like the ·sin [or purification] offering [4:3] in that the ·teachings [laws; instructions] are the same for both. The priest who ·offers the sacrifice to remove sins [makes atonement with it] will ·get the meat for food [^L have it]. The priest who offers the burnt offering [ch. 1] may also have the skin from it. Every ·grain [^L gift; tribute] offering [2:1] that is baked in an oven, cooked on a griddle, or baked in a dish belongs to the priest who offers it. Every ·grain [^L gift; tribute] offering [2:1], either dry or mixed with oil, belongs to the priests, and ·all priests [^L sons of Aaron] will share alike. V. 7 is included for context.

Kretzmann's Commentary

And the priest that offereth any man's burnt offering, even the priest, shall have to himself the skin of the burnt offering which he hath offered. The Hebrew text brings

out with great emphasis the fact that the skin of the slain animal was to belong to the officiating priest. It was a part of the payment for his services.

And all the meat-offering that is baked in the oven, and all that is dressed in the frying-pan, cooked in the kettle, and in the pan, shall be the priest's that offereth it, with the exception, of course, of the handful which was burned as a memorial to the Lord.

And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another. Thus was the distinction observed between the dry, or uncooked, meat-offering and that prepared on or in the oven. Incidentally, the people were always reminded of the fact that the laborer was worthy of his reward.

Lexham English Bible

Portions for the Priests

“ ‘And [Or “As for”] the priest who presents a person’s [Literally “of a man”] burnt offering, to that [Hebrew “the”] priest belongs [Literally “to/for him it shall be”] the skin of the burnt offering that he presented. And every grain offering that is baked in the oven and all that is prepared in a [Hebrew “the”] cooking pan or [Or “and”] on a flat baking pan belongs to [Literally “for him it shall be” or “it will become his”] the priest who presented it. And every grain offering, whether mixed with oil or dry, shall be for all of Aaron’s sons equally. [Literally “each as his brother”]

The Voice

Eternal One: The guilt offering is similar to the purification offering for sin. The instructions are the same for both rituals. The priest who makes the atoning sacrifice is allowed to have some of it. Also, the priest who presents anyone’s burnt offering gets to keep the skin from what he has offered for himself. In the same way, any grain offering that is oven-baked or cooked in a pan or griddle belongs to the priest who offered it. Any other grain offering—whether it is dry or mixed with oil—is to be shared equally among Aaron’s sons *after the ritual is completed*. V. 7 is included for context.

Bible Translations with Many Footnotes:

The Complete Tanach

And the kohen who offers up a person's burnt offering, the skin of the burnt offering which he has offered up, belongs to the kohen; it shall be his.

the skin of the burnt-offering which he has offered, belongs to the kohen; it shall be his: This excludes one who immersed himself on that day, one lacking atonement, and one whose close relative died on that day. — [Torath Kohanim 7:89]

And any meal offering baked in an oven, and any one made in a deep pan or in a shallow pan, belongs to the kohen who offers it up; it shall be his.

belongs to the kohen who offers it up: One might think that it belongs to him alone. Scripture, therefore, states (in the next verse), “[And any meal-offering...] shall belong to all the sons of Aaron.” One might think, then, that it [indeed] belongs to all of them. Scripture, therefore, states (in the preceding verse), “belongs to the kohen who offers it up.” So how [can this be reconciled]? [It belongs] to the family of the day when they offer it up. [The kohanim were divided into twenty-four divisions called “watches,” each watch being on duty for the temple service for one week. Each day of the week, a different family of kohanim from that week’s watch was on duty. When a kohen offered up an Israelite’s meal-offering, it was shared equally among all of his family, who were on duty that day]. — [Torath Kohanim 7:92]

And any meal offering mixed with oil or dry, shall belong to all the sons of Aaron, one like the other.

mixed with oil: This is a voluntarily donated meal-offering. - [see Lev. 2:1]

or dry: This is a sinner’s meal-offering (Lev. 5:11) and the meal-offering of jealousies [sacrificed during the investigation ritual of the *oibn*, woman suspected of adultery] (Num. 5:15), which do not contain oil [and thus the term “dry”].

“As for the priest who presents someone’s burnt offering, the hide of that burnt offering which he presented belongs to him. Every grain offering which is baked in the oven or⁸ made in the pan⁹ or on the griddle belongs to the priest who presented it. Every grain offering, whether mixed with olive oil or dry, belongs to all the sons of Aaron, each one alike.¹⁰

⁸tn Heb “and” rather than “or” (cf. also the next “or”).

⁹tn Heb “and all made in the pan”; cf. KJV “fryingpan”; NAB “deep-fried in a pot.”

¹⁰tn Heb “a man like his brother.”

Literal, almost word-for-word, renderings:

Context Group Version	And the priest that offers any man's ascension [offering], even the priest shall have to himself the skin of the ascension [offering] which he has offered. And every tribute [offerings] that is baked in the oven, and all that is dressed in the frying-pan, and on the baking-pan, shall be the priest's that offers it. And every tribute [offerings], mingled with oil, or dry, shall all the sons of Aaron have, one as well as another.
Legacy Standard Bible	Also the priest who brings near any man's burnt offering, that priest shall have for himself [Lit <i>for the priest, it shall be for him</i>] the skin of the burnt offering which he has brought near. Likewise, every grain offering that is baked in the oven and everything prepared in a pan [Lit <i>lidded cooking pan</i>] or on a griddle shall belong to the priest [Lit <i>for the priest, it shall be for him</i>] who brings it near. And every grain offering, mixed with oil or dry, shall belong [Lit <i>be</i>] to all the sons of Aaron, to all alike. [Lit <i>a man as his brother</i>]
Literal Standard Version	And the priest who is bringing any man's burnt-offering near, the skin of the burnt-offering which he has brought near, it is the priest's, his own; and every present which is baked in an oven, and all done in a frying-pan, and on a griddle, [is] the priest's who is bringing it near; it is his; and every present, mixed with oil or dry, is for all the sons of Aaron—one as another.
Modern Literal Version 2020	And the priest who offers any man's burnt-offering, even the priest will have to himself the skin of the burnt-offering which he has offered. And every food-offering that is baked in the oven and all that is dressed in the frying-pan and on the baking-pan, will be the priest's who offers it. And every food-offering, mingled with oil, or dry, all the sons of Aaron will have, one as well as another.
Revised Mechanical Trans.	...and the administrator bringing near the ascension offering of a man, the skin of the ascension offering, which he brought near to the administrator, he will exist for him, and all the deposits, which will be baked in the oven, and all that was made in the boiling pot and upon the pan, belongs to the administrator, the one bringing her, she will exist for him, and all the deposits mixed in the oil and dried out, belong to all the sons of Aharon, she will exist each like his brother,...
Young's Updated LT	“And the priest who is bringing near any man”s burnt-offering, the skin of the burnt-offering which he has brought near, it is the priest”s, his own; and every present which is baked in an oven, and every one done in a frying-pan, and on a girdel, is the priest”s who is bringing it near; it is his; and every present, mixed with oil or dry, is for all the sons of Aaron—one as another.

The gist of this passage: Certain things belong to the priest in the guilt offering.
8-10

Leviticus 7:8a

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 wâw conjunction	No Strong's # BDB #251

Leviticus 7:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	causing to approach, bringing [drawing] near, bringing, offering; bringing together; causing to withdraw, removing	Hiphil participle with the definite article	Strong #7126 BDB #897
’êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
’ôlâh (הֹלַעַ) [pronounced go-LAW]	burnt offering, ascending offering	feminine singular construct	Strong #5930 BDB #750
’îysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Translation: [Regarding] the priest, who brings a man's burnt offering near [to God]:...

A man brings of burnt offering to the priest and he brings that offering near to God.

Leviticus 7:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gôwr (גֹּוֹר) [pronounced gohr]	skin, skins, hide; poetically used of the body, life	masculine singular construct	Strong's #5785 BDB #736
’ôlâh (הֹלַעַ) [pronounced go-LAW]	burnt offering, ascending offering	feminine singular noun with the definite article	Strong #5930 BDB #750
’âsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove	3 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897
lâmed (ל) [pronounced l ^e]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463
lâmed (ל) [pronounced l ^e]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Leviticus 7:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 imperfect	Strong's #1961 BDB #224

Translation: ...the hide of that burnt offering that [the offerer] brings to the priest, it belongs to the priest [lit., him].

The hide of burnt offering also belongs to the priest.

I think there is the practicality of the priesthood; where their responsibilities limit them; so that they receive some of the benefits of being a priest (like here, where they get to keep the hide of the animal).

There is also a typological meaning: the priest and the burnt offering both represent Jesus Christ and Him offering Himself in our stead. All of this is God's work; none of it belongs to man.

Leviticus 7:8 [Regarding] the priest, who brings a man's burnt offering near [to God]: the hide of that burnt offering that [the offerer] brings to the priest, it belongs to the priest [lit., him]. (Kukis mostly literal translation)

Against, this is a portion of the priests remuneration (although, also the priest must be covered by the hide, which is analogous to being covered by our Lord Jesus Christ in His **atonement** for sin).

Leviticus 7:9a

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
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
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, mincah</i>	feminine singular noun	Strong's #4503 BDB #585
'âsher (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
'âphâh (אָפָה) [pronounced aw-FAW]	<i>baked, to be baked, to be cooked</i>	3 rd person feminine singular, Niphal imperfect	Strong's #644 BDB #66
b ^e (בְּ) [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

Leviticus 7:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tannûwr (תַּנּוּר) [pronounced <i>tahn-NOOR</i>]	<i>oven, furnace; portable stove, fire-pot; figuratively for God's furnace, God's wrath</i>	masculine singular noun with the definite article	Strong's #8574 BDB #1072

Translation: *All of the minchah offerings* [or, *grain offerings*], *[whether] baked in an oven,*...

The minchah offerings are the bloodless offerings; the grain offerings. They will belong to Aaron and his sons, no matter how they are prepared.

Leviticus 7:9b

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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>being done [made, produced]; being offered, being observed, being used; was made [constructed, fashioned], being formed, being prepared</i>	feminine singular, Niphal participle	Strong's #6213 BDB #793
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
mar ^e chesheth (מַרְחֶשֶׁת) [pronounced <i>mahr-KHEH-sheath</i>]	<i>stew-pan, sauce pan, frying pan</i>	feminine singular noun with the definite article	Strong's #4802 BDB #935
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
ʿal (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
machăbath (מַחְבַּת) [pronounced <i>mah-khah^b-VAH^h</i>]	<i>flat plate, pan, griddle (for baking)</i>	feminine singular noun	Strong's #4227 BDB #290

Translation: *...cooked* [lit., *done, made*] *in a frying pan or on a griddle,*...

These bread cakes may be cooked in a frying pan or on a griddle; or, perhaps they were baked in s stove.

Leviticus 7:9c

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
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qârab (בָּרַק) [pronounced kaw-RA ^B V]	<i>causing to approach, bringing [drawing] near, bringing, offering; bringing together; causing to withdraw, removing</i>	Hiphil participle	Strong #7126 BDB #897
'êth (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
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
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 feminine singular, Qal imperfect	Strong's #1961 BDB #224

These two words occur together at the end of vv. 7c and 8b.

Translation:[which are brought] to the priest (who will bring it near [to God]), it belongs to the priest [lit., *him*].

The mincâh offerings are brought to the priest, and he will bring them near to God. In the end, all of the bloodless offerings belong to the priest.

Leviticus 7:9 All of the mincâh offerings [or, grain offerings], [whether] baked in an oven, cooked [lit., *done, made*] in a frying pan or on a griddle, [which are brought] to the priest (who will bring it near [to God]), it belongs to the priest [lit., *him*]. (Kukis mostly literal translation)

There were at least two types of ovens in the ancient world in the East. One was a simple hole dug in the ground, four or five feet in diameter and approximately three feet deep. The sides and bottom were lined with a mortar. Bread, rolled out to the thickness of a finger, was placed against the sides of the heated oven and instantly baked. A second kind of oven was simply a very large stone vessel. A fire is made at the bottom of this vessel and bread dough is placed on the outside and cooked. It is thought that the latter type of oven is in view here. The pan mentioned here is a deep iron vessel with a lid, as versus the griddle which is a thin plate of iron which does not have a lid.¹⁵ Again, those things offered on the altar were also partaken by the priests.

¹⁵ Most of this information came from Freeman's *Manners and Customs of the Bible*, p. 89.

Leviticus 7:10a			
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]	every, each, all of, all; any of, any; some have translated, all manner of	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
min ^e châh (מִנְחָה) [pronounced min-HAWH]	tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah	feminine singular noun	Strong's #4503 BDB #585
bâlal (לָלַב) [pronounced baw-LAHL]	being pouring (over, together); being mixed, having been mingled; being confused, confounded	Qal passive participle	Strong's #1101 BDB #117
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
shemen (שֶׁמֶן) [pronounced SHEH-men]	fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)	masculine singular noun with the definite article	Strong's #8081 BDB #1032
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
chârêb (חָרֵב) [pronounced khaw-RAB ^v]	dry; waste, desolation	feminine singular, adjective	Strong's #2720 BDB #351

Translation: Every mincah, [whether] mixed with oil or [left] dry,...

The mincah offering belongs to the priest, whether it has been mixed with oil or just left dry.

Leviticus 7:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any; some have translated, all manner of	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Leviticus 7:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
ʾAhărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
kaph or k ^e (כּ) [pronounced k ^e]	like, as, just as; according to, after; about, approximately	comparative preposition; resemblance or approximation	No Strong's # BDB #453
ʾâch (אָח) [pronounced awhk]	brother, half-brother; kinsman or relative close; one who resembles	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...it is for all the sons of Aaron, every man [receives the same] as his brother.

These grain offerings are given to the sons of Aaron.

I believe that the last phrase indicates that there is no preference. One group of Aaron's sons did not receive any special privilege here.

Leviticus 7:10 Every mincah, [whether] mixed with oil or [left] dry, it is for all the sons of Aaron, every man [receives the same] as his brother. (Kukis mostly literal translation)

The last phrase here is a bit confusing. My educated guess it that this is an idiom meaning that they share in this equally.

Leviticus 7:8–10 [Regarding] the priest, who brings a man's burnt offering near [to God]: the hide of that burnt offering that [the offerer] brings to the priest, it belongs to the priest [lit., him]. All of the mincah offerings [or, grain offerings], [whether] baked in an oven, cooked [lit., done, made] in a frying pan or on a griddle, [which are brought] to the priest (who will bring it near [to God]), it belongs to the priest [lit., him]. Every mincah, [whether] mixed with oil or [left] dry, it is for all the sons of Aaron, every man [receives the same] as his brother. (Kukis mostly literal translation)

Leviticus 7:8–10 An offerer brings a burnt offering to the priest. The hide of this offering will also belong to the priest. All of the mincah (bloodless) offerings, no matter how prepared, will be given to the priest, who will then bring it near to God. These items will be given to the sons of Aaron to eat, without preference to any man. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Peace Offerings

See Leviticus 3:1–17

The phrase *peace offerings* is found over 50x in the Old Testament; and the phrase *peace offering* is found over 35x. What is being emphasized is establishing peace between man and God, who are at enmity with one another. The peace offering is representative of an establishment of that peace.

What seems to be different between the material here and the material in Leviticus 3 is, the emphasis was on the offering, the offerer and the procedure in Leviticus 3. There is an emphasis here on the duties of the priest in relation to the peace offering.

I may want to revisit this generalization.

And this [is] a torah of the peace offering which he brings near to Y^ehowah: if upon thanksgiving he brings him near and he has brought near upon a slaughtered animal of the thanksgiving cakes unleavened being mixed in the oil and wafers of unleavened being smeared in the oil and flour being poured, cakes being mixed in the oil; upon cakes of bread of leavening, he brings near his qorban [oblation], upon a slaughtered animal of thanksgiving of his peace offerings. And he has brought near from him one from every qorban [oblation], a heave offering to Y^ehowah. To the priest, the one throwing blood of the peace offerings, to him he is. And flesh of a slaughtered animal of thanksgiving of his peace offerings in a day of his qorban [oblation] will be eaten; he will not let remain from him as far as a morning.

Leviticus
7:11–15

This [is] the instruction of the peace offering which he brings near to Y^ehowah: if he brings it near because of thanksgiving, then he has come near with a slaughtered animal of thanksgiving [with] unleavened cakes mixed with oil, unleavened wafers spread with oil and cakes mixed with oil and fine flour. In addition to the cakes, he will bring near leavened bread [as] his qorban [or, *oblation*], [to be placed] over his peace offerings, a slaughtered animal of thanksgiving. The priest [lit., *he*] will bring near from the sacrifice [lit., *it, he*] one [portion] from each qorban, [as] a presentation offering before Y^ehowah. [This offering belongs] to the priest, the one splashing the blood of the peace offerings; it is for him. The meat of the peace offerings—the slaughtered animal of thanksgiving—will be eaten in that day of his qorban [or, *oblation*]; he will not let any of the meat [lit., *from it*] remain by the [next] morning.

This is the protocol for the peace offerings which are brought before Jehovah. He may bring a slaughtered animal to indicate gratitude. With the animal, he will bring unleavened cakes, mixed with oil; unleavened wafers with oil spread on top of them; and cakes mixed with oil and fine flour. In addition to these cakes, the offerer may bring leavened bread as a part of his oblation, which is to be placed on top of the slaughtered animal—as his peace offering. The priest will bring near a portion of each sacrifice and hold them up before God. These portions will belong to the priest. All the meat of the gratitude offering must be eaten the day it is offered; none of the meat should remain until the next morning.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And this [is] a torah of the peace offering which he brings near to Y^ehowah: if upon thanksgiving he brings him near and he has brought near upon a slaughtered animal of the thanksgiving cakes unleavened being mixed in the oil and wafers of unleavened being smeared in the oil and flour being poured, cakes being mixed in

the oil; upon cakes of bread of leavening, he brings near his qorban [oblation], upon a slaughtered animal of thanksgiving of his peace offerings. And he has brought near from him one from every qorban [oblation], a heave offering to Y^ehowah. To the priest, the one throwing blood of the peace offerings, to him he is. And flesh of a slaughtered animal of thanksgiving of his peace offerings in a day of his qorban [oblation] will be eaten; he will not let remain from him as far as a morning.

Dead Sea Scrolls
Targum (Onkelos)

. This is the law of the peace[sacred]-offering that one will bring to [before] Adonoy. If he brings it as thanksgiving offering he shall bring along with his thanksgiving offering matzoh [unleavened] loaves mixed with oil, matzoh [unleavened] wafers anointed with oil and loaves of saturated fine flour mixed with oil.

With loaves of leavened bread he shall bring his offering, along with his peace[sacred]-offering of thanksgiving.

From it, he shall bring one from each offering as separated portion to [before] Adonoy. To that kohein who sprinkles the blood of the peace[sacred]-offering, it shall belong to him.

The flesh of his thanksgiving peace[sacred]-offering on the day of its sacrifice it may be eaten. He shall not leave over any of it until morning.

Targum (Pseudo-Jonathan)

And this is the law of the Sanctified Victims which they may offer before the Lord. If he offer it for a thanksgiving let him offer with the oblation of thanks unleavened cakes mingled with olive oil, and unleavened wafers anointed with olive oil, and flour fried with a mixture of olive oil. [JERUSALEM. One rule.] Upon the cakes he shall offer his oblation of leavened bread with the hallowed sacrifice of thanksgiving. And of it he shall present one as a sepeation before the Lord; the priest who sprinkleth the blood of the hallowed sacrifice shall have it. And the flesh of his hallowed sacrifice of thanksgiving shall be eaten on the day when it is offered; none of it may be laid up (or covered up) until the morning.

Douay-Rheims 1899 (Amer.)

This is the law of the sacrifice of peace offerings that is offered to the Lord.

If the oblation be for thanksgiving, they shall offer loaves without leaven tempered with oil, and unleavened wafers anointed with oil, and fine flour fried, and cakes tempered and mingled with oil.

Moreover loaves of leavened bread with the sacrifice of thanks, which is offered for peace offerings:

Of which one shall be offered to the Lord for firstfruits, and shall be the priest's that shall pour out the blood of the victim.

And the flesh of it shall be eaten the same day: neither shall any of it remain until the morning.

Aramaic ESV of Peshitta

""This is the law of the sacrifice of peace offerings, which one shall offer to Mar-Yah. If he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and cakes mixed with oil.

With cakes of leavened bread he shall offer his offering with the sacrifice of his peace offerings for thanksgiving.

Of it he shall offer one out of each offering for a heave offering to Mar-Yah. It shall be the priest's who sprinkles the blood of the peace offerings.

The flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning.

Lamsa's Peshitta (Syriac)

This is the Law of sacrifice of burnt offering that is brought near to LORD JEHOVAH. If he will bring it to offer for thanksgiving for a sacrifice of thanksgiving, unleavened cakes that are sprinkled with oil and unleavened pancakes that are anointed with oil, fine soft cakes that are sprinkled with oil. Beyond cake of leavened bread he shall offer his offering with the sacrifice of the burnt offering of his thanksgiving. And he who will offer one of all of these gifts as an offering to LORD

Samaritan Pentateuch	<p>JEHOVAH, it shall be for the Priest who sprinkles the blood of the burnt offering for him.</p> <p>And the flesh of sacrifice of the burnt offering of his thanksgiving in the day when he brings it shall be eaten, and nothing of it shall be left for the morning.</p> <p>And this [is] the law of the sacrifice of peace offerings, which they shall offer unto the LORD.</p>
Updated Brenton (Greek)	<p>If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.</p> <p>Besides the cakes, he shall offer [for] his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.</p> <p>And of it he shall offer one out of the whole oblation [for] an heave offering unto the LORD, [and] it shall be the priest's that sprinkleth the blood of the peace offerings.</p> <p>And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.</p>
	<p>This is the law of the sacrifice of peace-offering, which they shall bring to the Lord. If a man should offer it for praise, then shall he bring, for the sacrifice of praise, loaves of fine flour made up with oil, and unleavened cakes anointed with oil, and fine flour kneaded with oil. With leavened bread he shall offer his gifts, with the peace-offering of praise. And he shall bring one of all his gifts, a separate offering to the Lord; it shall belong to the priest who pours forth the blood of the peace-offering. And the flesh of the sacrifice of the peace-offering of praise shall be his, and it shall be eaten in the day in which it is offered; they shall not leave of it till the morning.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And this is the law for the peace-offerings offered to the Lord. If any man gives his offering as a praise-offering, then let him give with the offering, unleavened cakes mixed with oil and thin unleavened cakes covered with oil and cakes of the best meal well mixed with oil. With his peace-offering let him give cakes of leavened bread, as a praise-offering. And let him give one out of every offering to be lifted up before the Lord; that it may be for the priest who puts the blood of the peace-offering on the altar. And the flesh of the praise-offering is to be taken as food on the day when it is offered; no part of it may be kept till the morning.</p>
Easy English	<p>The Friendship offering</p> <p>These rules are for friendship offerings to the Lord. If a man wants to thank God, he must give an animal and flat loaves of bread. He must mix the flour for the bread with oil. He must not mix the flour with yeast. He must also give other loaves of bread to God. He must make these with flour, oil and yeast. A man must offer one of each kind of loaf to the Lord. These belong to the priest who throws the blood on the altar. The person must not keep the meat from the animal until the next day. He must eat it on the day that he offers it.</p>
Easy-to-Read Version–2008	<p>"This is the law of the sacrifice of fellowship offerings that you bring to the LORD: People can bring fellowship offerings to show their thanks to God. If you bring your sacrifice to give thanks, you should also bring unleavened bread mixed with oil, wafers with oil poured over them, and loaves of fine flour mixed with oil. You must also bring loaves of bread made with yeast to go with your fellowship offering. Offer one each of these different kinds of bread as a gift to the LORD. Then it will belong to the priest who sprinkles the blood of the fellowship offerings. The meat of the fellowship offering must be eaten on the same day it is offered as a way of showing thanks to God. None of the meat should remain until the next morning.</p>

Good News Bible (TEV)	<p>"The meat from your fellowship offering of thanksgiving must be eaten on the day it is offered. Never leave any of it until morning.</p> <p>The following are the regulations for the fellowship offerings presented to the LORD. If you make this offering as a thanksgiving offering to God, you shall present, together with the animal to be sacrificed, an offering of bread made without yeast: either thick loaves made of flour mixed with olive oil or thin cakes brushed with olive oil or cakes made of flour mixed with olive oil. In addition, you shall offer loaves of bread baked with yeast. You shall present one part of each kind of bread as a special contribution to the LORD; it belongs to the priest who takes the blood of the animal and throws it against the altar. The flesh of the animal must be eaten on the day it is sacrificed; none of it may be left until the next morning.</p>
<i>The Message</i>	<p>"These are the instructions for the Peace-Offering which is presented to God. If you bring it to offer thanksgiving, then along with the Thanksgiving-Offering present unraised loaves of bread mixed with oil, unraised wafers spread with oil, and cakes of fine flour, well-kneaded and mixed with oil. Along with the Peace-Offering of thanksgiving, present loaves of yeast bread as an offering. Bring one of each kind as an offering, a Contribution-Offering to God; it goes to the priest who throws the blood of the Peace-Offering. Eat the meat from the Peace-Offering of thanksgiving the same day it is offered. Don't leave any of it overnight..</p>
Names of God Bible	<p>Instructions for the Fellowship Offering of Thanksgiving</p> <p>"These are the instructions for the fellowship offering that you must bring to Yahweh. If you offer it as a thank offering, you must also bring rings of unleavened bread mixed with olive oil, wafers of unleavened bread brushed with olive oil, and loaves made from flour mixed well with olive oil. In addition to these rings of bread, you must bring bread with yeast along with your fellowship offering of thanksgiving. From every offering you must bring one loaf to Yahweh as a special contribution. It will belong to the priest who throws the blood of the fellowship offering.</p> <p>"The meat from your fellowship offering of thanksgiving must be eaten on the day it is offered. Never leave any of it until morning.</p>
NIRV	<p>More Rules for Friendship Offerings</p> <p>" 'Here are some more rules for friendship offerings anyone may bring to the Lord.</p> <p>" 'Suppose they offer a friendship offering to show they are thankful. Then together with the thank offering they must offer thick loaves of bread. They must make them without yeast. They must mix them with olive oil. Or they must offer thin loaves of bread made without yeast. They must spread olive oil on them. Or they must offer thick loaves of bread made out of the finest flour. They must add olive oil to it. They must work the flour and prepare it well. They must bring another friendship offering along with their thank offering. It should be thick loaves of bread made with yeast. They must bring one of each kind of bread as an offering. One kind is made with yeast. The other is not. Both of them are a gift to the Lord. They belong to the priest who splashes the blood of the friendship offering against the altar. The person must eat the meat from their thank offering on the day they offer it. They must not leave any of it until morning.</p>
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	<p>How to present a peace offering</p> <p>I also want you to know how to bring different kinds of peace offerings [8] to the LORD. If you're bringing this offering as a way of saying thank you, then bring side dishes of yeast-free bread made from fine flour and olive oil. So, bring the sacrifice with the bread.</p> <p>If you make different kinds of grain products, [9] give the priest one of each kind. He'll keep the bread for himself. And he'll officiate at the ritual by splashing the sacrificed animal's blood on the sides of the altar. Eat the meat from a thanksgiving</p>

sacrifice the day it's offered. Make sure there are no meat leftovers. [10] Don't leave any of it overnight.

⁸7:11 A peace offering, also described in Leviticus 3, is one of several prescribed offerings in Jewish tradition. When Jewish people wanted to thank 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.

⁹7:14 People could bring various products made of grain, such as bread, cakes, and wafers.

¹⁰7:15 Only a token of the meat is sacrificed on the altar. Most is eaten as a celebration by the worshiper, with family and friends.

Contemporary English V.

Here are the instructions for offering a sacrifice to ask my blessing: If you offer it to give thanks, you must offer some bread together with it. Use the finest flour to make three kinds of bread without yeast--two in the form of loaves mixed with olive oil and one in the form of thin wafers brushed with oil. You must also make some bread with yeast. Give me one loaf or wafer from each of these four kinds of bread, after which they will belong to the priest who splattered the blood against the bronze altar. When you offer an animal to ask a blessing from me or to thank me, the meat belongs to you, but it must be eaten the same day.

The Living Bible

"Here are the instructions concerning the sacrifices given to the Lord as special peace offerings:

"If it is an offering of thanksgiving, unleavened short bread[a] shall be included with the sacrifice, along with unleavened wafers spread with olive oil and loaves from a batter of flour mixed with olive oil. This thanksgiving peace offering shall be accompanied with loaves of leavened bread. Part of this sacrifice shall be presented to the Lord by a gesture of waving it before the altar, then it shall be given to the assisting priest, the one who sprinkles the blood of the animal presented for the sacrifice. After the animal has been sacrificed and presented to the Lord as a peace offering to show special appreciation and thanksgiving to him, its meat is to be eaten that same day, and none left to be eaten the next day.

New Berkeley Version

New Life Version

The Law of the Peace Gift

'This is the Law of giving peace gifts in worship to the Lord. If he gives it because he is thankful, then with the thank gift he will give bread mixed with oil and without yeast, hard bread spread with oil and without yeast, and loaves of fine flour well mixed with oil. With loaves of bread with yeast he will give his thank gift with the peace gifts. Out of each gift he will give a part as a gift to the Lord. It will belong to the religious leader who puts the blood on the peace gifts. V. 15 will be placed with the next passage for context.

New Living Translation

Further Instructions for the Peace Offering

"These are the instructions regarding the different kinds of peace offerings that may be presented to the Lord. If you present your peace offering as an expression of thanksgiving, the usual animal sacrifice must be accompanied by various kinds of bread made without yeast—thin cakes mixed with olive oil, wafers spread with oil, and cakes made of choice flour mixed with olive oil. This peace offering of thanksgiving must also be accompanied by loaves of bread made with yeast. One of each kind of bread must be presented as a gift to the Lord. It will then belong to the priest who splatters the blood of the peace offering against the altar. The meat of the peace offering of thanksgiving must be eaten on the same day it is offered. None of it may be saved for the next morning.

Unfolding Bible Simplified

These are the regulations concerning the offerings that people make to promise friendship with Yahweh. If you bring an offering to thank Yahweh, along with the animal that you slaughter you must offer loaves of bread made with olive oil mixed with the flour but without yeast, and wafers that are made without yeast but with olive oil smeared on them, and loaves made from fine flour with olive oil mixed well with the flour. Along with that offering to thank Yahweh, you must bring an offering of loaves made with yeast. You must bring one of each kind for an offering to Yahweh, but they belong to the priest who sprinkles against the altar the blood of the animal that is slaughtered as an offering to promise friendship with Yahweh. The meat of that offering must be eaten on the day that it is offered. None of it may be left to be eaten on the next day.

Partially literal and partially paraphrased translations:

American English Bible

'This is the Law of the Sacrifice of Salvation that they must bring before Jehovah: If it is to be an offering of praise, he must bring a sacrifice of unfermented bread made of fine flour mixed with olive oil and pan-fried flat bread that is made of fine flour mixed with olive oil and smeared with olive oil. Then along with the unfermented bread, he must offer a gift as part of the sacrifice of praise for his salvation. And along with his gift offerings, he must bring a portion that is to be set aside for Jehovah, which will then belong to the Priest that pours out the blood of the offering. Also, the meats of the Sacrifice of Praise for Salvation will belong to the Priest. This must be eaten on the day it is presented, and none may be left over until the next morning.

Beck's American Translation

Common English Bible

This is the Instruction for the communal sacrifice of well-being that someone may offer to the Lord: If you are offering it for thanksgiving, you must offer the following with the communal sacrifice of thanksgiving: unleavened flatbread mixed with oil, unleavened thin loaves spread with oil, and flatbread of choice flour thoroughly mixed with oil. You must present this offering, plus the leavened flatbread, with the communal thanksgiving sacrifice of well-being. From this you will present one of each kind of offering as a gift to the Lord. It will belong to the priest who tosses the blood of the well-being offering. V. 15 will be placed with the next passage for context.

New Advent (Knox) Bible

And this is the rule which governs the welcome-offerings that are brought to the Lord. If it is a thank-offering, there must be loaves of unleavened bread kneaded with oil, unleavened cakes with oil poured over them, pastry kneaded with oil, and loaves, too with leaven in them. All these must go with the victim which is immolated as a welcome-offering in thanksgiving; and one of each must be offered to the Lord as first-fruits, so that it will belong to the priest who sheds the victim's blood. The flesh of the victim must be eaten the same day, none of it left till the morrow.

Translation for Translators

The offerings to maintain fellowship with Yahweh

These are the regulations concerning the offerings that people make to maintain fellowship *with Yahweh*:
 "If you bring an offering to thank *Yahweh*, along with *the animal that you slaughter* you must offer loaves of bread made with olive oil mixed *with the flour* but without yeast, and wafers that are made without yeast but with olive oil smeared on them, and loaves made from fine flour with olive oil well mixed with the flour. Along with that offering to thank *Yahweh*, you must bring an offering of loaves made with yeast. You must bring one of each kind for an offering to *Yahweh*, but they belong to the priest who sprinkles against the altar the blood of the animal that is *slaughtered as an offering* to maintain fellowship with *Yahweh*. The meat of that

offering must be eaten on the day that it is offered; none of it should be left to be eaten on the next day.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Now this is the law of the peace offering that one may present to the LORD: If he offers it in thanksgiving, then along with the sacrifice of thanksgiving, he must offer unleavened cakes mixed with olive oil, unleavened wafers coated with oil, and well-kneaded cakes of fine flour mixed with oil. Along with his peace offering of thanksgiving, he is to present an offering with cakes of leavened bread. From the cakes he must present one portion of each offering as a contribution to the LORD. It belongs to the priest who sprinkles the blood of the peace offering. The meat of the sacrifice of his peace offering of thanksgiving must be eaten on the day he offers it; none of it may be left until morning.

Christian Standard Bible

The Fellowship Sacrifice

"Now this is the law of the fellowship sacrifice that someone may present to the Lord: If he presents it for thanksgiving, in addition to the thanksgiving sacrifice, he is to present unleavened cakes mixed with olive oil, unleavened wafers coated with oil, and well-kneaded cakes of fine flour mixed with oil. He is to present as his offering cakes of leavened bread with his thanksgiving sacrifice of fellowship. From the cakes he is to present one portion of each offering as a contribution to the Lord. It will belong to the priest who splatters the blood of the fellowship offering; it is his. The meat of his thanksgiving sacrifice of fellowship must be eaten on the day he offers it; he may not leave any of it until morning.

Revised Ferrar-Fenton Bible

The Law of Thank Offerings and Against Unsanitary Food.

"And these are the laws of the sacrifices of thanks which may be presented to the EVER-LIVING. If a man offers for thanksgiving; let him offer as a sacrifice of thanksgiving, cakes of unfermented bread mixed with oil, and unfermented wafers buttered with oil, and flour saturated by rolling in oil. Let him offer no cakes of fermented bread with his gift upon the altar when thanksgiving for a benefit. And let him offer the same with every offering lifted up to the EVER-LIVING. It shall belong to the priest who sprinkles the blood of the thank-offering for him to the EVER-LIVING. But the flesh of the sacrifice of the thank-offering shall be eaten that day; none of it shall be left till the next morning.

International Standard V

Peace Offerings

"This is the law concerning the sacrifice for peace offerings that are to be brought to the Lord. If someone [Lit. he] brings it to demonstrate thanksgiving, then he is to present along with the thanksgiving offering unleavened cakes mixed with olive oil, unleavened wafers spread [Lit. anointed] with olive oil, and cakes of mixed fine flour with olive oil. Along with the cakes of unleavened bread, he is to bring his thanksgiving offering with his peace offerings. He is to present one from each grain offering, [The Heb. lacks grain] a separate offering to the Lord. It will belong to the priest who spatters the blood of the peace offering. As to the meat [Lit. flesh] contained in his peace offerings, it is to be eaten on the day it is offered. [Lit. of its offering] Nothing of it is to remain until morning."

Unfolding Bible Literal Text

This is the law of the sacrifice of peace offerings which people will offer to Yahweh. If anyone offers it in order to give thanks, then he must offer it with a sacrifice of cakes made without yeast, but mixed with oil, of cakes made without yeast, but spread with oil, and of cakes made with fine flour that is mixed with oil. Also for the purpose of giving thanks, he must offer with his peace offering cakes of bread made with yeast. He is to offer one of each kind of these sacrifices as an offering presented to Yahweh. It will belong to the priests who sprinkle the blood of the peace offerings onto the altar. The person presenting a peace offering for the

Urim-Thummim Version

purpose of giving thanks must eat the meat of his offering on the day of the sacrifice. He must not leave any of it until the next morning.

This is the Law of the sacrifice of Peace-Offerings that he will present to YHWH. If he offers it for a thanksgiving, then he will present with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers smeared with oil, and cakes mixed with oil of fine flour and stirred. Besides the cakes he will present for his offering leavened bread with the sacrifice of thanksgiving of his Peace- Offerings. And of it he will present one offering for a Heave-Offering unto YHWH, and it belongs to the priest's that sprinkles the blood of the Peace-Offerings. The flesh of the sacrifice of his Peace-Offerings for thanksgiving will be eaten the same day that it is offered. He will not leave any of it until sunrise.

Wikipedia Bible Project

And this is the teaching of the meal offering which will be sacrificed for Yahweh. If they will sacrifice it for giving thanks, and he sacrificed over the thanks-offer cracker-cakes mixed with oil, and cracker-bits spread with oil, and soaked fine flour, cakes mixed with oil. Over cakes of leavened bread he will present his sacrifice, for a sacrifice of thanks for his wellness. And he presented of it one from each sacrifice, a donation for Yahweh. For the priest who throws the blood of the payment offer, it will be for him. And the meat of the sacrifice of thanks for his wellness, he will eat on the day of his sacrifice. He will not leave of it til morning.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The peace offering**

This is the regulation for the peace offering presented to Yahweh:

If it is offered as a thanksgiving offering, there must be added to it an offering of unleavened cakes mixed with oil, unleavened wafers spread with oil, and fine flour in the form of cakes mixed with oil. This offering, then, must be added to the loaves of leavened bread and to the thanksgiving offering. One of the cakes of this offering is to be presented as an offering to Yahweh; it shall belong to the priest who pours out the blood of the peace offering. The flesh of the animal must be eaten on the day when the offering is made; nothing must remain until the next morning. Jer 17:26; Psalm 116:17

The Heritage Bible

And this is the law of the sacrifice of peace offerings, which he shall bring near to Jehovah.

If he brings it near for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and fried cakes of flour mixed with oil.

Besides the cakes, he shall bring his offering of leavened food with the sacrifice of his thanksgiving peace offerings.

And he shall bring out of it one whole offering, a lifted up offering to Jehovah, to the priest who sprinkles the blood of the peace offerings; it is his.

As to the flesh of the sacrifice of his thanksgiving peace offerings, it is eaten in the day of its offering; he shall not deposit any of it until the dawn.

New American Bible (2011)

^h This is the ritual for the communion sacrifice that is offered to the LORD. * If someone offers it for thanksgiving, that person shall offer it with unleavened cakes mixed with oil, unleavened wafers spread with oil, and cakes made of bran flour mixed with oil and well kneaded. One shall present this offering together with loaves of leavened bread along with the thanksgiving communion sacrifice. From this the individual shall offer one bread of each type of offering as a contribution* to the LORD; this shall belong to the priest who splashes the blood of the communion offering.

* ⁱ The meat of the thanksgiving communion sacrifice shall be eaten on the day it is offered; none of it may be kept till the next morning.^j

* [7:12–13] Four types of breads accompany the thanksgiving offering. Three types are cooked grain offerings comparable to those in 2:4–10. Also required are loaves of leavened bread (see 2:11).

* [7:14] Contribution: Hebrew *terumah*. This does not indicate a particular ritual action. The word simply means “gift, something set apart.”

* [7:15–18] Sacrifices must be properly consumed for them to be effective (cf. also 19:5–8; 22:30). Similar rules obtain for the Passover offering (Ex 12:10; Nm 9:12; cf. Ex 23:18; 34:25; Dt 16:4) and the ordination offering (Ex 29:34; Lv 8:32).

h. [7:11] Lv 3.

i. [7:15] Lv 19:6–7.

j. [7:15] Lv 22:29–30.

The Catholic Bible

For Peace Offerings.^[a] “This is the law for peace offerings that he shall offer unto the Lord. If he is offering it as a sacrifice of thanksgiving, he shall offer unleavened cakes mixed with oil, and unleavened wafers with oil sprinkled on them, and fried cakes of fine flour mixed with oil together with his thanksgiving offering. Besides these he shall also offer leavened bread with the sacrifice of thanksgiving of his peace offerings. From them he shall offer one cake as a wave offering to the Lord. It will belong to the priest who sprinkled the blood of the peace offering. The meat from the thanksgiving sacrifice must be eaten on the same day that it was offered. Nothing is to be left over until the morning.

New Jerusalem Bible

[a] This section gives additional regulations for peace offerings that was begun in chapter 3, specifically regarding the thanksgiving sacrifice for deliverance from illnesses, death, and other serious problems (see Pss 27:6; 50:14; 107:22; 116:17). “This is the ritual for the communion sacrifice to be offered to Yahweh: “If this is offered as a sacrifice with praise, to the latter must be added an offering of unleavened cakes mixed with oil, unleavened wafers spread with oil, and wheaten flour in the form of cakes mixed with oil. This offering, then, must be added to the cakes of leavened bread and to the communion sacrifice with praise. One of the cakes of this offering must be presented as an offering to Yahweh; it will revert to the priest who pours out the blood of the communion sacrifice. The meat of the victim will be eaten on the day the offering is made; nothing may be left until next morning.

Revised English Bible–1989

This is the law of the shared-offering presented to the LORD. If someone presents it as a thank-offering, then, in addition to the thank-offering, he must present unleavened bread mixed with oil, wafers of unleavened flour smeared with oil, and flat bread-cakes of well-mixed flour moistened with oil. He must present flat cakes of leavened bread in addition to his shared thank-offering. One part of every offering he is to present as a contribution for the LORD: it is to belong to the priest who flings the blood of the shared-offering against the altar. The flesh must be eaten on the day it is presented; none of it may be put aside till morning.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(iii) “This is the law for sacrificing peace offerings offered to **Adonai**: If a person offers it for giving thanks, he is to offer it with the thanksgiving sacrifice of unleavened cakes mixed with olive oil, *matzah* spread with olive oil, and cakes made of fine flour mixed with olive oil and fried. With cakes of leavened bread he is to present his offering together with the sacrifice of his peace offerings for giving thanks. From each kind of offering he is to present one as a gift for **ADONAI**; it will belong to the cohen who splashes the blood of the peace offerings against the altar. The meat of the sacrifice of his peace offerings for giving thanks is to be eaten on the day of his offering; he is not to leave any of it until morning.

Kaplan Translation

This is the law of the peace offering that is sacrificed to God. If it is offered as a thanksgiving offering, then it must be presented along with unleavened loaves

mixed with oil, flat matzahs saturated with oil, and loaves made of boiled flour mixed with oil. The sacrifice shall [also] be presented along with loaves of leavened bread. [All these] shall be presented with one's thanksgiving peace offering. He shall present some of each [of the above four bread] offerings as an elevated gift to God. This shall belong to the priest who sprinkles the blood of the peace offering. The flesh of the thanksgiving peace offering must be eaten on the day it is offered. None of it may be left over until morning.

7:11 **peace offering**. See above, 3:1-17.

7:12 **unleavened loaves** . . . See above, 2:4.

— **boiled flour** . . . See 6:14, Exodus 29:2

7:13 **leavened bread**. Thus, four types of bread were presented. Ten loaves of each type, for a total of 40 loaves, were presented (Yad, Maaseh HaKorbanoth 9:17-22).

7:14 **some of . . . One-tenth of the offering** {Sifra\ Rashi). Since ten of each loaf were made, one of each was given to the priest {Yad, Maaseh HaKorbanoth 8:21).

'And this is the Torah of the slaughtering of peace offerings which is brought to הוה:

'If he brings it for a thanksgiving, then he shall bring with the slaughtering of thanksgiving unleavened cakes mixed with oil, and unleavened thin cakes anointed with oil, or cakes of finely blended flour mixed with oil.

'Besides the cakes, he brings as his offering leavened bread together with the slaughtering of thanksgiving of his peace offerings.

'And from it he shall bring one cake from each offering as a contribution to הוה: to the priest who sprinkles the blood of the peace offerings, it is his.

'As for the flesh of the slaughtering of his peace offerings for thanksgiving, it is eaten the same day it is offered, he does not leave any of it until morning.

Now this is the Torah of the sacrifice of fellowship offerings which may be offered to Adonai.

If he brings it for a thanksgiving, then he is to present with the sacrifice of thanksgiving matzah cakes mixed with oil, matzah wafers anointed with oil, and fine flour cakes mixed with oil.

He is to present his offering with the sacrifice of his fellowship offerings for thanksgiving along with cakes of bread with hametz.

From each he is to offer one out of every offering as a gift to Adonai. It will belong to the kohen who sprinkles the blood of the fellowship offerings.

The meat of the sacrifice of his fellowship offerings for thanksgiving is to be eaten on the day of his offering. He is not to leave any of it until the morning.

The Scriptures—2009

Tree of Life Version

Weird English, 1900s English, Anachronistic English Translations:

Alpha & Omega Bible

(§7:11 in KJV) THIS IS THE LAW OF THE SACRIFICE OF PEACE-OFFERING, WHICH THEY SHALL BRING TO JESUS.

(§7:12) IF A MAN SHOULD OFFER IT FOR PRAISE, THEN SHALL HE BRING, FOR THE SACRIFICE OF PRAISE, LOAVES OF FINE FLOUR MADE UP WITH OIL, AND UNLEAVENED CAKES ANOINTED WITH OIL, AND FINE FLOUR KNEADED WITH OIL.

(§7:13) WITH LEAVENED BREAD HE SHALL OFFER HIS GIFTS, WITH THE PEACE-OFFERING OF PRAISE.

(§7:14) AND HE SHALL BRING ONE OF ALL HIS GIFTS, A SEPARATE OFFERING TO JESUS: IT SHALL BELONG TO THE PRIEST WHO POURS FORTH THE BLOOD OF THE PEACE-OFFERING.

(§7:15) AND THE FLESH OF THE SACRIFICE OF THE PEACE-OFFERING OF PRAISE SHALL BE HIS, AND IT SHALL BE EATEN IN THE DAY IN WHICH IT IS

	<p>OFFERED: THEY SHALL NOT LEAVE OF IT UNTIL THE MORNING. (Leviticus 7:1–5 in the AOB)</p>
Awful Scroll Bible	<p>These are the instructions for the sacrifice of the peace offering, that was to be brought near to Sustains To Become</p> <p>Was he to bring near a praise offering, he is to have brought near the sacrifice of the praise offering, of unleavened perforated cakes being mixed with oil, and unleavened wafers being smeared with oil, and cakes mixed with oil of fine flour being stirred.</p> <p>With the cakes he was to bring near, he is to be offering leavened bread, with the sacrifice of praise, of his peace offering.</p> <p>He is to have brought near one of the offerings, for a heave offering to Sustains To Become Even is it to the priest who is sprinkling the blood of the peace offering, and the flesh of the sacrifice, of the peace offering of praise, was to be eaten the day of the offering - was he to leave of it till the morning?</p>
Concordant Literal Version	<p>This is the law of the sacrifice of peace offerings which one may bring near to Yahweh.</p> <p>If he should bring it near for an acclamation then along with the acclamation sacrifice he will bring near unleavened perforated cakes mingled with oil and unleavened wafers anointed with oil and fried perforated cakes of flour mingled with oil.</p> <p>With perforated cakes of leavened bread shall he bring near his approach present, along with the acclamation sacrifice of his peace offerings.</p> <p>And from it he will bring near one of each kind of approach present as a heave offering to Yahweh for the priest who is sprinkling the blood of the peace offerings; his shall it become.</p> <p>As for the flesh of the acclamation sacrifice of his peace offerings, on the day of his approach present shall it be eaten. None of it shall he leave until morning.</p>
exeGesés companion Bible	<p>TORAH OF THE SHELAMIM</p> <p>And this is the torah of the sacrifice of shelamim which he oblates to Yah Veh:</p> <p>If he oblates it for a spread hands praise, then with the sacrifice of spread hands praise he oblates matsah cakes mixed with oil and matsah wafers anointed with oil and cakes mixed with oil - of flour, deep fried: besides the cakes, he oblates for his qorban fermentation bread with the sacrifice of spread hands praise of his shelamim: and he oblates thereof one from the whole qorban for an exaltment to Yah Veh and it becomes for the priest who sprinkles the blood of the shelamim: and he eats the flesh of the sacrifice of his shelamim for a spread hands praise the same day of qorban; he leaves not any thereof until the morning.</p>
Orthodox Jewish Bible	<p>And this is the Torat Zevach HaShelamim, which he shall offer unto Hashem.</p> <p>If he offer it for a todah, then he shall offer with the zevach hatodah challos matzot mixed with shemen, and matzot wafers anointed with shemen, and challos mixed with scalded fine flour mixed with shemen.</p> <p>Besides the challos, he shall offer for his korban lechem chametz with the zevach todah of his shelamim.</p>

And of it he shall offer one cake from each korban for a terumah (contribution) unto Hashem, and it shall be the kohen's that sprinkleth the dahm of the shelimim (peace offerings).

And the basar of the zevach todot shelimim of him shall be eaten the same day that it is offered; he shall not leave any of it until the boker.

Rotherham's *Emphasized B.* And ||this|| is the law of the peace'-offering which one may bring near unto Yahweh. ≤If <for thanksgiving> he bring it near≥ then shall he bring near, with the thanksgiving' sacrifice, perforated cakes, unleavened, overflowed with oil, and wafers, unleavened, anointed with oil,—and of fine flour moistened, perforated cakes overflowed with oil. <With perforated cakes of leavened bread> shall he bring near his oblation, with his peace'-offering of thanksgiving. Then shall he bring near, therefrom, one of each oblation, a heave offering unto Yahweh,—<to the priest who dasheth [against the altar] the blood of the peace-offering—to him> shall it belong. But <as for the flesh of his peace'-offering of thanksgiving> <on the day of bringing it near> shall it be eaten,—he shall not leave thereof, until morning.

Expanded/Embellished Bibles:

The Expanded Bible

The Fellowship Offering

“These are the ·teachings [laws; instructions] about the ·fellowship [or peace; well-being] offering [3:1] a person may offer to the Lord: If he brings the ·fellowship [or peace; well-being] offering [3:1] to show his thanks, he should also bring loaves of bread made without ·yeast [leaven] that are mixed with oil, wafers made without ·yeast [leaven] that have oil poured over them, and loaves of ·fine [choice] flour that are ·mixed [or soaked] with oil. He must also offer loaves of bread made with ·yeast [leaven] along with his ·fellowship [or peace; well-being] offering [3:1], which he gives to show thanks. One of each kind of ·offering [gift] will be for the Lord; it will be given to the priest who ·sprinkles [dashes] the blood of the ·fellowship [or peace; well-being] offering. When the fellowship [or peace; well-being] offering [3:1] is given to thank the Lord, the meat from it must be eaten the same day it is offered; none of it must be left until morning.

Kretzmann's Commentary

Verses 11-21

Of Peace-offerings.

And this is the law of sacrifice of peace-offerings which he shall offer unto the Lord. The peace-offerings were made for the purpose of establishing and maintaining the fellowship with the covenant God, and may be divided into offerings of thanksgiving and into vow or voluntary offerings.

If he offer it for a thanksgiving, in grateful acknowledgment of some special favor shown him by the Lord, then he shall offer with the sacrifice of thanksgiving unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Leviticus 2:4-5.

Besides the cakes, which were unleavened, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings.

And of it, of the entire gift as presented to the Lord, he shall offer one out of the whole oblation for an heave-offering unto the Lord, one of each kind of cakes, and it shall be the priest's that sprinkleth the blood of the peace-offerings, the rest being returned to the worshiper for the sacrificial meal. The heave-offering was taken into the hands and waved up and down before the altar, but not placed upon it.

And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. This provision applied specifically to this form of the peace-offering: the sacrificial meal was to be held the same day.

Lexham English Bible

Additional Laws for Fellowship Offerings

The Voice

“ ‘And this is the regulation of the fellowship offerings that he must present to Yahweh: If he presents it for thanksgiving, in addition to the thanksgiving sacrifice he shall present ring-shaped unleavened bread mixed with oil and unleavened bread wafers smeared with oil and well-mixed ring-shaped bread cakes of finely milled flour mixed with oil. In addition to ring-shaped cakes of bread with yeast, he must present his grain [Implied by v. 12] offering together with [Or “in addition to”] his sacrifice of thanksgiving peace offerings. And he shall present one of each kind of grain [Implied by v. 12] offering as a contribution for Yahweh; it belongs to [Literally “for him it shall be” or “it will become his”] the priest who sprinkles the fellowship offerings’ blood. And the meat of the sacrifice of his thanksgiving fellowship offerings must be eaten on the day of his offering; he must not leave it until morning.

There are three kinds of peace offerings described: (a) thanksgiving, expressing gratitude for God’s favor; (b) votive, fulfilling a promise made to God; (c) freewill, made out of appreciation but not obligation.

Eternal One (to Moses): Here are the instructions for *the various kinds of* the peace offerings that one may offer to Me. If someone offers a sacrifice out of thanksgiving, then in addition to the sacrifice he must offer loaves of unleavened bread mixed with oil, unleavened wafers topped with oil, and loaves of the finest flour mixed with oil. Along with the peace offerings for thanksgiving, a person must include loaves of leavened bread. He must present one of each kind of bread as a gift to Me; it will belong to the priest who *officiates the sacrifice and* splatters the blood of the peace offerings *against the sides of the altar*. V. 15 will be placed with the next passage for context.

Bible Translations with Many Footnotes:

The Complete Tanach

And this is the law of the peace offering, which he shall bring to the Lord. If he is bringing it as a thanksgiving offering, he shall offer, along with the thanksgiving offering unleavened loaves mixed with oil, unleavened wafers anointed with oil, and scalded flour mixed with oil.

If he is bringing it as a thanksgiving-offering: i.e., if [he is bringing the offering] to give thanks [to God] for a miracle that had happened to him, for instance, those who made a sea-voyage [and returned safely] or journeyed in the desert, or those who had been imprisoned [and were subsequently released], or a sick person who recovered. All these are required to give thanks [to God], for regarding them, it is written, “They shall give thanks to the Lord for His kindness and for his wonders to the children of men. And they shall slaughter sacrifices of thanksgiving” (Ps. 107:2122). If on account of one of these one vowed [to bring] these peace-offerings, then they are קָדוֹת וְיִקְלָשׁ “thanksgiving peace-offerings,” which require the [accompanying offering of] bread, mentioned in this passage, and they may be eaten only on the day [that they were offered] and the night [that follows], as is specified here.

he shall offer, along with the thanksgiving-offering: four kinds of bread: תּוֹלַח, loaves, וּנְיִקְיָר, wafers, הַכּוֹבֵר, scalded loaves, [which are] three types of unleavened bread (הַצֵּמֶה) and it is written, “with leavened loaves.” Each kind consists of ten loaves. Thus it is explained in [Tractate] Men. (77b). And the total volume [of all of the accompanying bread] amounted to five Jerusalem se’ah [where one Jerusalem se’ah equals two-fifths of an ephah], which is equivalent to six se’ah by desert standard [where one se’ah by desert standard, smaller than the Jerusalem measure, equals one-third of an ephah, because all of the loaves comprised a volume of] twenty tenths [of an ephah] (Men. 76b-77a). [Now, each leavened loaf comprised a volume of one-tenth of an ephah. Thus, since there were ten of these loaves, as above, the total leavened volume came to one ephah. The unleavened volume, i.e., the total volume of all the other three kinds of unleavened loaves, also equaled one ephah. Hence, the total volume of the accompanying bread was twenty tenths of an ephah, i.e., two ephoth.]

scalded flour: means: Bread [made from dough that is] thoroughly scalded by boiling

water.

Along with loaves of leavened bread, he shall bring his offering along with his thanksgiving peace offering.

he shall... bring his offering...along with his thanksgiving peace-offering:

[Scripture, in addition to verse 12, repeats the link between the accompanying bread and the sacrifice itself.] [This] tells [us]: This bread does not acquire intrinsic holiness that it should become invalid if taken out [of the Holy precincts], or if it comes into contact with a לֹבֵט בְּיָדָיו [a person who has immersed for his uncleanness, but for whom the sun has not yet set to effect his cleanness], and that it cannot be redeemed to become non-consecrated-until the sacrifice [i.e., until the thanksgiving peace-offering it accompanies] is slaughtered. — [Men. 78b]

And he shall bring from it one out of each offering, as a separation for the Lord; the kohen who dashes the blood of the peace offering it shall be his.

one out of each offering: One loaf out of each kind. He shall take these as a הֶמְוָה, a separation for the kohen officiating at his sacrifice. The rest [of the sacrifice] is eaten by the owner with the exception of the breast and the thigh, as the waving of the breast and the thigh of peace-offerings is delineated below (see verse 34), and a thanksgiving-offering is called a peace-offering [and consequently, we apply the laws of a peace-offering to it]. — [Zev. 4a]

And the flesh of his thanksgiving peace offering shall be eaten on the day it is offered up; he shall not leave any of it over until morning.

And the flesh of his thanksgiving peace-offering: [The verse could have said, “And its flesh.” Consequently,] there are many inclusions here, namely: to include the sin-offering, the guilt-offering, the ram of the nazirite, the חֲגִיגָה, festival-offering of the fourteenth day [of Nissan, i.e., the eve of Passover]-that they all may be eaten only on the day [they were offered up] and the [following] night. — [Torath Kohanim 7:112]

shall be eaten on the day it is offered up: and like the time limit for eating its flesh, so is the time limit for its bread. - [Torath Kohanim 7:112]

he shall not leave any of it over until morning: He may, however, eat it during the entire night. If so, why did [our Sages] say that [it may be eaten only] until midnight? In order to distance people from a transgression [to ensure that people stay far away from the limit decreed by the Torah and do not eat if after dawn]. — [Ber. 2a]

The Geneva Bible
NET Bible®

The Peace Offering

“This is the law of the peace offering sacrifice which he¹¹ is to present to the Lord. If he presents it on account of thanksgiving,¹² along with the thank offering sacrifice he must present unleavened loaves mixed with olive oil, unleavened wafers smeared with olive oil,¹³ and well soaked¹⁴ ring-shaped loaves made of choice wheat flour¹⁵ mixed with olive oil. He must present this grain offering¹⁶ in addition to ring-shaped loaves of leavened bread which regularly accompany¹⁷ the sacrifice of his thanksgiving peace offering. He must present one of each kind of grain offering¹⁸ as a contribution offering¹⁹ to the Lord; it belongs to the priest who splashes the blood of the peace offering. The meat of his²⁰ thanksgiving peace offering must be eaten on the day of his offering; he must not set any of it aside until morning.

¹¹tn This “he” pronoun refers to the offerer. Smr and LXX have plural “they.”

¹²tn Or “for a thank offering.”

¹³tn See the notes on Lev 2:4.

^{tn} The Hebrew word מִשְׁחָה (mīshukhim) translated here as “smeared” is often translated “anointed” in other contexts. Cf. TEV “brushed with olive oil” (CEV similar).

¹⁴tn See the note on Lev 6:21 [6:14 HT].

^{tn} The term rendered here “well soaked” (see, e.g., NRSV; the Hebrew term is מִרְבֵּבֶחֶת, 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 תְּלוּלוֹת (bʾylulot), not תְּבַבָּהּ as in Lev 6:21 [6:14 HT]) or anointed with oil.

^{15tn} Heb “choice wheat flour well soaked ring-shaped loaves.” See the note on Lev 2:1.

^{16tn} The rendering “this [grain] offering” is more literally “his offering,” but it refers to the series of grain offerings listed just previously in v. 12.

^{17tn} The words “which regularly accompany” are not in the Hebrew text, but are supplied for clarity.

^{sn} The translation “[which regularly accompany]...” is based on the practice of bringing bread (and wine) to eat with the portions of the peace offering meat eaten by the priests and worshipers (see v. 14 and Num 15:1-13). This was in addition to the memorial portion of the unleavened bread that was offered to the Lord on the altar (cf. Lev 2:2, 9, and the note on 7:12).

^{18tn} Here the Hebrew text reads “offering” (קֹרְבָּן, qorbban), not “grain offering” (מִנְחָה, minkhah), but in this context the term refers once again to the list in 7:12.

^{19tn} The term rendered “contribution offering” is תְּרוּמָה (tʾrumah), which generally refers to that which is set aside from the offerings to the Lord as prebends for the officiating priests (cf. esp. Lev 7:28-34 and R. E. Averbeck, *NIDOTTE* 4:335-37). Cf. TEV “as a special contribution.”

^{20tn} In the verse “his” refers to the offerer.

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT	This is the law of the sacrifice of thanksgiving which they will offer to the Lord: If one offers it for praise, he will bring with the sacrifice of praise loaves of fine flour make up with oil, and unleavened cakes anointed with oil, and fine flour tempered with oil. With loaves of leavened bread he will present these gifts of his for a sacrifice of praise and thanksgiving; and from every of these gifts of his he will set apart one, and present it as a dedication to the Lord. It will be for the priest who poures out the blood of the victim offered for thanksgiving. And the flesh of the victim of praise and thanksgiving will be for himself, and will be eaten on the day it is offered. They will not leave any of it till the morning.
Context Group Version	And this is the law of the sacrifice of peace-offerings, which one shall offer to YHWH. If he offers it for a recognition of his indebtedness [to God], then he shall offer with the sacrifice for the recognition of indebtedness unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour soaked. With cakes of leavened bread he shall offer his offering with the sacrifice of his peace-offerings for a recognition of his indebtedness. And of it he shall offer one out of each offering for a heave-offering to YHWH; it shall be the priest's that sprinkles the blood of the peace-offerings. And the flesh of the sacrifice of his peace-offerings for recognition of his indebtedness shall be eaten on the day of his offering; he shall not leave any of it until the morning.
Green's Literal Translation	And this is the law of the sacrifice of the peace offerings which shall be brought near to Jehovah: If he brings it for a thanksgiving, then he shall bring with the sacrifice of thanksgiving unleavened cakes mixed with oil, and thin unleavened wafers anointed with oil, and of well-mixed flour, cakes mixed with oil. He shall bring his offering with the cakes of leavened bread with the sacrifice of thanksgiving, his peace offerings. And he shall bring out of it one of every offering, a heave offering to Jehovah, to the priest sprinkling the blood of the peace offering; it is his. As to the flesh of the sacrifice of the thanksgiving peace offerings, it shall be eaten in the day of his offering. He shall not leave any of it until morning.

Literal Standard Version

And this [is] a law of the sacrifice of the peace-offerings which [one] brings near to YHWH: if he brings it near for a thank-offering, then he has brought near with the sacrifice of thank-offering unleavened cakes mixed with oil, and thin unleavened cakes anointed with oil, and of stirred flour cakes mixed with oil; besides the cakes, he brings fermented bread near [with] his offering, besides the sacrifice of thank-offering of his peace-offerings; and he has brought near from it one [cake] from every offering [as] a raised-offering to YHWH for the priest who is sprinkling the blood of the peace-offerings; it is for him; as for the flesh of the sacrifice of the thank-offering of his peace-offerings, it is eaten in the day of his offering; he does not leave of it until morning.

Niobi Study Bible

The Law of Peace Offerings

"And this is the law of the sacrifice of peace offerings which he shall offer unto the LORD: If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation for a heave offering unto the LORD, and it shall be the priest's who sprinkles the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

Revised Mechanical Trans.

...and this is the teaching of the sacrifice, the offerings of restitution, which he will bring near to YHWH. If it is for thanks, he will bring him near, and he will bring it near upon the sacrifice of the thanks, pierced unleavened breads mixed in the oil, and thin unleavened breads smeared with oil, and flour being fried, pierced breads mixed with the oil. Upon the pierced breads is leavened bread, he will bring near his donation upon the sacrifice of thanks, it is his offerings of restitution, and he will bring near from himself a unit from all the donation offerings to YHWH, it will belong to the administrator, the one sprinkling the blood of the offerings of restitution, he will exist for him, and the flesh of the sacrifice of thanks is his offerings of restitution, in the day his donation will be eaten, he will not leave any from him until morning,...

Young's Updated LT

"And this is a law of the sacrifice of the peace-offerings which one brings near to Jehovah: if for a thank-offering he bring it near, then he has brought near with the sacrifice of thank-offering unleavened cakes mixed with oil, and thin unleavened cakes anointed with oil, and of fried flour cakes mixed with oil; besides the cakes, fermented bread he does bring near with his offering, besides the sacrifice of thank-offering of his peace-offerings; and he has brought near out of it one of the whole offering—a heave-offering to Jehovah; to the priest who is sprinkling the blood of the peace-offerings—it is his; as to the flesh of the sacrifice of the thank-offering of his peace-offerings, in the day of his offering it is eaten; he does not leave of it till morning.

The gist of this passage:
11-15

The instructions for the peace offerings are given.

Leviticus 7:11

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 wâw conjunction	No Strong's # BDB #251

Leviticus 7:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zō'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
tōwrah (הֲרִט אוֹ הָרִט) [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
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offering, sacrifice for alliance or friendship</i>	masculine singular noun with the definite article	Strong's #8002 BDB #1023
In Leviticus 7:11, the NJB uses the word <i>communion</i> and the REB uses the word <i>shared</i> .			
'āsher (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
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
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
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: This [is] the instruction of the peace offering which he brings near to Y^ehowah:...

At v. 1, we had the same verbiage concerning the sin/trespass offering. In this next section, we will consider the protocol to be followed when offering a peace offering.

The offering is described by the word shelem (שְׁלֵם) [pronounced SHEH-lem], which means, *peace-offering, sacrifice for alliance or friendship*. Strong's #8002 BDB #1023. The REB uses the word *shared*; and the NJB uses the word *communion*. I think the idea is, the offerer and the priests both share in this offering (they both eat it); and have the **fellowship** of partaking of the sacrifices together. This would describe the many sorts of believers who partake of the Lord (the believe in Him) and are able to enjoy fellowship with one another as a result (and, most importantly, fellowship with God).

Leviticus 7:11 This [is] the instruction of the peace offering which he brings near to Y^ehowah:... (Kukis mostly literal translation)

Again, we have the word for *law* here, which I will translate as *regulations* or *protocol*. Leviticus 3 covered peace offerings; however, this section will categorize these peace offerings as offerings of thanksgiving, of vows and of freewill offerings. With regards to these offerings, we will begin to see what is **clean** and unclean (vv. 22–27) and what the priests will be able to have as their remuneration (vv. 28–36). Also refer to **Leviticus 11** ([HTML](#)) ([PDF](#)) ([WPD](#)), which is about clean and unclean animals.

Leviticus 7:12a			
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</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
tôwdâh (תְּדוּת) [pronounced toe-DAW]	<i>thanksgiving, gratitude; praise, a giving of praise to; a thanksgiving choir; confession; admission, acknowledgment; a procession, a line</i>	feminine singular noun	Strong's #8426 BDB #392
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong #7126 BDB #897

Translation: ...if he brings it near because of thanksgiving,...

The word found here is tôwdâh (תְּדוּת) [pronounced toe-DAW]. It can mean *thanksgiving, gratitude; praise; or, confession, admission, acknowledgment*. Strong's #8426 BDB #392. Now, thanksgiving and gratitude can be reasonably lumped together with praise (you praise God because you are grateful for what He has done). On the other hand, this is very different from *confession* and *admission*. This is certainly deserving of a word study, some of which can be found in the Hebrew dictionary.

This falls under the category of peace offerings; and the representation is, we are thankful that God has found a solution to the problem of our enmity with Him. We are at war with God; our very being is, in so many ways, against God. Our mind is not aligned with His; we sin against Him; we have a sin nature which we turn to again and again; and yet, God has made peace with us through His Son, Jesus Christ. We should be thankful for this fact.

This section also helps us to understand why this section is found here, and not back in Leviticus 3. One is bringing forward an animal sacrifice as a peace offering to God; and it is suggested that one bring grain or food offerings, to indicate thanksgiving. We take the grain offerings of Leviticus 2 and combine them with the animal sacrifice for the peace offering in Leviticus 3, and the combination indicates thanksgiving to God.

Leviticus 7:12b			
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
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897

Leviticus 7:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
zebach (זָבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
tôwdâh (תְּדוּת) [pronounced <i>toe-DAW</i>]	<i>thanksgiving; praise, a giving of praise to; a thanksgiving choir; confession; admission, acknowledgment; a procession, a line</i>	feminine singular noun with the definite article	Strong's #8426 BDB #392
challâh (חֻלֵּל) [pronounced <i>khahl-LAW</i>]	<i>cake, a kind of cake, perforated cake</i>	feminine plural noun	Strong's #2471 BDB #319
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595
bâlal (לָלַל) [pronounced <i>baw-LAHL</i>]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine plural, Qal passive participle	Strong's #1101 BDB #117
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
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 definite article	Strong's #8081 BDB #1032

Translation: ...then he has come near with a slaughtered animal of thanksgiving [with] unleavened cakes mixed with oil,...

It is not clear if the offerer or the priest is being spoken of here. I would understand this to be the offerer, and he brings forward the animal along with some various cakes, which are herein described.

The sacrifice, of course, is a reference to Jesus Christ and His work for us on the cross.

The unleavened cake looks backward and forward. Israel had to leave Egypt so quickly that they did not have time to let their bread rise; so they did not bother to put leaven in it. However, looking forward, leaven often designates corruption.

The oil can refer to the Word of God and/or to the Spirit of God.

Leviticus 7:12c			
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
râqîyq (רִקִּיָּק) [pronounced <i>raw-KEEK</i>]	<i>a thin cake, wafer</i>	feminine plural construct	Strong's #7550 BDB #956
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>being anointed, being smeared, spread; inaugurated, consecrated</i>	masculine plural, Qal passive participle	Strong's #4886 BDB #602
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
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 definite article	Strong's #8081 BDB #1032

Translation: ...unleavened wafers spread with oil...

We have other sorts of grain products which are brought forever. There would be unleavened wafers. I assume that this is much thinner than the cakes; and oil would be spread on it (much as we would spread butter on toast).

The unleavened bread products represent the unpolluted character of the humanity of Jesus; the oil represents the power of the Holy Spirit.

Leviticus 7:12d			
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
çôleth (חֶלֶת) [pronounced <i>SOH-lehth</i>]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
râbak (רָבַק) [pronounced <i>raw-BAHK</i>]	<i>mixed, being stirred; possibly, soaking, being bake</i>	feminine singular, Hophal participle	Strong's #7246 BDB #916

Leviticus 7:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
challâh (חַלָּה) [pronounced <i>khahl-LAW</i>]	<i>cake, a kind of cake, perforated cake</i>	feminine plural noun	Strong's #2471 BDB #319
bâlal (בָּלַל) [pronounced <i>baw-LAHL</i>]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine plural, Qal passive participle	Strong's #1101 BDB #117
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
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 definite article	Strong's #8081 BDB #1032

Translation: ...and cakes mixed with oil and fine flour.

There are cakes made with oil and fine flour. The oil is the Holy Spirit; and the fine flour refers to the humanity of our Lord.

One of the severe problems which I have observed is a weak knowledge when it comes to the **Hypostatic Union** of Jesus Christ. Jesus is fully human and fully God. Not understanding how exactly this works sends people down a variety of rabbit holes. At least two cults are built upon not understanding the Hypostatic Union (Jehovah's Witnesses and Mormons).

Leviticus 7:12 ...if he brings it near because of thanksgiving, then he has come near with a slaughtered animal of thanksgiving [with] unleavened cakes mixed with oil, unleavened wafers spread with oil and cakes mixed with oil and fine flour. (Kukis mostly literal translation)

Whereas most translations use the word *offer* twice in this verse, the word is qârab (בָּרַב) [pronounced *kaw-RA^BV*], which is better translated as *draw near, approach, come near*. Strong #7126 BDB #897.

Owens has two different words, both translated *mixed* (one of the words occurs twice with basically the same morphology); the original RSV translates the one word correctly in both places with the word *mixed* but in the NRSV, for some inexplicable reason, the second place where we are to find the word *mixed*, they insert the word *soaked* instead. I have attempted to be fairly literal with this translation.

Once one is saved, one has a great deal to be thankful for. Certainly, we think a new car, a new house, a beautiful wife or handsome husband, along with a whole host a transitory things which we leave behind at death; however, after salvation, we have an eternal union with God, a place in the heavenlies, and blessings which are unimaginable to us. For these things, things which we take by faith, are the things for which we should be thankful. True thanksgiving can only occur following salvation, and notice that this offering follows the offerings which indicate Christ's death on our behalf and our appropriating that by faith.

From the NIV Study Bible: *Thank offerings were given in gratitude for deliverance from sickness (Psalm 116:17), trouble (Psalm 107:22) or death (Psalm 56:12), or for a blessing received.*¹⁶

¹⁶ p. 153.

Leviticus 7:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (לע) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
challâh (ללה) [pronounced <i>khahl-LAW</i>]	<i>cake, a kind of cake, perforated cake</i>	feminine plural construct	Strong's #2471 BDB #319
lechem (לחם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
châmêts (חמץ) [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
qârab (קרב) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
qorbân/qurbân (זָבֵחַ/זָבִיחַ) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7133 BDB #898–899

Translation: In addition to the cakes, he will bring near leavened bread [as] his qorban [or, oblation],...

Interestingly enough, the offerer also brings leavened bread forward in the offering. This word is found many times in Exodus 12–13 (for what is not supposed to be used), it is only found 3x in Leviticus (Leviticus 2:11 7:13 23:17). Interestingly enough, the leaven is used for the wave offerings. That is, the priest will hold this offering up before God (see v. 14).

Let me suggest that, in the *holding up* offering (or, *display offering*) is the idea that we come to God and present ourselves to him in a fallen state. He will fix that; but we cannot show ourselves to him in any sort of perfection or near-perfection state.

Leviticus 7:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (לע) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752

Leviticus 7:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zebach (זָבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
tôwdâh (תְּדוּת) [pronounced toe-DAW]	<i>thanksgiving; praise, a giving of praise to; a thanksgiving choir; confession; admission, acknowledgment; a procession, a line</i>	feminine singular construct	Strong's #8426 BDB #392
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #8002 BDB #1023

Translation: ...[to be placed] over his peace offerings, a slaughtered animal of thanksgiving.

This various cakes—or, more likely, a portion of them—are placed on top of the animal being offered.

Leviticus 7:13 In addition to the cakes, he will bring near leavened bread [as] his qorban [or, *oblation*], [to be placed] over his peace offerings, a slaughtered animal of thanksgiving. (Kukis mostly literal translation)

There are certain laws and standards which the person approaching is aware and observes. You may be surprised about the leavened bread as opposed to unleavened bread; however, here we are dealing with someone who is already ostensibly a believer in Jesus Christ (or, in that time, in Y^ehowah Elohim), and the presence of leaven in this case refers to the fact that he still carries within himself an **old sin nature**. Furthermore, as the NIV Study Bible points out, this leaven (or yeast) in the bread did not violate the prohibitions found in Exodus 23:18 or Leviticus 2:11 because this was not an offering which was burned at the brazen altar; in other words, it did not represent Christ's death upon the cross. Jesus Christ had no old sin nature, so anything offered in conjunction with the brazen altar had to be without leaven. However, when the offering speaks of us and our fellowship with God, we do carry an old sin nature within us and therefore should be offering up bread with leaven.

Leviticus 7:14a

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
qârab (בָּרַק) [pronounced kaw-RA ^B V]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Leviticus 7:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
qorbân/qurbân (קֹרְבָן/קִרְבָּן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun	Strong's #7133 BDB #898–899
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced tehr-oo-MAW]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine singular noun	Strong's #8641 BDB #929
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
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: The priest [lit., *he*] will bring near from the sacrifice [lit., *it, he*] one [portion] from each qorban, [as] a presentation offering before Y^ehowah.

There are apparently many cakes, prepared in a variety of ways, which are brought to the priest with the sacrifice. He presents one of them before God.

The meaning of the wave offering is unclear; I have done some work in the Hebrew lexicon.

Leviticus 7:14b			
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
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Leviticus 7:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâraq (זָרַק) [pronounced zaw-RAHK]	<i>the one scattering, sprinkling; the one tossing, throwing</i>	Qal active participle with the definite article	Strong's #2236 BDB #284
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
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
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
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 imperfect	Strong's #1961 BDB #224

Translation: [This offering belongs] to the priest, the one splashing the blood of the peace offerings; it is for him.

The priest who presents the animal to God, and who also splashes its blood around the altar, this offering belongs to him. It is not clear whether we are speaking of the cakes/wafers that he is holding up; or if this refers to the animal sacrifice.

Leviticus 7:14 The priest [lit., *he*] will bring near from the sacrifice [lit., *it, he*] one [portion] from each qorban, [as] a presentation offering before Y^ehowah. [This offering belongs] to the priest, the one splashing the blood of the peace offerings; it is for him. (Kukis mostly literal translation)

Owens takes four different words in this verse and renders them all *offer* or *offering*. The NASB gives a more literal translation and I have given an even more literal rendering above.

Leviticus 7:15a			
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
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular construct	Strong's #1320 BDB #142
zebach (זָבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257

Leviticus 7:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tôwdâh (תְּדוּת) [pronounced toe-DAW]	<i>thanksgiving; praise, a giving of praise to; a thanksgiving choir; confession; admission, acknowledgment; a procession, a line</i>	feminine singular construct	Strong's #8426 BDB #392
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #8002 BDB #1023
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 construct	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.			
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7133 BDB #898–899
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37

Translation: The meat of the peace offerings—the slaughtered animal of thanksgiving—will be eaten in that day of his qorban [or, oblation];...

It is not clear who eats the meat of this sacrifice. It appears to belong to the priest doing the sacrifice. He clearly would share it with the other priests on duty. I would think that that man who brought the animal would also participate in the eating of the sacrifice. However, this is not clear to me.

In any case, *today is the day of salvation*. The sacrifice is always eaten that very same day. Eating represents faith and the sacrifice represents the saving work of Jesus Christ.

Leviticus 7:15b

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
nûwach (נָח) [pronounced NOO-ahkh]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5117 (and #3240) BDB #628

Leviticus 7:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
‘ad (עַד) [pronounced <i>‘ahd</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	Strong's #1242 BDB #133

Translation: ...he will not let any of the meat [lit., *from it*] remain by the [next] morning.

In any case, none of the meat is to remain the next morning.

When Jesus paid for our sins on the cross, then it was finished. He proclaimed it to be finished. So no meat from a sacrifice is allowed to remain until morning.

We are to fully apprehend the Lord's work for our salvation as soon as possible. But, eating of the sacrifice means that salvation for us is achieved that very day (I am speaking metaphorically at this point, as no man was saved by bringing an offering to the Tabernacle; they were all saved by faith in the **Revealed God**).

Leviticus 7:15 The meat of the peace offerings—the slaughtered animal of thanksgiving—will be eaten in that day of his qorban [or, *oblation*]; he will not let any of the meat [lit., *from it*] remain by the [next] morning. (Kukis mostly literal translation)

Since this speaks of the death of our Lord, the sacrifice was not left until morning. His corpse will not hang all night on the tree, but you will certainly bury him on the same day (for he who is hanged is curse by God), so that you do not defile your land which Y^ehowah your God give so you as an inheritance (Deuteronomy 21:23).

Leviticus 7:11–15 This [is] the instruction of the peace offering which he brings near to Y^ehowah: if he brings it near because of thanksgiving, then he has come near with a slaughtered animal of thanksgiving [with] unleavened cakes mixed with oil, unleavened wafers spread with oil and cakes mixed with oil and fine flour. In addition to the cakes, he will bring near leavened bread [as] his qorban [or, *oblation*], [to be placed] over his peace offerings, a slaughtered animal of thanksgiving. The priest [lit., *he*] will bring near from the sacrifice [lit., *it, he*] one [portion] from each qorban, [as] a presentation offering before Y^ehowah. [This offering belongs] to the priest, the one splashing the blood of the peace offerings; it is for him. The meat of the peace offerings—the slaughtered animal of thanksgiving—will be eaten in that day of his qorban [or, *oblation*]; he will not let any of the meat [lit., *from it*] remain by the [next] morning. (Kukis mostly literal translation)

Leviticus 7:11–15 This is the protocol for the peace offerings which are brought before Jehovah. He may bring a slaughtered animal to indicate gratitude. With the animal, he will bring unleavened cakes, mixed with oil; unleavened wafers with oil spread on top of them; and cakes mixed with oil and fine flour. In addition to these cakes, the offerer may bring leavened bread as a part of his oblation, which is to be placed on top of the slaughtered animal—as his peace offering. The priest will bring near a portion of each sacrifice and hold them up before God. These portions will belong to the priest. All the meat of the gratitude offering must be eaten the day it is offered; none of the meat should remain until the next morning. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Votive and Voluntary Offerings

Although the literal translation was difficult to do and to understand, I believe that the paraphrase will be very helpful when it comes to understanding what is being said.

And if a vow or a freewill—a slaughtered animal of qorban—in a day of his bringing near his slaughter animal—he will be eaten. And from a following day and the remaining from him is to be eaten. And the remaining from flesh of the slaughtered animal in the day the third in the first he will be burned. And if an eating he is eaten from flesh of a slaughtered animal of his peace offerings in the day the third, he will not be accepted the bringing him near; he will not be regarded to him—an abomination he is—and the soul, the one eating from him, her iniquity she bears.

Leviticus
7:16–18

And if [it is] a vow [offering] or a freewill [offering]—a slaughtered animal [being] his qorban [or, *oblation*]*—it is to be eaten right away [lit., in the day his sacrifice is brought near [to God]]. On the next day, what remains from the sacrifice [lit., him] is to be eaten. [Whatever] remains from the meat of the slaughtered animal on the third day will be burned. But if the meat of the slaughtered animal for a peace offering is eaten on the third day, the sacrifice [lit., it] will not be accepted [by God when] it is brought near. The animal sacrifice [lit., it] will not be credited to the offerer [lit., to him]—it is an abomination. Furthermore, the person [lit., soul] eating from it [on the third day] bears his [own] iniquity.*

Let's consider the vow offering or the freewill offering. When a sacrificial animal is brought forward as a man's qorban (or *his oblation*), it must be eaten within a reasonable amount of time. Whatever remains from the animal may be eaten even on the second day. However, if there is any meat from the sacrifice remaining on the third day, it must be completely burned up. If the meat from a peace offering is eaten on the third day, that sacrifice is no longer acceptable to God. The offering of the animal will no longer be credited to the offerer because it has become a rotting abomination to God. The person eating from this meat on the third day will bear his own iniquity.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And if a vow or a freewill—a slaughtered animal of qorban—in a day of his bringing near his slaughter animal—he will be eaten. And from a following day and the remaining from him is to be eaten. And the remaining from flesh of the slaughtered animal in the day the third in the first he will be burned. And if an eating he is eaten from flesh of a slaughtered animal of his peace offerings in the day the third, he will not be accepted the bringing him near; he will not be regarded to him—an abomination he is—and the soul, the one eating from him, her iniquity she bears.

Dead Sea Scrolls
Targum (Onkelos)

If either a vow or a voluntary offering, are the sacrifices of his offerings, it shall be eaten on the day of his offering. And on the next day, the remnant of it may [also] be eaten. Whatever flesh is left over from the offering shall be burned in fire, on the third day. If it will be eaten, of the flesh of the peace[sacred]-offering on the third day, it will not be favorably accepted. [As to] whoever brings it, it will not be credited to him; it is an abomination [rejected] and anyone who eats of it shall bear [the burden of] its iniquity.

Targum (Pseudo-Jonathan)	But if his hallowed sacrifice be a vow or a free will gift, the sacrifice may be (partly) eaten on the day when it is offered, and the remainder may be eaten on the day following at evening. And what remaineth of the flesh of the hallowed sacrifice on the third day shall be burned in fire. If, eating, he will eat of the flesh of his hallowed sacrifice on the third day, it shall not be accepted of him who offered it, nor reckoned to him for righteousness; it will be a profane thing, [JERUSALEM. It will be a profane thing,] and the man who eateth of it shall bear his sin.
Douay-Rheims 1899 (Amer.)	If any man by vow, or of his own accord offer a sacrifice, it shall in like manner be eaten the same day. And if any of it remain until the morrow, it is lawful to eat it. But whatsoever shall be found on the third day shall be consumed with fire. If any man eat of the flesh of the victim of peace offerings on the third day, the oblation shall be of no effect: neither shall it profit the offerer. Yea rather, whatsoever soul shall defile itself with such meat, shall be guilty of transgression.
Aramaic ESV of Peshitta	"But if the sacrifice of his offering is a vow, or a freewill offering, it shall be eaten on the day that he offers his sacrifice; and on the next day what remains of it shall be eaten: but what remains of the flesh of the sacrifice on the third day shall be burned with fire. If any of the flesh of the sacrifice of his peace offerings is eaten on the third day, it will not be accepted, neither shall it be imputed to him who offers it. It will be an abomination, and the soul who eats any of it will bear his iniquity.
Lamsa's Peshitta (Syriac)	And if it is a vow or a sacrifice offering of his gift offering in the day that sacrifice is brought, it shall be eaten also for the next day; anything more than that shall be eaten again: And anything that is left from the flesh of the sacrifice on the third day will burn up in fire. And if it is eaten, to be eaten of the flesh of the sacrifice of the burnt offering on the third day, it shall not be accepted, and whatever he brings to him shall not be accounted to him, but it shall be worthless and the soul that will eat of it shall bear sin.
Samaritan Pentateuch	But if the sacrifice of his offering [be] a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if [any] of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.
Updated Brenton (Greek)	And if it be a vow, or he offer his gift of his own will, on whatsoever day he shall offer his sacrifice, it shall be eaten, and on the next day. And that which is left of the flesh of the sacrifice till the third day, shall be consumed with fire. And if he should eat of the flesh on the third day, it shall not be accepted for him that offers: it shall not be reckoned to him, it is pollution; and whatsoever soul shall eat of it, shall bear his iniquity.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But if his offering is made because of an oath or given freely, it may be taken as food on the day when it is offered; and the rest may be used up on the day after: But if any of the flesh of the offering is still unused on the third day, it is to be burned with fire. And if any of the flesh of the peace-offering is taken as food on the third day, it will not be pleasing to God and will not be put to the account of him who gives it; it will be unclean and a cause of sin to him who takes it as food.
Easy English	The gift to God may be for a promise. The gift may be because the person loves God. That person will not have to eat it all on the same day. He can eat some of it

on the next day. On the third day, there may still be some meat that he has not eaten. If there is, he must burn it. If the person eats the meat on the third day, God will not accept the gift. The meat is not good. The person who eats it will not give God pleasure.

Easy-to-Read Version–2008 "If you bring a fellowship offering simply because you want to give a gift to God or because it is part of a special promise you made to him, the sacrifice should be eaten the same day you offer it. But if there is any left, it must be eaten the next day. If any meat from this sacrifice is still left over on the third day, it must be burned in the fire. If anyone eats the meat from the fellowship offering on the third day, the Lord will not accept it as a sacrifice. It will have no value for that person, and to the Lord it will be like rotten meat! Whoever eats it will be responsible for their sin.

Good News Bible (TEV) If you bring a fellowship offering as fulfillment of a vow or as your own freewill offering, not all of it has to be eaten on the day it is offered, but any that is left over may be eaten on the following day. Any meat that still remains on the third day must be burned. If any of it is eaten on the third day, God will not accept your offering. The offering will not be counted to your credit but will be considered unclean, and whoever eats it will suffer the consequences.

The Message "If the offering is a Votive-Offering or a Freewill-Offering, it may be eaten the same day it is sacrificed and whatever is left over on the next day may also be eaten. But any meat from the sacrifice that is left to the third day must be burned up. If any of the meat from the Peace-Offering is eaten on the third day, the person who has brought it will not be accepted. It won't benefit him a bit—it has become defiled meat. And whoever eats it must take responsibility for his iniquity.

Names of God Bible **Instructions for Other Fellowship Offerings**

"If your sacrificial offering is something you vowed or a freewill offering, it must be eaten the day you offer it or the next day. However, on the third day any meat left over from the sacrifice must be burned. You will not be accepted if any meat from the fellowship offering is eaten on the third day. You will not receive credit for it. It is repulsive to **Elohim**. The person who eats any of it must be punished.

NIRV " 'But suppose they bring a friendship offering to keep a promise they have made. Or suppose they bring an offering they choose to give. Then they must eat the sacrifice on the day they offer it. But if anything is left over, they may eat it the next day. They must burn up any meat from the sacrifice left over until the third day. Suppose they eat any meat from the friendship offering on the third day. Then the Lord will not accept the offering. He will not accept it as a gift from them. It is not pure. If they eat any of it, they will be held responsible for it.

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

Casual English Bible But that's not the case with a peace offering that's simply an expression of your devotion to the LORD, or if it has to do with a voluntary promise you made to the LORD. In those cases, you each save leftovers to eat the next day. If there's any leftover meat on the third day, burn it.

If you're disgusting enough to eat three-day-old meat, you'll ruin the offering. It will be as though it never happened. And you'll suffer the consequences.

Contemporary English V. It is different with the sacrifices you offer when you make me a promise or voluntarily give me something. The meat from those sacrifices may be kept and eaten the next day, but any that is left must be destroyed. If you eat any after the second day, your sacrifice will be useless and unacceptable, and you will be both disgusting and guilty.

The Living Bible "However, if someone brings a sacrifice that is not for thanksgiving, but is because of a vow or is simply a voluntary offering to the Lord, any portion of the sacrifice that is not eaten the day it is sacrificed may be eaten the next day. But anything left

over until the third day shall be burned. For if any of it is eaten on the third day, the Lord will not accept it; it will have no value as a sacrifice, and there will be no credit to the one who brought it to be offered; and the priest who eats it shall be guilty, for it is detestable to the Lord, and the person who eats it must answer for his sin.

New Berkeley Version
New Life Version

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'The flesh of the thank gift, given as a peace gift, will be eaten on the day it is given. None of it is to be left until morning. But if his gift is for a promise or is given only because he wants to give it, it will be eaten the same day he gives his gift. And whatever is left may be eaten the next day. But what is left of the flesh of the gift until the third day will be burned with fire. If any of the flesh of his gift is eaten on the third day, then the one who brought it will not be received and it will not do him any good. It will be a sin. And the person who eats of it must suffer for his own sin. V. 15 is included for context.

New Living Translation

"If you bring an offering to fulfill a vow or as a voluntary offering, the meat must be eaten on the same day the sacrifice is offered, but whatever is left over may be eaten on the second day. Any meat left over until the third day must be completely burned up. If any of the meat from the peace offering is eaten on the third day, the person who presented it will not be accepted by the Lord. You will receive no credit for offering it. By then the meat will be contaminated; if you eat it, you will be punished for your sin.

Unfolding Bible Simplified

However, if your offering is the result of a vow that you made to Yahweh, or if it is an offering that you make voluntarily, you may eat some of the meat on the day it is offered, and anything that is left may be eaten on the next day. But any meat that is left until the third day must be completely burned. If any meat from the offering to promise friendship with Yahweh is eaten on the third day, Yahweh will not accept that offering. It will be useless to offer it because Yahweh will consider that it is worthless. Anyone who eats some of it will have to pay a penalty to Yahweh.

Partially literal and partially paraphrased translations:

American English Bible

'If an offering is being made voluntarily as part of a vow, the person should bring his gift offering on whichever day he has chosen for his sacrifice, and it can be eaten on the following morning.
But any meats that are brought must be incinerated on the third day.
And if he eats any of the meat on the third day, the sacrifices will have been rejected and are no longer accepted on his behalf, because they are viewed as defiled.
So, the person that eats it will continue to bear his sins.

Beck's American Translation
Common English Bible

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The flesh of your communal thanksgiving sacrifice of well-being must be eaten on the day you offer it; you cannot save any of it until morning. But if your communal sacrifice of well-being is payment for a solemn promise or if it is a spontaneous gift, it may be eaten on the day you offer it as your communal sacrifice, and whatever is left over can be eaten the next day. But whatever is left over of the flesh of the communal sacrifice on the third day must be burned with fire. If any of it is eaten on the third day, it will not be accepted. It will not be credited to the one who offered it. It will be considered foul, and the person who eats of it will be liable to punishment. V. 15 is included for context.

New Advent (Knox) Bible

If the offering is made in performance of a vow, or simply from devotion, it should be eaten on the same day; but if any is left till the morrow, it may still be eaten; whatever the third day finds still unfinished must be destroyed by fire. If any such flesh is eaten on the third day, the offering will be null and void, and the giver will have no advantage from it; indeed, whoever contaminates himself by eating such food is guilty of an offence.

Translation for Translators “However, if your offering is the result of a solemn promise that you made to Yahweh, or if it is an offering that you make «voluntarily/without being required to», you are permitted to eat some of the meat on the day it is offered, but anything that is left may be eaten on the next day. But any meat that is left until the third day must be completely burned. If any meat from the offering to maintain fellowship with Yahweh is eaten on the third day, Yahweh will not accept that offering; it will be useless to offer it, because Yahweh will consider that it is worthless. Anyone who eats some of it will have to pay a penalty *to Yahweh*.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	“If the sacrifice he offers is a vow or a freewill offering, it is to be eaten on the day he presents his sacrifice, and what is left over may be eaten on the next day. But what remains of the sacrificial meat by the third day must be burned. If any of the meat of his fellowship sacrifice is eaten on the third day, it will not be accepted. It will not be credited to the one who presents it; it is repulsive. The person who eats any of it will bear his iniquity. <i>[Or will bear his guilt]</i>
Revised Ferrar-Fenton Bible	"But if he gives a sacrifice for a vow, or a free-will gift, he may eat of it the day it is offered in sacrifice, and what remains of it he may eat to-morrow. But the remainder of the flesh of a sacrifice shall be burnt with fire on the third day; and if he eats of the flesh of a sacrifice for a benefit on the third day, it shall not be accepted as an offering from him; it shall not benefit him. It will be unclean, and the person who eats of it shall bear his punishment.
International Standard V	Voluntary Offerings “If his sacrifice accompanies a fulfilled vow or is a voluntary offering, it is to be eaten on the day the offeror [Lit. day he] brings the sacrifice. Anything left over is to be eaten the next day, [Lit. in the morrow] but whatever remains uneaten from the meat of the sacrifice by the third day is to be incinerated. ¶ “If any of the meat of his sacrifice of peace offerings is eaten on the third day, it won’t be accepted for the one who brought it. It is to be considered as refuse, and whoever eats it will bear the punishment of his iniquity.”
Unfolding Bible Literal Text	But if the sacrifice of his offering is for the purpose of a vow, or for the purpose of a freewill offering, the meat must be eaten on the day that he offers his sacrifice, but whatever remains of it may be eaten on the next day. However, whatever meat of the sacrifice remains on the third day must be burned. If any of the meat of the sacrifice of one's peace offering is eaten on the third day, it will not be accepted, neither will it be credited to the one who offered it. It will be a disgusting thing, and the person who eats it will carry the guilt of his sin.
Urim-Thummim Version	But if the sacrifice of his offering be a vow or a Free-Will Offering, it will be eaten the same day that he presents his sacrifice and on the next day the remainder of it will be eaten. But the remainder of the flesh of the sacrifice on the 3rd day will be burned with fire. And if any of the meat of the sacrifice of his Peace-Offerings is eaten at all on the 3rd day, it will not be accepted, neither will it be imputed to him that presents it. It will be an abomination and the person that eats of it will bear his depravity.
Wikipedia Bible Project	And if it is a vow or a charity offer, the sacrifice offer, on the day that they will present his sacrifice, he will eat, and on the next day, the remainder of it will be eaten. And the remainder from the meat of the sacrifice, on the third day, will be burned in fire. And eat, if he eats from the meat of his payment offer on the third day, it won't be wanted--- he who sacrifices it, it will not count in his favor, it will be an abomination, and the soul that eats from it will carry an ill deed.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) If the animal is presented before Yahweh as a sacrifice freely offered, it is to be eaten on the day it is offered and also on the following day; but on the third day whatever remains of the animal's flesh must be thrown on the fire. If the meat offered as a peace offering is eaten on the third day, the man who has offered it shall not be accepted nor receive credit for it, for it is defiled meat, and the man who eats it should suffer the penalty of his fault.
- The Heritage Bible And if the sacrifice of his offering is a vow, or a voluntary offering, it shall be eaten the same day that he brings near his sacrifice; and also the rest of it is eaten on the next day;
And the rest of the flesh of the sacrifice on the third day is burnt with fire.
And if any of the flesh of the sacrifice of his peace offerings is actually eaten on the third day, it is not pleasing, neither shall it be calculated to him who brings it near; it is an abomination, and the soul who eats of it bears his iniquity.
- New American Bible (2011) However, if the sacrifice offered is a votive or a voluntary offering,* it shall be eaten on the day the sacrifice is offered, and on the next day what is left over may be eaten.^k But what is left over of the meat of the sacrifice on the third day must be burned in the fire. If indeed any of the flesh of the communion sacrifice is eaten on the third day, it shall not be accepted; it will not be reckoned to the credit of the one offering it. Rather it becomes a desecrated meat. Anyone who eats of it shall bear the penalty.*
* [7:16] Votive or a voluntary offering: these are not specific types of offerings but rather motivations for bringing the communion sacrifice (cf. 22:18). A votive offering is brought as the consequence of a promise (vow) made to God. A voluntary offering is a spontaneous gift to God independent of a prior promise. See note on 27:2–13.
* [7:18] Bear the penalty: this refers in many cases to punishment by God (cf. 17:16; 19:8; 20:17, 19; Nm 18:1, 23; 30:16).
k. [7:16] Lv 19:5–8.
- New Jerusalem Bible "If the victim is offered as a votive or a voluntary sacrifice, it must be eaten on the day it is offered, and the remainder may be eaten on the following day; but on the third day whatever is left of the meat of the victim must be burnt.
"If any of the meat of a victim offered as a communion sacrifice is eaten on the third day, the person who has offered it will not be acceptable and will receive no credit for it. It will count as rotten meat, and the person who eats it will bear the consequences of the guilt.
- Revised English Bible—1989 If, however, anyone's sacrifice is a votive offering or a freewill-offering, it may be eaten on the day it is presented or on the next day; but any flesh left over on the third day must be destroyed by fire. If any flesh of his shared-offering is eaten on the third day, the one who has presented it will not be accepted. It will not be counted to his credit, but will be reckoned as tainted, and the person who eats any of it must accept responsibility.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible But if the sacrifice connected with his offering is for a vow or is a voluntary offering, then, while it is to be eaten on the day he offers his sacrifice, what remains of it may be eaten the next day. However, what remains of the meat of the sacrifice on the third day is to be burned up completely. If any of the meat of the sacrifice of his peace offerings is eaten on the third day, the sacrifice will neither be accepted nor credited to the person offering it; rather, it will have become a disgusting thing, and whoever eats it will bear the consequences of his wrongdoing.
- Kaplan Translation [However,] if one's sacrifice offering is meant [merely] to fulfill a general vow or a specific pledge, he shall eat it on the same day that he offers his sacrifice, but what is left over may also be eaten on the next day. [Nevertheless,] what is left over from

the sacrifice's flesh on the third day, must be burned in fire. If the person bringing the offering [even plans] to eat it on the third day, [the sacrifice] will not be accepted. It is considered putrid, and it will not be counted in his favor. Any person who eats it will bear his guilt.

7:16 **general vow or specific pledge.** (Kinmm 1:1). Neder or nedavah in Hebrew.

7:18 **even plans** {Zevachim 29a; Rashi).

— putrid (Ibn Janach; Radak, Sherashim). Piggul in Hebrew. Or, “disgusting” (Saadia), or, “rejected” (Targum).

— **bear his guilt.** This involves being cut off spiritually (Rashi).

The Scriptures—2009

‘And if the slaughtering he brings is a vow or a voluntary offering, it is eaten the same day that he brings his slaughtering, and what is left of it is eaten the next day, but whatever is left of the flesh of the slaughtering on the third day is burned with fire.

‘However, if any of the flesh of the slaughtering of his peace offerings is eaten at all on the third day, it is not accepted. It is not reckoned to him who brings it, it is unclean to him, and the being who eats of it bears his crookedness.

Tree of Life Version

“But if the sacrifice of his offering is a vow or a freewill offering, it is to be eaten on the day that he offers his sacrifice. On the next day what remains of it may be eaten. But what remains of the meat of the sacrifice on the third day is to be burned up with fire. If any of the meat of the sacrifice of his fellowship offerings is eaten on the third day, it will not be accepted, nor will it be credited to him who offers it. It will be a foul thing—and the soul who eats any from it will bear his own iniquity.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

(§7:16) AND IF IT BE A VOW, OR HE OFFER HIS GIFT OF HIS OWN WILL, ON WHATSOEVER DAY HE SHALL OFFER HIS SACRIFICE, IT SHALL BE EATEN, AND ON THE NEXT DAY.

(§7:17) AND THAT WHICH IS LEFT OF THE FLESH OF THE SACRIFICE UNTIL THE THIRD DAY, SHALL BE CONSUMED WITH FIRE.

(§7:18) AND IF HE DO AT ALL EAT OF THE FLESH ON THE THIRD DAY, IT SHALL NOT BE ACCEPTED FOR HIM THAT OFFERS: IT SHALL NOT BE RECKONED TO HIM, IT IS POLLUTION; AND WHATSOEVER SOUL SHALL EAT OF IT, SHALL BEAR HIS INIQUITY. (Vv. 6–8 in the AOB)

Awful Scroll Bible

The sacrifice of an offering, is it being for a vow or that voluntary, it was to be eaten on the day he is to bring near the sacrifice, and on the next day the remainder was to be eaten.

That being left over of the flesh of the sacrifice, till the third day, was to be burned with fire.

Was the flesh of the sacrifice of the peace offering, to be eaten on the third day? - even was it to be accepted, or was it to be accounted to him bringing it near? - It is vile, and the breather eating it was to bear up his iniquity.

Concordant Literal Version

If his approach present is a vow or a voluntary sacrifice, it shall be eaten on the day of his approach with his sacrifice, and on the morrow the rest of it may be eaten.

Yet the rest of the flesh of the sacrifice on the third day shall be burned with fire.

If any of the flesh of the sacrifice of his peace offerings should be eaten, yea eaten, on the third day, the one bringing it near shall not be accepted; it shall not be reckoned to him. Vile shall it become, and the soul eating any of it shall bear his depravity.

exeGesés companion Bible

And if the sacrifice of his qorban

is a vow or a voluntary

he eats it the same day he oblates his sacrifice:

and on the morrow

he also eats what remains:

but what remains of the flesh of the sacrifice
on the third day is burnt with fire.
And if in eating,
he eats the flesh of the sacrifice of his shelamim
on the third day,
it neither pleases
nor fabricates to him who oblates it:
it becomes a stench:
and the soul who eats thereof bears his perversity.

Orthodox Jewish Bible

But if the zevach of his korban be a neder, or a nedavah, it shall be eaten the same day that he offereth his zevach; and on the following day also the remainder of it shall be eaten;
But the remainder of the basar of the zevach on the yom hashelishi shall be burned with eish.
And if any of the basar of the zevach of his shelamim be eaten at all on the yom hashelishi, it shall not be accepted, neither shall it be imputed (credited) unto him that offereth it; it shall be piggul, and the nefesh that eateth of it shall have his avon to bear.

Expanded/Embellished Bibles:

The Expanded Bible

“If a person brings a ·fellowship [or peace; well-being] offering [3:1] ·just to give a gift to God [as a freewill offering] or because of a ·special promise to him [votive offering; ^c in fulfillment of a vow], the sacrifice should be eaten the same day he offers it. If there is any left, it may be eaten the next day. If any meat from this sacrifice is left on the third day, it must be burned ·up [^Lwith fire]. Any meat of the ·fellowship [or peace; well-being] offering eaten on the third day will not be accepted, nor will the sacrifice count for the person who offered it. It ·will become unclean [is an abomination], and anyone who eats the meat will be guilty of sin.

Kretzmann's Commentary

But if the sacrifice of his offering be a vow or a voluntary offering, brought whenever a believer felt the need of cementing the fellowship between himself and the Lord, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten, two days being allowed in this case for consuming the flesh of the sacrificial animal;
but the remainder of the flesh of the sacrifice on the third day shall be burned with fire, and thus be destroyed completely.

And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, in violation of God's will, it shall not be accepted, the entire sacrifice would be made in vain, neither shall it be imputed unto him that offereth it, that is, as a sacrifice which is well-pleasing to the Lord; it shall be an abomination, hateful and nauseating to God, and the soul that eateth of it shall bear his iniquity, not only the worshiper immediately concerned, but also the members of his family and his friends who might partake of the meal.

Lexham English Bible

“ ‘But [Or “And”] if his sacrifice is for a vow or as a freewill offering, it must be eaten on the day of his presenting his sacrifice, and on the next day the remainder [Or “and the remainder”] from it may be eaten, but [Or “and”] the remainder from the sacrifice’s meat must be burned up in the fire on the third day. And if indeed some of the meat of his fellowship offerings’ sacrifice is eaten on the third day, it will not be accepted; it will not be considered of benefit for the one who presented it—it shall be unclean meat, and the person [Or “soul”] who eats it shall bear his guilt.

The Voice

Eternal One (to Moses): The meat of the sacrifice for the thanksgiving peace offering must be eaten on the day it is offered. None of it is to be left over for the next day. If the sacrifice for a peace offering accompanies a vow or comes simply as an act of free will, it is to be eaten on the day it is offered; but if any remains on the next

day, it may still be eaten. But all the meat from the sacrifice left over on the third day is to be burned *completely so that none is left*. If any of the leftover meat from the peace offering is eaten on the third day, then the person who offered it will not be accepted and will receive no benefit from the sacrifice. By then it has become foul, and the person who eats from it will bear his guilt *and suffer the consequences*. V. 15 is included for context.

Bible Translations with Many Footnotes:

The Complete Tanach

But if his sacrifice is a vow or a voluntary donation, on the day he offers up his sacrifice it may be eaten, and on the next day, whatever is left over from it, may be eaten.

But if [his sacrifice] is a vow or a voluntary donation: that he did not bring it to give thanks for a miracle, it does not require bread, and it may be eaten for two days [namely, the day of offering and the following day], as is delineated in this section.

and on the next day, whatever is left over from it: on the first day, may be eaten. [The Hebrew is כְּתוּנָה, lit. and whatever is left over.] This vav [which prefixes the word כְּתוּנָה] is superfluous [and the word is to be understood as though it said, כְּתוּנָה]. There are many similar examples [of extra vavs] in Scripture, e.g., “And these are the sons of Zibe’on: Aiah (תֵּיֶאֱוֹ) and Anah” (Gen. 36:24); “permitting the Sanctuary (שְׁדֵקוֹ) and the host to be trampled” (Dan. 8:13).

However, whatever is left over from the flesh of the sacrifice on the third day, shall be burnt in fire. And if any of the flesh of his peace offering is to be eaten on the third day, it shall not be accepted; it shall not count for the one who offers it; [rather,] it shall be rejected, and the person who eats of it shall bear his sin.

And...is to be eaten: Scripture is referring to someone who, at the time of slaughtering [the sacrifice], intends to eat it on the third day [in which case the sacrifice becomes invalid]. Now, one might think, however, that [the Torah means that the sacrifice does not become invalid because of intention, but] if one eats of it on the third day, that it would become invalid retroactively [as the verse literally means]. Scripture, therefore, says, בִּשְׂחַי אֵל וְתוֹא בִּרְקֵמָה, meaning that it is invalidated only at the time of sacrificing it [i.e., slaughtering], and not on the third day. [Torah Kohanim 7:118] Hence, its explanation [of the verse] is as follows: At the time of sacrificing [slaughtering] the offering, this [intention] shall not enter one's thoughts, and if one had this intention [at the time of slaughtering], it shall be rejected (לֹאֲכָה).

and the person who eats of it: Even within the [normally permitted] time limit, “shall bear his sin.”

NET Bible®

“If his offering is a votive or freewill sacrifice,²¹ it may be eaten on the day he presents his sacrifice, and also the leftovers from it may be eaten on the next day,²² but the leftovers from the meat of the sacrifice must be burned up in the fire²³ on the third day. If some of the meat of his peace offering sacrifice is ever eaten on the third day it will not be accepted; it will not be accounted to the one who presented it, since it is spoiled,²⁴ and the person who eats from it will bear his punishment for iniquity.²⁵

^{21tn} For the distinction between votive and freewill offerings see the note on Lev 22:23 and the literature cited there.

^{22tn} Heb “and on the next day and the left over from it shall be eaten.”

^{23tn} Heb “burned with fire,” an expression which is sometimes redundant in English, but here means “burned up,” “burned up entirely” (likewise in v. 19).

^{24tn} Or “desecrated,” or “defiled,” or “forbidden.” For this difficult term see J. Milgrom, *Leviticus* (AB), 1:422. Cf. NIV “it is impure”; NCV “it will become unclean”; NLT “will be contaminated.”

^{25tn} Heb “his iniquity he shall bear” (cf. Lev 5:1); NIV “will be held responsible”; NRSV “shall incur guilt”; TEV “will suffer the consequences.”

Rotherham's *Emphasized B.* But ≤if <a vow or a freewill offering> be his sacrifice of oblation≥ <in the day he bringeth near his sacrifice> shall it be eaten,—and <on the morrow> then may ||the remainder thereof|| be eaten; but <as for the remainder of the flesh of the sacrifice> <on the third day—in fire> shall it be consumed.

And <if any of the flesh of his peace'-offering ||be at all eaten|| on the third day> he that brought it near |shall not be accepted| it shall not be reckoned to him, <unclean>^a shall it be,—and ||the person who shall eat thereof|| shall bear ||his iniquity||. [Although the Emphasized Bible is often very good with organization; I do not know why v. 18 was placed with the next paragraph.]

^a Or: "rejected." "Refuse"—P.B.

Literal, almost word-for-word, renderings:

Charles Thomson OT	And if it be a vow; or if one offer his gift as a voluntary sacrifice, it shall be eaten on the day he offereth his sacrifice, or the next morning. And what is left of the flesh of the sacrifice till the third day shall be burned with fire. And if any one eat of the flesh on the third day, it shall not be accepted for him who offereth it. It shall not be placed to his account. It is an abomination. Whoever shall eat it shall contract guilt.
Context Group Version	But if the sacrifice of his offering is a vow, or a freewill-offering, it shall be eaten on the day that he offers his sacrifice; and on the next day that which remains of it shall be eaten: but that which remains of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace-offerings is eaten on the third day, it shall not be accepted, neither shall it be credited to him who offers it: it shall be contaminated, and the life that eats of it shall carry his iniquity.
Green's Literal Translation	And if the sacrifice of his offering is a vow, or freewill offering, in the day he brings his sacrifice near, it shall be eaten. And on the morrow the rest of it shall also be eaten. And the rest of the flesh of the sacrifice on the third day shall be burned with fire. And if any of the flesh of the sacrifice of his peace offerings is at all eaten on the third day, it is not pleasing. It shall not be reckoned for him who has brought it. It shall be a hateful thing, and the person who eats of it shall bear his iniquity.
Legacy Standard Bible	But if the sacrifice of his offering is a votive or a freewill offering, it shall be eaten on the day that he brings near his sacrifice, and on the next day what [Lit <i>morrow and what</i>] is left of it may be eaten; but what is left over from the flesh of the sacrifice on the third day shall be burned with fire. So if any of the flesh of the sacrifice of his peace offerings should ever be eaten on the third day, he who brings it near will not be accepted, and it will not be counted to his <i>benefit</i> . It shall be an offensive thing, and the person who eats of it will bear his <i>own</i> iniquity.
Literal Standard Version	And if the sacrifice of his offering [is] a vow or free-will offering, it is eaten in the day of his bringing his sacrifice near; and on the next day the remnant of it is also eaten; and the remnant of the flesh of the sacrifice is burned with fire on the third day; and if any of the flesh of the sacrifice of his peace-offerings is eaten at all on the third day, it is not pleasing; it is not reckoned for him who is bringing it near; it is an abomination, and the person who is eating of it bears his iniquity.
Revised Mechanical Trans.	...but if the sacrifice of his donation is a vow or freewill offering, in the day his sacrifice is brought near, he will be eaten, and that being left behind from him on the morrow, he will be eaten, and that being left behind from the flesh of the sacrifice in the third day, will be cremated in the fire, and if the flesh of the sacrifice of his offerings of restitution will surely be eaten in the third day, the one bringing him near will not be accepted, he will not be considered, he will exist foul, and the soul eating from him will lift up her twistedness,...
A Voice in the Wilderness	But if the sacrifice of his offering is a vow or a freewill offering, it shall be eaten the same day that he offers his sacrifice; and on the next day the remainder of it may also be eaten; but the remainder of the flesh of the sacrifice on the third day shall

be burned with fire. And if any of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination unto him who offers it, and the soul who eats of it shall bear his iniquity.

Young's Updated LT

“And if the sacrifice of his offering is a vow or free-will offering, in the day of his bringing near his sacrifice it is eaten; and on the morrow also the remnant of it is eaten; and the remnant of the flesh of the sacrifice on the third day with fire is burnt; and if any of the flesh of the sacrifice of his peace-offerings be really eaten on the third day, it is not pleasing; for him who is bringing it near it is not reckoned; it is an abominable thing, and the person who is eating of it his iniquity does bear.

The gist of this passage:

This particular sacrifice can be eaten the same day and the next; but it is to be burnt up on the third day.

16-18

Leviticus 7:16a			
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
ʾîm (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
nêder (נֶדֶר) [pronounced NAY-der]	<i>a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment</i>	masculine singular noun	Strong's #5088 BDB #623
ʾôw (וָא) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
n ^e dâbâh (נֶדְבָהּ) [pronounced n ^e -DAW ^b -VAW]	<i>freewill, readiness of mind [to give], freely, with a willing mind, willing to volunteer; a spontaneous offering, a freewill sacrifice; largeness, abundance</i>	feminine singular noun	Strong's #5071 BDB #621
zebach (זֶבַח) [pronounced ZEH ^b -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
qorbân/qurbân (קֹרְבָן/קֹרְבָן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7133 BDB #898–899

Translation: And if [it is] a vow [offering] or a freewill [offering]—a slaughtered animal [being] his qorban [or, oblation]—...

There are two kinds of offerings under consideration here: a vow offering and a freewill offering. In each case, it is an animal being brought forward to be slaughtered.

A person chooses to make a vow concerning something—perhaps a marriage vow, perhaps a vow to repay a debt of money being borrowed, perhaps a vow made to God about his own personal behavior. Such a person will bring an animal forward to seal that vow.

I think that the freewill offering is something which is somewhat more spontaneous, where a person simply wants to make an offering to God, but not necessarily for any particular specified reason. Could this be a silent vow or some unspoken reason for bringing an animal to be sacrificed? Possibly.

In contemporary society, we make vows in marriage; and when we sign contracts, we are essentially making legal vows in the signing of a contract. Obviously, we do not bring forward an animal sacrifice—signifying that we are making this vow before God and to God—but we often affix our signature to the contract, promising that we will abide by the terms of the contract. When we purchase a home, it usually takes no less than 45 minutes for the closing process to take place, as we sign a couple dozen pages of contracts, making various promises (vows) to a variety of people and companies. It is not unusual to leave closing with a signed set of documents which are an inch thick.

Under the Jewish economy, we might offer up an animal once all of the documents have been signed. That would signify that you are not simply giving your word to the people who affix their signatures to the same contracts; but you are making a promise before God as well to agree to the terms of the contracts and documents that you have signed (a land transaction, during the centuries before Christ, would be significantly different, obviously).

Leviticus 7:16b

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 construct	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.			
qârab (בָּרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	Hiphil infinitive construct with the 3 rd person masculine singular suffix	Strong #7126 BDB #897
'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
zebach (זָבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2077 BDB #257
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37

Translation: ...it is to be eaten right away [lit., in the day his sacrifice is brought near [to God]].

The animal being sacrificed was to be eaten—I assume by the offerer, his family; and possibly by the attending priests; but there was a time limit on this. In this case, the animal could be eaten the day of the sacrifice and the day after the sacrifice.

There was certainly a practical and a spiritual reason for this. Practically, in a day before there was refrigeration, an animal having been roasted over a sacrificial pit could be eaten the day it is offered and the day after. However, there is a reasonable chance that rot and decay might set in by the third day.

The spiritual reason for this is as follows: these animal sacrifices represent Jesus Christ. Each one is a **type** of our Lord. The offering of the animal is the Lord offering Himself for our sins. Eating the meat of the sacrifice is **typical** of believing in the Lord.

We are able to take spiritual advantage of this by believing in Jesus Christ. However, there is a particular time frame during which we can do this. Any time during our lives, after God consciousness, we may believe in Jesus and be eternally saved. However, at death, we give up the chance to accept God's gracious gift of His Son.

Let me present an analogous situation in life. The time to avoid the consequences of committing a crime is *before* you commit the crime. You choose not to commit the crime, and there are no legal consequences. However, once you make the choice to commit the crime and then you commit it; then there are legal consequences which follow. God gives all people the chance, throughout their entire life, to choose to believe in His Son or not. Every day that you do not believe in Jesus is a choice; and that wrong choice will lead to the responsibility for making that wrong choice.

For salvation, there is nothing more that the unbeliever needs to do. He does not need to attend **church**, he does not need to promise to be good, he does not need to make any religious vows, he does not have to tell anyone of the decision which he made. Salvation is completely free; one must simply accept the free gift offered by God, that gift being the sacrifice of Jesus for our sins. That gift is appropriated by faith in Christ. *That* is a decision, which can take place at any time in a person's life, under any circumstance. But, once a person dies, that option of eternal life through God's Son is no longer available.

Leviticus 7:16c			
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
min (מן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mâchōrâthâm (מָחֹרָתָם) [pronounced <i>maw-chuh-raw-THAWM</i>]	<i>the morrow (the day following a past day), tomorrow, the next day, the following day</i>	feminine singular noun/adverb	Strong's #4283 BDB #564
With the min preposition, mâchōrâth means <i>on the morrow, on the next day</i> .			
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
yâthar (רָתִי) [pronounced <i>yaw-THAHR</i>]	<i>the one remaining, the one left over, the one who is left behind</i>	masculine singular, Niphal participle with the definite article	Strong's #3498 BDB #451

Leviticus 7:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37

Translation: On the next day, what remains from the sacrifice [lit., *him*] is to be eaten.

The animal sacrifice could be eaten even the day after the animal has been offered up to God (meaning it was cooked/smoked/subjected to fire on an altar).

On these types of offerings, the day of the sacrifice and the day after the sacrifice are the only days available during which the meat of the sacrifice may be eaten.

Leviticus 7:16 And if [it is] a vow [offering] or a freewill [offering]—a slaughtered animal [being] his qorban [or, oblation]—it is to be eaten right away [lit., in the day his sacrifice is brought near [to God]]. On the next day, what remains from the sacrifice [lit., *him*] is to be eaten. (Kukis mostly literal translation)

A vow, not an action to be taken lightly, is a deal one strikes with God. One asks for something from God and pledges something in return. The first use of the verb for vow is found in Genesis 28:20–22;¹⁷ Jacob vowed to God that if God gave him basic provisions and allowed him to return to his father's home (he was on the run from Esau at the time), the Y^ehowah would be his God and he would give a tenth of his wealth to God. We must recall that Jacob was not the most spiritually evolved man at this point in time. In fact, he was on the run because of the fact that he had just defrauded his brother Esau, blind-siding Esau for the second time. Other than Genesis 31:13, which looks back on this incident, this is the first mention in the Bible of a vow since then.

Almost everyone is familiar with the concept of a vow because almost everyone has made a vow to God before at some time or another. And our vow, whether we knew anything about Jacob or not, was often one made prior to regeneration or while in a state of either spiritual immaturity or reversionism, and we asked God to get us out of some jam and then we would promise God that we would do something which would be painful to us but seemed like it would be a spiritual thing to do (such as attend church every Sunday for the next two months or give a specified amount or pray more often). This is typical and often even agnostics and atheists have made vows to God at one point or another in their lives. Very often God does answer our vow and give us at least the desire behind the vow (although we may or may not get the specifics of our vow answered) and there is every indication that God remembers our vows and expects us to fulfill our part of the bargain (Genesis 30:13).

The vow that an unbeliever should take is, *Speak to me, God, and I will listen to Your gospel*. The unbeliever will not hear an audible voice, but the next time the gospel is presented to him, he will realize, possibly as never before, that he is at a crossroads.

This offering does not speak of our Lord hanging on the cross between heaven and hell, dying for our sins. This offering is one where the offerer is making a vow or he has brought this as God has directed his heart. Such offerings should spill into the next day and their blessings still enjoyed.

¹⁷ Notice how Genesis contains the seeds for many of the things which we encounter later.

Leviticus 7:17

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>	masculine singular, Niphal participle with the definite article	Strong's #3498 BDB #451
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular construct	Strong's #1320 BDB #142
zebach (זֶבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular noun with the definite article; pausal form	Strong's #2077 BDB #257
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
yôwm (יוֹם) [pronounced <i>yohm</i>]	<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.			
sh ^e lîyshîy (שִׁלְשִׁי) [pronounced <i>sh^eli-SHEE</i>]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
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
'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
sâraph (סָרַף) [pronounced <i>saw-RAHF</i>]	<i>to be burned [with fire]; to be consumed [by fire]; to be baked</i>	3 rd person masculine singular, Niphal imperfect	Strong's #8313 BDB #976

Translation: [Whatever] remains from the meat of the slaughtered animal on the third day will be burned.

If there is any meat remaining on the third day, all of that is to be burned up entirely at the altar. None of it is to remain; nothing from it is to be eaten.

Leviticus 7:17 [Whatever] remains from the meat of the slaughtered animal on the third day will be burned. (Kukis mostly literal translation)

There are two things in view here; the meat would spoil after three days and not be safe. Once the meat has spoiled (there is no refrigeration in this era), it is ceremonially unclean. Furthermore, the meat will have been dead for three days and therefore the analogy between its sacrifice and Jesus Christ breaks down; therefore it is no longer considered clean for that reason. The sacrifice was eaten on day one, they ate leftovers on day two, and on day three the remaining offering is to be burned.

Leviticus 7:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	Niphal infinitive absolute	Strong's #398 BDB #37
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular construct	Strong's #1320 BDB #142
zebach (זֶבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced <i>SHEH-lem</i>]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #8002 BDB #1023
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
yôwm (יוֹם) [pronounced <i>yohm</i>]	<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.			
sh ^e lîyshîy (שְׁלִישִׁי) [pronounced <i>sh^eli-SHEE</i>]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026

Leviticus 7:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râtsâh (רָצָה) [pronounced <i>raw-TSAWH</i>]	<i>to be graciously accepted; to be paid off</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7521 BDB #953
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>causing to approach, bringing [drawing] near, bringing, offering; bringing together; causing to withdraw, removing</i>	Hiphil participle with the definite article	Strong #7126 BDB #897
'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

Translation: But if the meat of the slaughtered animal for a peace offering is eaten on the third day, the sacrifice [lit., *it*] will not be accepted [by God when] it is brought near.

As discussed earlier, a person who brings such a sacrifice to God has a reason for it. It may be a spoken decision or vow; and it may be for an unspoken reason (a freewill offering). However, that animal's flesh is not to be eaten on the third day. The offerer who eats from the animal on the third day is cancelling out his vows or his reasons for offering the sacrifice in the first place. God will no longer accept that sacrifice as valid.

Leviticus 7:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^V</i>]	<i>to think, to regard, to be accounted, to count, to determine, to calculate, to be imputed, to be reckoned; to be taken for, to be like</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2803 BDB #362
lâmed (ל) [pronounced <i>l^e</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

Translation: The animal sacrifice [lit., *it*] will not be credited to the offerer [lit., *to him*]—...

The animal being offered up will no longer be credited to the offerer for whatever reason he brought the animal forward to be sacrificed. This is if the meat is consumed by the offerer on the third day.

Leviticus 7:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pîggul/pîggûwl (פִּגּוּל/פִּגּוּל) [pronounced pig-GOOL]	<i>foul thing, refuse; abomination</i>	masculine singular noun	Strong's #6292 BDB #803
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 imperfect	Strong's #1961 BDB #224

Translation: ...it is an abomination.

The animal on the third day is considered to be foul; it is refuse; it is no longer acceptable to God.

Obviously, there is some decay which takes place over a period of 3 days.

Leviticus 7:18d

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
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>one who is eating; one devouring, consuming, destroying; enjoying; one who is tasting</i>	feminine singular, Qal active participle with the definite article	Strong's #398 BDB #37
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
ʾâvôwn (אָוֹן) [pronounced ʾaw-VOHN]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #5771 BDB #730
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person feminine singular, Qal imperfect	Strong's #5375 BDB #669

Translation: Furthermore, the person [lit., soul] eating from it [on the third day] bears his [own] iniquity.

As a result of eating from the animal sacrifice on the third day, the offerer bears his own iniquity. He is responsible for his own sins. Fundamentally, an animal sacrifice always represents Jesus Christ dying for our sins and taking our iniquity upon Himself.

Leviticus 7:18 But if the meat of the slaughtered animal for a peace offering is eaten on the third day, the sacrifice [lit., it] will not be accepted [by God when] it is brought near. The animal sacrifice [lit., it] will not be credited to the offerer [lit., to him]—it is an abomination. Furthermore, the person [lit., soul] eating from it [on the third day] bears his [own] iniquity. (Kukis mostly literal translation)

The word translated *abomination* here and *unclean* in some translations actually means neither of those things. The word is pîggul/pîggûwl (פִּגְגֹּל/פִּגְגֻּל) [pronounced *pig-GOOL*], a rather onomatopoetic word, from an unused root meaning *to stink*; we are talking about an *incredibly foul, fetid odor* here. Strong's #6292 BDB #803.

Leviticus 7:16–18 And if [it is] a vow [offering] or a freewill [offering]—a slaughtered animal [being] his qorban [or, *oblation*]—it is to be eaten right away [lit., *in the day his sacrifice is brought near [to God]*]. On the next day, what remains from the sacrifice [lit., *him*] is to be eaten. [Whatever] remains from the meat of the slaughtered animal on the third day will be burned. But if the meat of the slaughtered animal for a peace offering is eaten on the third day, the sacrifice [lit., *it*] will not be accepted [by God when] it is brought near. The animal sacrifice [lit., *it*] will not be credited to the offerer [lit., *to him*]—it is an abomination. Furthermore, the person [lit., *soul*] eating from it [on the third day] bears his [own] iniquity. (Kukis mostly literal translation)

Leviticus 7:16–18 Let's consider the vow offering or the freewill offering. When a sacrificial animal is brought forward as a man's qorban (or *his oblation*), it must be eaten within a reasonable amount of time. Whatever remains from the animal may be eaten even on the second day. However, if there is any meat from the sacrifice remaining on the third day, it must be completely burned up. If the meat from a peace offering is eaten on the third day, that sacrifice is no longer acceptable to God. The offering of the animal will no longer be credited to the offerer because it has become a rotting abomination to God. The person eating from this meat on the third day will bear his own iniquity. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Ceremonial Uncleaness

See *Leviticus 5:2–6 11:1–15:33*

And the flesh which touches in any unclean [thing] will not be eaten; in the fire it will be burned [up]. And the flesh of every clean [thing] he will eat. And the soul that eats the flesh of a slaughtered animal of the peace offerings which [is] to Y^ehowah and his uncleanness [is] upon him; and will be cut off the soul the this from her peoples.

Leviticus
7:19–20

[If] the meat touches any unclean thing, it will not be eaten but burned up in the fire [instead]. But the meat of any clean thing may be eaten [lit., *he will eat*]. [Any] person who eats the meat of a slaughtered animal (a peace offering which [is made] to Y^ehowah) and he is unclean [lit., *his uncleanness is upon him*] [when eating it], that person will be cut off from his people.

If the meat from a sacrifice accidentally touches any unclean thing, it will not be eaten but burned up in the fire instead. However, the meat that is ceremonially clean may be eaten. If I person is unclean and he eats the meat of an animal offered to Jehovah as a peace offering, that man will be cut off from his people.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And the flesh which touches in any unclean [thing] will not be eaten; in the fire it will be burned [up]. And the flesh of every clean [thing] he will eat. And the soul that eats the flesh of a slaughtered animal of the peace offerings which [is] to Y^ehowah and his uncleanness [is] upon him; and will be cut off the soul the this from her peoples.

Dead Sea Scrolls

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Targum (Onkelos)	The flesh [of [the sacred] offerings] that will touch any unclean [thing] may not be eaten; it shall be burned in fire. [As to] the [pure] [sacred] flesh, every [ritually] pure person [fitting for the sacred] may eat [the] [sacred] meat. The person who eats of the flesh of the peace[sacred]-offering belonging to [which is before] Adonoy while his uncleanness is yet on him, that persons soul shall be cut off from its people.
Targum (Pseudo-Jonathan)	And if the flesh of things hallowed touch any uncleanness, it must not be eaten, but be burned in fire; but (as to) flesh that is consecrated, every one who is clean by sanctification may eat the hallowed flesh. But the man who eateth of the flesh of the hallowed sacrifice that is offered before the Lord with his uncleanness upon him, that man. shall be destroyed from among his people.
Douay-Rheims 1899 (Amer.)	The flesh that hath touched any unclean thing, shall not be eaten: but shall be burnt with fire. He that is clean shall eat of it. If any one that is defiled shall eat of the flesh of the sacrifice of peace offerings, which is offered to the Lord, he shall be cut off from his people.
Aramaic ESV of Peshitta	""The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. As for the flesh, everyone who is clean may eat it; but the soul who eats of the flesh of the sacrifice of peace offerings, that belongs to Mar-Yah, having his uncleanness on him, that soul shall be cut off from his people.
Lamsa's Peshitta (Syriac)	And the flesh that will touch anything that is defiled shall not be eaten but will burn up in fire, and everyone who is pure will eat the flesh. And the soul that will eat of the meat of a peace sacrifice of LORD JEHOVAH when his uncleanness is upon him, that soul will be cut off from his people.
Samaritan Pentateuch	And the flesh that toucheth any unclean [thing] shall not be eaten; it shall be burnt with fire: as for the flesh, all that be clean shall eat thereof. But the soul that eateth [of] the flesh of the sacrifice of peace offerings, that [pertain] unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.
Updated Brenton (Greek)	And whatsoever flesh shall have touched any unclean thing, it shall not be eaten, it shall be consumed with fire; everyone that is clean shall eat the flesh. And whatsoever soul shall eat of the flesh of the sacrifice of the peace-offering which is the Lord's, and his uncleanness be upon him, that soul shall perish from his people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And flesh touched by any unclean thing may not be taken for food: it is to be burned with fire; and as for the flesh of the peace-offerings, everyone who is clean may take it as food: But he who is unclean when he takes as food the flesh of the peace-offerings, which are the Lord's, will be cut off from his people.
Easy English	Some meat may touch something that is not clean. Nobody should eat that meat. People must burn it. Only a clean person can eat the meat that is a gift to God. A person who is not clean might eat the friendship offering to the Lord. If he does, they must send him away from Israel's people.
Easy-to-Read Version–2008	"People must not eat any of the meat that touches anything unclean. They must burn this meat in the fire. Whoever is clean may eat the meat from the fellowship offering. But anyone who is unclean and eats the meat from the fellowship offerings that was offered to the LORD must be separated from their people.
God's Word™	"Meat that touches anything unclean must not be eaten. It must be burned. Anyone who is clean may eat from these sacrifices. Those who eat meat from the LORD'S fellowship offering while unclean must be excluded from the people.
Good News Bible (TEV)	If the meat comes into contact with anything ritually unclean, it must not be eaten, but must be burned. Any of you that are ritually clean may eat the meat, but if any

of you who are not clean eat it, you shall no longer be considered one of God's people.

The Message

And whoever eats it must take responsibility for his iniquity. Don't eat meat that has touched anything ritually unclean; burn it up. Any other meat can be eaten by those who are ritually clean. But if you're not ritually clean and eat meat from the Peace-Offering for God, you will be excluded from the congregation.

NIRV

"They must not eat meat that touches anything "unclean." They must burn it up. Anyone "clean" may eat any other meat. But suppose an "unclean" person eats any meat from the friendship offering that belongs to the Lord. Then they will be separated from their people.

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

Casual English Bible

If the sacrificial meat comes into contact with anything ritually unclean, don't eat it. Burn it. As for the good meat, you can serve it to anyone who is ritually clean and not contaminated by anything known to be unclean. [11] If you're ritually unclean and you eat meat from a peace offering, you're no Israelite. [12]

¹¹7:19 Israelites were ritually unclean, for example, if they touched a corpse and hadn't gone through the cleaning rituals, which included washing themselves. A woman in her monthly period was considered unclean. For more, see Leviticus 15. ¹²7:20 More literally, the person "should be removed from the community" or "cut off." This is a consequence repeated throughout these early books of the Bible. It's unclear how and by whom the offenders were removed. Perhaps they could no longer worship at the tent worship center, or they lost their rights as citizens of this emerging nation that Moses seemed to be organizing. Maybe they were executed. Or perhaps the community let God deal with the person. Scholars seem uncertain about what happened.

Contemporary English V.

Don't eat any of the meat that touches something unclean. Instead, burn it. The rest of the meat may be eaten by anyone who is clean and acceptable to me. But don't eat any of this meat if you have become unclean by touching something unclean from a human or an animal or from any other creature. If you do, you will no longer belong to the community of Israel. (This includes v. 21)

The Living Bible

"Any meat that comes into contact with anything that is ceremonially unclean shall not be eaten, but burned; and as for the meat that may be eaten, it may be eaten only by a person who is ceremonially clean. Any priest who is ceremonially unclean but eats the thanksgiving offering anyway, shall be cut off from his people, for he has defiled what is sacred. [*he has defiled what is sacred*, literally, "it pertains unto Jehovah."]

New Berkeley Version

New Life Version

"The flesh that touches anything that is unclean must not be eaten. It will be burned with fire. Anyone who is clean may eat other flesh. But the person who is unclean, who eats the flesh of the peace gifts which belong to the Lord, will be kept away from his people.

New Living Translation

"Meat that touches anything ceremonially unclean may not be eaten; it must be completely burned up. The rest of the meat may be eaten, but only by people who are ceremonially clean. If you are ceremonially unclean and you eat meat from a peace offering that was presented to the Lord, you will be cut off from the community.

Unfolding Bible Simplified

Meat that touches something *that God considers to be* impure must not be eaten. It must be completely burned. But as for other meat, anyone who has performed the rituals to become acceptable to God is allowed to eat it. If anyone who has not performed those rituals eats some of the meat of the offering to promise friendship with Yahweh, meat that belongs to Yahweh, he must no longer be allowed to associate with God's people.

Partially literal and partially paraphrased translations:

American English Bible	'Also, all meats that have touched anything unclean may not be eaten. Rather, they must be incinerated in a fire, since all that are clean must eat meat that is clean. And no person may eat any of the meat of the Sacrifice for Salvation that has been offered to Jehovah, for this will make him unclean and he must be destroyed from among his people.
Beck's American Translation	.
Common English Bible	Flesh that touches any unclean thing must not be eaten; it must be burned with fire. Any clean person may eat the flesh, but anyone who eats the flesh of a communal sacrifice of well-being that belongs to the Lord while in an unclean state will be cut off from their people.
New Advent (Knox) Bible	If it has touched anything unclean, it must be destroyed by fire, not eaten. Only one who is free from defilement may partake of it; the man who eats any of the victim for a welcome-offering, when he is himself defiled, is lost to his people; and he, too, who eats such flesh after touching any defilement left by man or beast, or anything that makes him unclean. V. 21 is included for context.
Translation for Translators	"Meat that touches something that God considers to be impure must not be eaten; it must be completely burned. Anyone who has performed the rituals to become acceptable to God is allowed to eat other meat <i>which has been offered as a sacrifice</i> . But if anyone who has not performed those rituals eats some of the meat of the offering to maintain fellowship with Yahweh, meat that belongs to Yahweh, he must no longer be allowed to associate with God's people.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	"Meat that touches anything unclean must not be eaten; it is to be burned. Everyone who is clean may eat any other meat. But the one who eats meat from the Lord's fellowship sacrifice while he is unclean, that person must be cut off from his people.
Revised Ferrar-Fenton Bible	"Flesh also that has touched anything unclean shall not be eaten;—it shall be burnt with fire; but the flesh of everything clean may be eaten as food. But the person who eats the flesh of a sacrifice made to the EVER-LIVING for a benefit, and defiles himself over it,—that person shall be excommunicated from his people.
International Standard V	<i>Distinguishing the Clean and Unclean</i> "Meat that comes in contact with a ceremonially unclean thing is not to be eaten. Incinerate it instead. As for ceremonially clean [The Heb. lacks ceremonially clean] meat, anyone who is clean may eat it. [Lit. eat the flesh] But the person who eats meat from the sacrifice that belongs to the Lord, while still affected by his uncleanness is to be eliminated from contact with [The Heb. lacks contact with] his people.
Unfolding Bible Literal Text	Any meat that touches an unclean thing must not be eaten. It must be burned. As for the rest of the meat, anyone who is clean may eat it. However, an unclean person who eats any meat from the sacrifice of a peace offering that belongs to Yahweh—that person must be cut off from his people.
Urim-Thummim Version	The meat that touches any unclean thing will not be eaten, it will be burned with fire, and as for the meat, all that are clean will eat of it. But the person that eats of the meat of the sacrifice of Peace-Offerings, that pertains unto YHWH, having his uncleanness on him, even that person will be cut off from his people.
Wikipedia Bible Project	And the meat which will touch anything defiled will not be eaten. In the fire it will be burned. And the flesh which is pure will eat meat. And the soul which eats the meat from the payment offering which is for Yahweh, and his defilement is upon him, and this soul will be cut off from its people.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>If this meat has touched anything unclean, it cannot be eaten; and must be thrown on the fire.</p> <p>Anyone who is clean may eat meat of the peace offering, but whoever eats the meat of a peace offering presented to Yahweh even though he is unclean shall be cut off from his people.</p>
New American Bible (2011)	<p>* Should the meat touch anything unclean, it may not be eaten, but shall be burned in the fire.^l As for other meat, all who are clean may eat of it. If, however, someone in a state of uncleanness eats the meat of a communion sacrifice belonging to the LORD, that person shall be cut off* ^m from the people.</p> <p>* [7:19–21] For ritual impurity, see note on 11:1–15:33.</p> <p>* [7:20] Cut off: a common term in the Priestly source that cannot always be reduced to a simple English equivalent, since its usage appears to involve a number of associated punishments, some or all of which may come into play in any one instance (see Ex 12:15 and note). All the same, as a punishment from God, to be “cut off” (from one’s people) frequently appears to refer to termination of the offender’s family line (and perhaps in some cases an early death); see Lv 20:2–3, 20–21; Ru 4:10; Ps 109:13; Mal 2:12.</p> <p>l. [7:19] Lv 12:4.</p> <p>m. [7:20] Lv 17:4, 9–10, 14; 18:29; 20:3, 5–6, 17–18; Gn 17:14; Ex 30:33; Nm 15:31; Ps 37:9, 28, 34; 109:13.</p>
The Catholic Bible	<p>Any meat that has come into contact with something unclean is not to be eaten. It is to be burned in the fire. All who are clean may eat the meat of a peace offering, but the person who is unclean and who eats the meat of the peace offering to the Lord is to be cut off^[b] from his people.</p> <p>[b] <i>Cut off</i>: the offender is banished from the community of God and in some cases executed (see Lev 18:29).</p>
New Jerusalem Bible	<p>"Meat that has touched anything unclean cannot be eaten; it must be burnt. "Anyone clean may eat the meat, but anyone unclean who eats the meat of a communion sacrifice offered to Yahweh will be outlawed from his people.</p>
Revised English Bible–1989	<p>If the flesh comes into contact with anything unclean it must not be eaten; it must be destroyed by fire. Flesh may be eaten by anyone who is clean, but the person who, while unclean, eats flesh from a shared-offering presented to the LORD is to be cut off from his father's kin.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>Meat which touches something unclean is not to be eaten but burned up completely. As for the meat, everyone who is clean may eat it; but a person in a state of uncleanness who eats any meat from the sacrifice of peace offerings made to <i>ADONAI</i> will be cut off from his people.</p>
Kaplan Translation	<p>Any [sacrificial] flesh that comes in contact with something unclean may not be eaten; it must be burned in fire. Otherwise, any ritually clean person may eat the flesh. But if any person eats the flesh of a peace sacrifice to God while still in a state of ritual uncleanness, his soul will be cut off from his people.</p> <p>7:19 sacrificial flesh. (Rashi). The verse merely mentions “flesh,” but in the desert, the only flesh eaten was sacrificial flesh (see Deuteronomy 12:15).</p>
The Scriptures–2009	<p>‘And the flesh that touches that which is unclean is not eaten, it is burned with fire. And as for the clean flesh, all who are clean eat of it.</p> <p>‘But the being who eats the flesh of the slaughtering of peace offerings that belongs to הוה, while he is unclean, that being shall be cut off from his people.</p>
Tree of Life Version	<p>“The meat that touches any unclean thing is not to be eaten. It is to be burned up with fire. As for the meat, everyone who is clean may eat it, but the soul who eats of the meat of the sacrifice of fellowship offerings belonging to Adonai, having his uncleanness on him, that soul is to be cut off from his people.</p>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	(§7:19) AND WHATSOEVER FLESH SHALL HAVE TOUCHED ANY UNCLEAN THING, IT SHALL NOT BE EATEN, IT SHALL BE CONSUMED WITH FIRE; EVERY ONE THAT IS CLEAN SHALL EAT THE FLESH. (§7:20) AND WHATSOEVER SOUL SHALL EAT OF THE FLESH OF THE SACRIFICE OF THE PEACE-OFFERING WHICH IS JESUS', AND HIS UNCLEANNESS BE UPON HIM, THAT SOUL SHALL PERISH FROM HIS PEOPLE. (Vv. 9–10 in the AOB)
Awful Scroll Bible	Was the flesh that touches that unclean to be eaten? - It was to be burned with fire; that flesh being clean was to be eaten. The breather who is unclean, which was to eat of the flesh, of the sacrifice of the peace offering to Sustain To Become that breather is to have been cut off from the people.
Concordant Literal Version	As for flesh which is touching anything unclean, it shall not be eaten; in fire shall it be burned. As for other flesh, everyone clean may eat of the flesh. Yet the soul who eats flesh from the sacrifice of peace offerings, which are to Yahweh, while his uncleanness is on him, that soul will be cut off from his kinsmen.
exeGeser's companion Bible	And the flesh that touches any foulness, eat not; burn it with fire: and as for the flesh, all who are pure eat thereof. But the soul who eats of the flesh of the sacrifice of shalamim to Yah Veh, having his foulness on him, even that soul becomes cut off from his people.
Orthodox Jewish Bible	And the basar that toucheth any thing tamei shall not be eaten; it shall be burned with eish; and as for the basar, all that be tahor shall eat thereof. But the nefesh that eateth of the basar of the zevach hashalamim, that pertain unto Hashem, having his tumah upon him, even that nefesh shall be cut off from his people.
Rotherham's <i>Emphasized B.</i>	And the flesh that toucheth anything unclean shall not be eaten, <in fire> shall it be consumed,—but <as for the [other] flesh> any one who is clean may eat flesh. <But as for the person who shall eat flesh from the peace'-offering, which pertaineth unto Yahweh, while his uncleanness is on him> then shall that person be cut off from among his kinsfolk.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	'The meat that comes in contact with anything that is unclean shall not be eaten; it shall be burned in the fire. As for other meat, everyone who is [ceremonially] clean may eat it. But the one who eats meat from the sacrifice of peace offerings which belong to the Lord, in his uncleanness, that person shall be cut off [This may involve banishment or execution.] from his people [excluding him from the atonement made for them].
The Expanded Bible	“People must not eat meat that touches anything unclean [^c in a ritual sense]; they must burn this meat with fire. Anyone who is clean may eat other meat. But if anyone is unclean and eats the meat from the fellowship [or peace; well-being] offering [3:1] that belongs to the Lord, he must be cut off from his people.
Kretzmann's Commentary	And the flesh that toucheth any unclean thing shall not be eaten, in such event it must be discarded at once ; it shall be burned with fire; and as for the flesh, all that be clean shall eat thereof, that is, of the clean flesh of the sacrifice. But the soul that eateth of the flesh of the sacrifice of peace-offerings that pertain unto the Lord, that have been consecrated to Him by the offering, having his

Lexham English Bible

uncleanness upon him, any form of Levitical defilement, even that soul shall be cut off from his people.

And the meat that touches anything unclean must not be eaten; it must be burned with fire, and as for the clean [Understood by context] meat, anyone who is clean may eat the meat. And the person [Or “the soul”] who eats meat from the fellowship offerings’ sacrifice, which is for Yahweh, and whose uncleanness is upon him—that person [Or “the soul”] shall be cut off from his people.

The Voice

Eternal One (to Moses): Do not eat meat that comes in contact with any impure thing. Burn it up completely. As for any remaining meat that is pure, people who are ritually clean may eat it. Any person who eats meat from the sacrifice of My peace offering during a time when he is impure must be cut off from his people. Also a person who comes into contact with something impure—whether it pertains to human or animal impurity or some totally detestable creatures—and then eats some of the meat from the sacrifice of My peace offerings must be cut off from his people. V. 21 is included for context.

As hard as it may be for us to understand, being “cut off from your people” is another way of saying “death penalty.” God is tough on disobedience because sin and impurity is a contagion that can ruin and ultimately destroy His people. To deal with these matters decisively requires decisive action. Like a deadly disease, sin has to be quarantined.

The Voice

Bible Translations with Many Footnotes:

The Complete Tanach

And the flesh that touches anything unclean shall not be eaten. It shall be burned in fire. But regarding the flesh, anyone who is clean may eat [the] flesh.

And the flesh: of holy peace-offerings, “that touches anything unclean shall not be eaten.” [This verse is not referring to piggul.]

But regarding the flesh: Heb. רָשָׁבָהּ. [The word רָשָׁבָהּ, the second time it occurs in this verse, seems superfluous. However,] it comes to include a limb, part of which went outside [its prescribed boundaries, to inform us] that the inner part is permitted [to be eaten]. — [Torath Kohanim 7:128]

anyone who is clean may eat [the] flesh: What is Scripture coming to teach here? Since Scripture says, “and the blood of your sacrifices shall be poured...and you shall eat the meat” (Deut. 12:27), one might think that only the owner may eat of the peace-offering, therefore, Scripture says here, “anyone who is clean may eat [the] flesh.” - [Torath Kohanim 7:30, 129]

anyone who is clean may eat [the] flesh: This means: All that I have forbidden you regarding a sin-offering and a guilt-offering, namely, that if they go outside the hangings [of the courtyard of the Tabernacle, or the boundaries of the Temple courtyard], they become prohibited as the verse says, “They shall eat it in the courtyard” (Lev. 6:9), concerning this flesh [of peace-offerings, which are מִלֵּק מִי שְׂדֵק, sacrifices with a lesser degree of holiness], I say to you, “Anyone who is clean may eat [the] flesh” even [outside the Temple courtyard,] throughout the entire city [of Jerusalem].)

A person who eats the flesh of a peace-offering of the Lord, while his uncleanness is upon him, that soul shall be cut off from its people.

while his uncleanness is upon him: Scripture is referring to uncleanness of the body. [i.e., an unclean person who eats from the holy peace-offering, in which case, he incurs excision]. [Torath Kohanim 7:131] However, one who is clean, who eats the unclean flesh [of a peace-offering], is not punished with excision; nevertheless, he is punished for transgressing the Scriptural admonition [in the previous verse], “And the flesh that touches anything unclean, [shall not be eaten].” The admonition regarding an unclean person who eats clean flesh, however, is not written explicitly in the Torah, but our Sages derived this through a הוֹשֵׁהֶרֶג [an instance of similar wording. They had a tradition in certain Scriptural passages, that two common key words or expressions

serve to link the laws of these seemingly unconnected passages. Here, the word **וְתִאֶמַּט** appears in our verse and in Num. 19:13, and since the prohibition in Numbers has an admonition attached to it, so too, here, our prohibition is considered to have an admonition attached to it]. [Mak. 14b] Now, there are three mentions of the punishment of excision regarding persons who eat holy sacrificial meat, while their body is unclean [first, in Lev. 22:3, “Any man from among any of your offspring, who comes near the holy (sacrifices)...that soul shall be cut off,” where “comes near” means to eat (see Rashi there), and the second and third mentions are these verses (20 and 21).] Our Rabbis expounded on them in [Tractate] Shevuoth (7a), as follows: One of them is [needed to state] the general law; one of them is [needed to state] a particular case [namely, the peace-offering, in order to preclude the eating of certain clean foods that are not sacrificed on the altar, which do not have the punishment of excision]; and one of them is needed to teach us that the **דְּרוֹנוֹ הָלוּעַ וְבִרְקָה** [an ascending and descending sacrifice, namely an offering which has different options, an animal, birds, or flour, according to the ability of the one who brings it] that [when the verse says, “he incurs guilt” (Lev. 5:2), and may bring a **דְּרוֹנוֹ הָלוּעַ וְבִרְקָה** Scripture is exclusively referring to the case [of a person in an unclean state, who] defiles the Sanctuary [i.e., enters it while in the unclean state], or [if he eats from] its holy sacrifices.

NET Bible®

The meat which touches anything ceremonially²⁶ unclean must not be eaten; it must be burned up in the fire. As for ceremonially clean meat,²⁷ everyone who is ceremonially clean may eat the meat. The person who eats meat from the peace offering sacrifice which belongs to the Lord while his uncleanness persists²⁸ will be cut off from his people.²⁹

^{26tn} The word “ceremonially” has been supplied in the translation both here and in the following sentence to clarify that the uncleanness involved is ritual or ceremonial in nature.

^{27tn} The Hebrew has simply “the flesh,” but this certainly refers to “clean” flesh in contrast to the unclean flesh in the first half of the verse.

^{28tn} Heb “and his unclean condition is on him.”

^{29sn} The exact meaning of this penalty clause is not certain. It could mean that he will be executed, whether by God or by man, he will be excommunicated from sanctuary worship and/or community benefits (cf. TEV, CEV), or his line will be terminated by God (i.e., extirpation), etc. See J. E. Hartley, *Leviticus* (WBC), 100; J. Milgrom, *Leviticus* (AB), 1:457-60; and B. A. Levine, *Leviticus* (JPSTC), 241-42 for further discussion.

Literal, almost word-for-word, renderings:

Charles Thomson OT	If any flesh touch any unclean thing, it shall not be eaten. It shall be burned with fire. Every person who is clean may eat flesh. But if any person shall eat of the flesh of the sacrifice of thanksgiving, which is the Lord's, with his uncleanness upon him, that person shall be cut off from among his people.
Context Group Version	And the flesh that touches any unclean thing shall not be eaten; it shall be burnt with fire. And as for the flesh, every one that is clean shall eat: but the life that eats of the flesh of the sacrifice of peace-offerings, that pertain to YHWH, having his uncleanness on him, that life shall be cut off from his people.
Legacy Standard Bible	‘Also the flesh that touches anything unclean shall not be eaten; it shall be burned with fire. As for other flesh, [Lit <i>And the flesh</i>] anyone who is clean may eat such flesh. But the person who eats the flesh of the sacrifice of peace offerings which belong to Yahweh, in his uncleanness, [Lit <i>and his uncleanness is on him</i>] that person shall be cut off from his people.
Literal Standard Version	And the flesh which comes against any unclean thing is not eaten; it is burned with fire; as for the flesh, every clean one eats of the flesh; and the person who eats of the flesh of the sacrifice of the peace-offerings which [are] YHWH's, and his uncleanness [is] on him, indeed, that person has been cut off from his people.

Modern Literal Version 2020	And the flesh that touches any unclean thing will not be eaten; it will be burnt with fire. And as for the flesh, every clean man will eat of it, but the soul that eats of the flesh of the sacrifice of peace-offerings, that pertain to Jehovah, having his uncleanness upon him, that soul will be cut off from his people.
New European Version	Some Warnings about Offerings 'The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. As for the flesh, everyone who is clean may eat it; but the soul who eats of the flesh of the sacrifice of peace offerings that belongs to Yahweh, having his uncleanness on him, that soul shall be cut off from his people.
Revised Mechanical Trans.	...and the flesh which touches any dirty thing will not be eaten, he will be cremated in the fire, and the flesh of all clean things, he will eat the flesh, and the soul which will eat flesh from the sacrifice of the offerings of restitution which belongs to YHWH, then his dirtiness is upon him, and that soul will be cut from her people,...
A Voice in the Wilderness	The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the other flesh, all who are clean shall eat of it. But the soul who eats the flesh of the sacrifice of the peace offering that belongs to Jehovah, while he is unclean, that soul shall be cut off from his people.
Young's Updated LT	"And the flesh which comes against any unclean thing is not eaten; with fire it is burnt; as to the flesh, every clean one does eat of the flesh; and the person who eats of the flesh of the sacrifice of the peace-offerings which are Jehovah's, and his uncleanness upon him, even that person has been cut off from his people.

The gist of this passage: 19-20 The meat that touches anything unclean is not to be eaten but burnt up instead.

Leviticus 7:19a

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
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142
'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
nâga' (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 (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
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective	Strong's #2931 BDB #379

Leviticus 7:19a

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 masculine singular, Niphal imperfect	Strong's #398 BDB #37

Translation: [If] the meat touches any unclean thing, it will not be eaten...

If for some reason, the meat becomes ceremonially unclean. I don't see this as happening because it touches a shrimp, will is also being barbequed at the time. But, perhaps when the meat is lifted up, it falls on the ground and becomes unclean in that way.

If that is the case, the meat will not be eaten; it will be considered unclean.

The gospel may not be fully understood, but the person who believes in Jesus Christ cannot depend upon anything else in the course of his faith. "I trust in your Son's sacrifice, in Jesus alone" is the idea of the salvation prayer. If the person has some idea that his salvation is not just based upon Jesus but upon him leading a much better life in the future, then that salvation concept is tainted. We stand on Christ alone. What happens in our lives after salvation is important; but our salvation is based upon the accomplished work of Jesus Christ; not upon anything that we might do or not do in the future.

The clean gospel is the gospel of Jesus Christ. The unclean gospel is calling for faith in anyone or anything else.

Leviticus 7:19b

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
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to be burned [with fire]; to be consumed [by fire]; to be baked</i>	3 rd person masculine singular, Niphal imperfect	Strong's #8313 BDB #976

Translation: ...but burned up in the fire [instead].

The unclean meat would be tossed back onto the fire and burned up on the altar. It would simply be left there until none of it remains.

There is judgment for whatever is unclean. We are made clean by Jesus Christ spiritual death for our sins.

Leviticus 7:19c

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
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
tâhôm (טָהוֹם) [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
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37

Translation: But the meat of any clean thing may be eaten [lit., he will eat].

If the meat is ceremonially clean, then it certainly may be eaten.

Leviticus 7:19 [If] the meat touches any unclean thing, it will not be eaten but burned up in the fire [instead]. But the meat of any clean thing may be eaten [lit., he will eat]. (Kukis mostly literal translation)

This helps to confirm that uncleanness is the problem with meat in the third day. Ceremonial uncleanness makes it something that we are not to partake in. The analogy is to being **filled with the Spirit** or not; being in fellowship or not. When we are out of fellowship, then everything that we do and everything that we participate in is unclean.

Allow me to point out that the figure of speech found here is call epanadiplosis [pronounced *EP-an-a-di-PLO-sis*] (or encircling) and a sentence begins and ends with the same word; in this case, *flesh*. Hereby a complete circle is made, completeness is expressed, and attention is drawn to the solemnity and importance of this statement. In subsequent verses, we will see how important this prohibition was. However, this verse tells us how important it is syntactically.

Leviticus 7:20a

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
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
'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 to be 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</i>	3 rd person feminine singular, Qal imperfect	Strong's #398 BDB #37

Leviticus 7:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zebach (זֶבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
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
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [Any] person who eats the meat of a slaughtered animal (a peace offering which [is made] to Y^ehowah)...

V. 20 looks at this from a different angle. Let's say someone eats the meat of a slaughtered animal for a peace offering made to God.

Leviticus 7:20b			
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
ṭum ^e âh (טֹמְאָה) [pronounced toom-AW]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2932 BDB #380
'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

Translation: ...and he is unclean [lit., his uncleanness is upon him] [when eating it],...

In this situation, the person eating the meat is unclean. We have not really discussed being clean and unclean; but that is coming up in Leviticus.

Leviticus 7:20c			
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
kârath (כָּרַח) [pronounced <i>kaw-RAHTH</i>]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person feminine singular, Niphal imperfect	Strong's #3772 BDB #503
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
hîy' (אֵי) [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> , is implied; with the definite article	Strong's #1931 BDB #214
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘ammîym (עַמִּים) [pronounced <i>‘āhm-MEEM</i>]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 rd person feminine singular suffix	Strong's #5971 BDB #766

Translation: ...that person will be cut off from his people.

This person is to be cut off from his people.

The extent of being cut off is not really covered here. Is he thrown out of Israel? Is he shunned by all, except perhaps by his wife forever? Or is there a sacrifice that he might offer in order to be taken back in?

It is interesting that the plural of *people* is found here. I don't know if I have an explanation for why it is plural and not singular.

Leviticus 7:20 [Any] person who eats the meat of a slaughtered animal (a peace offering which [is made] to Y^ehowah) and he is unclean [lit., his uncleanness is upon him] [when eating it], that person will be cut off from his people. (Kukis mostly literal translation)

When unclean, we are out of fellowship with God and we are cut off from God and His people. Whereas this could include expulsion from Israel or ostracization, what is actually in view here is being removed, or cut off, from the promises of Y^ehowah to Israel. A person who was not circumcised would find himself cut off from Y^ehowah's covenant to Abraham (Genesis 17:14). We have the example of being cut off from one's inheritance in Ge. 31:14 and when the decalogue is introduced, one who worked on the Sabbath was cut off and executed (Exodus 31:14).

Leviticus 7:19–20 [If] the meat touches any unclean thing, it will not be eaten but burned up in the fire [instead]. But the meat of any clean thing may be eaten [lit., he will eat]. [Any] person who eats the meat of a slaughtered

animal (a peace offering which [is made] to Y^ehowah) and he is unclean [lit., *his uncleanness is upon him*] [when eating it], that person will be cut off from his people. (Kukis mostly literal translation)

Leviticus 7:19–20 If the meat from a sacrifice accidentally touches any unclean thing, it will not be eaten but burned up in the fire instead. However, the meat that is ceremonially clean may be eaten. If a person is unclean and he eats the meat of an animal offered to Jehovah as a peace offering, that man will be cut off from his people. (Kukis paraphrase)

And a soul that touches in any unclean [thing]: in an uncleanness of Adam or in a beast unclean or in any abomination [or, *idol*] unclean; and he has eaten from flesh of a slaughtered animal of the peace offering that [is] to Y^ehowah; and will be cut off the soul the this from her peoples.

Leviticus
7:21

[If] a person touches any unclean thing—[whether some] uncleanness of man, or an unclean animal or any unclean idol—yet, he has eaten the meat of a slaughtered animal [offered up as] a peace offering, then that person will be cut off from his people.

If anyone comes into contact with something that is unclean—whether this be with another person who is unclean, or an animal that is unclean or an idol, which is unclean by definition—but then he eats the meat of a holy sacrifice to God, then that man will be cut off from his people.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And a soul that touches in any unclean [thing]: in an uncleanness of Adam or in a beast unclean or in any abomination [or, <i>idol</i>] unclean; and he has eaten from flesh of a slaughtered animal of the peace offering that [is] to Y ^e howah; and will be cut off the soul the this from her peoples.
Dead Sea Scrolls Targum (Onkelos)	. A person who touches anything unclean, be it the impurities of man or an unclean animal, or any unclean creeping creature and then eats some flesh of the peace[sacred]-offering belonging to [which is before] Adonoy, that persons soul shall be cut off from its people.
Targum (Pseudo-Jonathan)	The man also who toucheth any unclean thing, whether the uncleanness of man, or of unclean beasts, or any unclean reptile, and eateth of the flesh of the hallowed sacrifices offered before the Lord, that man shall be cut off from his people.
Douay-Rheims 1899 (Amer.)	And he that hath touched the uncleanness of man, or of beast, or of any thing that can defile, and shall eat of such kind of flesh: shall be cut off from his people.
Aramaic ESV of Peshitta	When anyone touches any unclean thing, the uncleanness of man, or an unclean animal, or any unclean abomination, and eats some of the flesh of the sacrifice of peace offerings, which belong to Mar-Yah, that soul shall be cut off from his people."
Lamsa's Peshitta (Syriac)	And the soul when it will touch any uncleanness of man or unclean animal or any unclean creeping thing and will eat from the meat of a sacrifice of a burnt offering of LORD JEHOVAH, that soul will be cut off from its people."
Samaritan Pentateuch	Moreover the soul that shall touch any unclean [thing, as] the uncleanness of man, or [any] unclean beast, or any creeper unclean [thing], and eat of the flesh of the sacrifice of peace offerings, which [pertain] unto the LORD, even that soul shall be cut off from his people.
Updated Brenton (Greek)	And whatsoever soul shall touch any unclean thing, either of the uncleanness of a man, or of unclean quadrupeds, or any unclean abominable thing, and shall eat of

the flesh of the sacrifice of the peace-offering, which is the Lord's, that soul shall perish from his people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And anyone who, after touching any unclean thing of man or an unclean beast or any unclean and disgusting thing, takes as food the flesh of the peace-offerings, which are the Lord's, will be cut off from his people
Easy English	A person might touch something that is not clean. He must not eat the meat of the offering to the Lord. That person must not eat it if he has touched an unclean animal or an unclean person. If he does eat it, they must send him away. They must send him away from Israel's people.'
Easy-to-Read Version—2008	"If you touch something that is unclean, it doesn't matter if it was made unclean by a person, an animal, or some disgusting thing, you will become unclean. And if you eat any of the meat from the fellowship offerings that was given to the LORD, you must be separated from your people."
God's Word™	Those who touch anything unclean, human or animal, or any other disgusting uncleanness and still eat the LORD'S fellowship offering must be excluded from the people."
Good News Bible (TEV)	Also, if you eat the meat of this offering after you have touched anything ritually unclean, whether from a person or an animal, you shall no longer be considered one of God's people.
The Message	And if you touch anything ritually unclean, whether human or animal uncleanness or an obscene object, and go ahead and eat from a Peace-Offering for God, you'll be excluded from the congregation."
NIRV	Suppose someone touches something "unclean." It does not matter whether it comes from a human being who is not "clean." It does not matter whether it comes from an "unclean" animal. It does not matter whether it comes from something hated and "unclean." And suppose they eat any of the meat from the friendship offering that belongs to the Lord. Then they will be separated from their people.'

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

Casual English Bible	I'll say it again. If you eat any meat from a peace offering to the LORD after you've touched something unclean—whether human or animal or anything forbidden—you're no Israelite.
Contemporary English V.	But don't eat any of this meat if you have become unclean by touching something unclean from a human or an animal or from any other creature. If you do, you will no longer belong to the community of Israel. (V.20 in the CEV)
New Berkeley Version New Life Version	And a person will be kept away from his people when he touches anything that is unclean, a human, animal or thing that is unclean, and then eats of the flesh of the peace gifts that belong to the Lord."
New Living Translation	If you touch anything that is unclean (whether it is human defilement or an unclean animal or any other unclean, detestable thing) and then eat meat from a peace offering presented to the Lord, you will be cut off from the community."
Unfolding Bible Simplified	If anyone touches something that God considers to be impure and very displeasing to him, whether it is from a human or from an animal, and then he eats any of the meat of the offering to promise friendship with Yahweh, meat that belongs to Yahweh, he must no longer be allowed to associate with God's people."

Partially literal and partially paraphrased translations:

American English Bible	In addition, any person that touches something unclean, such as the uncleanness of a person, or of a four-footed animal, or something disgusting from anything that is unclean, and then the person eats some of the meats of the Peace Offering that is presented to Jehovah; That person must be destroyed from among his people.'
Beck's American Translation	.
Common English Bible	Whenever anyone touches any unclean thing—whether it is human uncleanness, an unclean animal, or any unclean and disgusting creature—and then eats the flesh of a communal sacrifice of well-being that belongs to the Lord, that person will be cut off from their people.
Translation for Translators	If anyone touches something that God considers to be impure and very displeasing to him, whether it is from a human or from an animal, and then he eats any of the meat of the offering to maintain fellowship with Yahweh, meat that belongs to Yahweh, he must no longer be allowed to associate with God's people."

Mostly literal renderings (with some occasional paraphrasing):

must be

Christian Standard Bible	If someone touches anything unclean, whether human uncleanness, an unclean animal, or any unclean, abhorrent [Some Hb mss, Sam, Syr, Tg read <i>swarming</i>] creature, and eats meat from the Lord's fellowship sacrifice, that person is to be cut off from his people."
Revised Ferrar-Fenton Bible	The person, also who touches anything defiled by the defilement of blood; or by an unclean beast, or by any unclean reptile; and yet eats of the flesh as a sacrifice of thanksgiving to the EVER-LIVING:—that person shall be excommunicated from his people."
International Standard V	Any person who touches a ceremonially unclean thing—whether the uncleanness pertains to human beings, animals, or to creeping things—and then eats from the meat of peace offerings that belongs to the Lord is to be eliminated from contact with [The Heb. lacks contact with] his people." some unclean
Urim-Thummim Version	If anyone will touch any unclean thing, as the uncleanness of man or any unclean animal, or any detestable unclean thing and eats of the meat of the sacrifice of Peace-Offerings that pertains unto YHWH, even that person will be cut off from his people.
Wikipedia Bible Project	And the soul which touches in anything defiled, in the defiled of man or of beast, a defilement or any defiled rubbish, and ate from the meat of the payment sacrifice which is for Yahweh, and this soul will be cut off from its people.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And when a soul touches anything unclean, of the uncleanness of man, or of the uncleanness of animal, or of any unclean moving thing, and eats of the flesh of the sacrifice of peace offerings, which are Jehovah's, even that soul shall be cut off from his people.
New American Bible (2011)	Likewise, if someone touches anything unclean, whether it be human uncleanness or an unclean animal or an unclean loathsome creature, and then eats the meat of the communion sacrifice belonging to the LORD, that person, too, shall be cut off from the people.
New Jerusalem Bible	Furthermore, if anyone touches anything unclean, human or animal, or any foul thing, and then eats the meat of a communion sacrifice offered to Yahweh, that individual will be outlawed from his people."

- NRSV (Anglicized Cath. Ed.) When any one of you touches any unclean thing—human uncleanness or an unclean animal or any unclean creature—and then eats flesh from the Lord's sacrifice of well-being, you shall be cut off from your kin.
- Revised English Bible—1989 When any person is contaminated by contact with anything unclean, be it man, beast, or swarming creature, and then eats any of the flesh from the shared-offerings presented to the LORD, that person is to be cut off from his father's kin.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Anyone who touches something unclean — whether the uncleanness be from a person, from an unclean animal or from some other unclean detestable thing — and then eats the meat from the sacrifice of peace offerings for *ADONAI*, that person will be cut off from his people.”
- Kaplan Translation Any person who comes in contact with human uncleanness, or with an unclean mammal or other unclean creature, and then eats the flesh of a peace offering to God, shall have his soul cut off from his people.
- The Scriptures* 1998 ‘And when a being who touches that which is unclean, of the uncleanness of man, or of the uncleanness of beast, or of any unclean swarming creature, and shall eat the flesh of the peace offering that belongs to יהוה, that being shall be cut off from his people.’ ”
- The Scriptures—2009 ‘And when a being who touches that which is unclean, of the uncleanness of man, or of the uncleanness of beast, or of any unclean abomination, and shall eat the flesh of the slaughtering of peace offerings that belongs to יהוה, that being shall be cut off from his people.’ ”
- Tree of Life Version If anyone touches any unclean thing, whether the uncleanness of man, or an unclean animal or any unclean detestable thing, and eats some of the meat of the sacrifice of fellowship offerings belonging to Adonai, that soul is to be cut off from his people.”

Weird English, 𐤀𐤎𐤅𐤃 English, Anachronistic English Translations:

- Alpha & Omega Bible (§7:21) AND WHATSOEVER SOUL SHALL TOUCH ANY UNCLEAN THING, EITHER OF THE UNCLEANNESS OF A MAN, OR OF UNCLEAN ANIMALS, OR ANY UNCLEAN ABOMINABLE THING, AND SHALL EAT OF THE FLESH OF THE SACRIFICE OF THE PEACE-OFFERING, WHICH IS JESUS', THAT SOUL SHALL PERISH FROM HIS PEOPLE.” (This is v. 11 in the AOB)
- Awful Scroll Bible Was a breather to touch that unclean, even an unclean of mankind or an unclean of the dumb beasts, or that being a detestable unclean thing, and is to have eaten of the flesh, of the sacrifice of the peace offering to Sustains To Become that breather is to have been cut off from the people.
- Concordant Literal Version When a soul touches anything unclean, the uncleanness of a human or an unclean beast or any unclean swarmer, and eats any of the flesh of the sacrifice of peace offerings which are to Yahweh, then that soul will be cut off from his kinsmen.
- exeGesés companion Bible Moreover the soul who touches any foulness,
as human foulness or animal foulness
or any abominable foulness,
and eats of the flesh
of the sacrifice of shelamim to Yah Veh,
even that soul becomes cut off from his people.
- Orthodox Jewish Bible Moreover the nefesh that shall touch any thing tamei, as the tumat adam (uncleanness of man, human contamination), or any behemah temeiah (contaminated animal [carcass]) or sheketz tamei (unclean abomination), and eat

of the basar of the zevach hashelamim which pertain unto Hashem, even that nefesh shall be cut off from his people.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When anyone touches any unclean thing—human uncleanness, or an unclean animal, or any unclean [b]detestable thing [Some mss read <i>swarming thing</i>] ^c —and then eats the meat of the sacrifice of the Lord's peace offerings, that person shall be cut off from his people [excluding him from the atonement made for them].”
The Expanded Bible	“If anyone touches something unclean [^c in a ritual sense]—uncleanness that comes from people, from an animal, or from some ·hated thing [or swarming creature]—touching it will make him unclean. If he then eats meat from the ·fellowship [or peace; well-being] offering [3:1] that belongs to the Lord, he must be cut off from his people.”
Kretzmann's Commentary	Moreover, the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, Cf chaps. 12-15, and eat of the flesh of the sacrifice of peace-offerings which pertain unto the Lord, even that soul shall be cut off from his people. The abomination spoken of here included all the unclean fishes, birds, and smaller mammals, and the defilement of unclean animals was confined to their carcasses, carrion being considered especially filthy. The Lord indicates here that He wants pure hands and pure hearts in His service. But to this day true sacrifices of thanksgiving and the paying of vows are acts well-pleasing to the Lord, if they are done in true faith and love toward Him, Psalms 50:14.
Lexham English Bible	And when a person [Or “a soul”] touches anything unclean, whether human uncleanness or an unclean animal or any unclean detestable thing, and he eats from the meat of the fellowship offerings' sacrifice, which is for Yahweh, then [Or “and”] that person [Or “the soul”] shall be cut off from his people.’ ”
The Voice	Eternal One: .

Bible Translations with Many Footnotes:

The Complete Tanach	And a person who touches anything unclean, whether uncleanness from a human or an unclean animal [carcass] or any unclean [carcass of an] abominable creature, and then eats of the flesh of a peace offering to the Lord, that soul shall be cut off from its people.
NET Bible®	When a person touches anything unclean (whether human uncleanness, or an unclean animal, or an unclean detestable creature) ³⁰ and eats some of the meat of the peace offering sacrifice which belongs to the Lord, that person will be cut off from his people.” ³¹ ^{30sn} For these categories of unclean animals see Lev 11. ^{31sn} For the interpretation of this last clause see the note on Lev 7:20.
Rotherham's <i>Emphasized B.</i>	≤Yea, as for any person whensoever he shall touch anything unclean—the uncleanness of man, or an unclean beast, or any unclean disgusting thing, ^b —and then eateth of the flesh of a peace'-offering that pertaineth unto Yahweh≥ then shall that person be cut off from among his kinsfolk. ^b Some cod. (w. Sam., Onk., and Syr.) have: “unclean reptiles”—G.n.

Literal, almost word-for-word, renderings:

Charles Thomson OT	And the person who shall touch any unclean thing, whether it be the uncleanness of a man, or of unclean beasts, or any unclean abomination, and shall eat of the
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Context Group Version	flesh of the sacrifice of thanksgiving, which is the Lord's, that person shall be destroyed from among his people.
Literal Standard Version	And when any one shall touch any unclean thing, the uncleanness of man, or unclean beast, or any unclean reptile, and eat of the flesh of the sacrifice of peace-offerings, which pertain to YHWH, that life shall be cut off from his people. creeping
Revised Mechanical Trans.	And when a person comes against anything unclean, of the uncleanness of man, or of the uncleanness of beasts, or of any unclean teeming creature, and has eaten of the flesh of the sacrifice of the peace-offerings which [are] YHWH's, indeed, that person has been cut off from his people."
Young's Updated LT	...and the soul that will touch any dirty thing, a dirty human or dirty beast or any filthy dirty thing, and ate from the flesh of the sacrifice of the offerings of restitution, which belong to YHWH, then that soul will be cut from her people,... "And when a person comes against any thing unclean, of the uncleanness of man, or of the uncleanness of beasts, or of any unclean teeming creature, and has eaten of the flesh of the sacrifice of the peace-offerings which are Jehovah's, even that person has been cut off from his people."

The gist of this passage: Potential uncleanness of the sacrifice partakers.

Leviticus 7:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; person; 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
nâga' (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 feminine 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
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
tâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective	Strong's #2931 BDB #379

Translation: [If] a person touches any unclean thing...

The word translated *person* is actually *soul*.

In this verse, we see what happens when a man comes into contact with anything that is unclean, but then he eats the meat from a holy sacrifice to God.

Leviticus 7:21b			
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
ṭum ^ə âh (טֹמְאָה) [pronounced toom-AW]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular construct	Strong's #2932 BDB #380
ʾādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9

Translation: ...—[whether some] uncleanness of man,...

Three examples are given: he might touch someone else who is unclean. Perhaps he touches his wife during his menstrual cycle; or he touches a leper or there is some other way that makes him unclean.

Leviticus 7:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾōw (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
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
b ^ə hēmâh (בְּהֵמָה) [pronounced b ^ə hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
ṭāmê' (טָמֵא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	feminine singular adjective	Strong's #2931 BDB #379

Translation: ...or an unclean animal...

The man may come into contact with an animal that is unclean. These animals will be defined in a later chapter.

Leviticus 7:21d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾōw (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

Leviticus 7:21d

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
kôl (לֹל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
sheqets (שִׁקְצָה) [pronounced sheh-KETZ]	<i>an abomination, a detestable thing; an idol</i>	masculine singular noun	Strong's #8263 BDB #1054
tâmê' (טָמֵא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective	Strong's #2931 BDB #379

Translation: ...or any unclean idol—...

The man may come into contact with an idol, which is, by definition, unclean.

Anything which is abominable to God may be included in this phrase.

There are two ideas being conveyed when it comes to an individual. They may be unclean because they have not believed in Jesus Christ. Or, they may be unclean because they have believed, but then they have sinned against God and are, therefore, out of fellowship.

Leviticus 7:21e

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
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal perfect	Strong's #398 BDB #37
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular construct	Strong's #1320 BDB #142
zebach (זֶבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

Leviticus 7:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lâmed (ל) [pronounced leh]	<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 yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Yehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...yet, he has eaten the meat of a slaughtered animal [offered up as] a peace offering,...

This person has come into contact with some unclean thing; but then, he has eaten the meat of a peace offering.

This reminds me of the Corinthians who would partake of the Eucharist, but when out of fellowship. Paul warned them that they were partaking out of fellowship and, therefore, becoming ill, sickly and some even died.

Leviticus 7:21f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (כָּרַת) [pronounced kaw- RAHTH]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person feminine singular, Niphal imperfect	Strong's #3772 BDB #503
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
hîy' (אֵי) [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; with the definite article	Strong's #1931 BDB #214
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿammîym (עַמִּים) [pronounced ʿahm- MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 rd person feminine singular suffix	Strong's #5971 BDB #766

This is the same as v. 20c.

Translation: ...then that person will be cut off from his people.

Again, the penalty is being cut off from one's people.

This is predicated upon the premise that these people ought to know. They should know what they can and cannot do.

I would suggest that being cut off refers to fellowship with other Jews. The connection with uncleanness might indicate a deeper spiritual problem. They know and they disobey; or they do not know because they have no interest.

Leviticus 7:21 [If] a person touches any unclean thing—[whether some] uncleanness of man, or an unclean animal or any unclean idol—yet, he has eaten the meat of a slaughtered animal [offered up as] a peace offering, then that person will be cut off from his people. (Kukis mostly literal translation)

By this passage, it is easy to see how a person could go off on at least two tangents. What kinds of things are unclean and why would a person touch such a thing? Another tangent would be, what does it mean to be cut off? Are there examples of this? Can this be overturned? How far can one take being cut off?

As for what detestable things the Jews were not allowed to eat, we are not told in this context. Some of the dietary laws were simply laws will provided for the good health of the Jews in that day and age. It is likely that they knew what kinds of things were excluded, even though we do not. However, breaking the dietary laws meant eating that which was unclean, and would cause one to be cut off from God's promises and provisions for Israel.

All of this is analogous to remaining in fellowship. Once we are saved (which is analogous to being an Israelite through regeneration), we have a Christian life to lead, just as the Jew had a life related to God. The Jew who continues in his life apart from uncleanness participates in the blessings and promises of God. The believer in the church age who grows and remains in fellowship also participates in both eternal and temporal rewards. The believer who becomes unclean by falling out of fellowship has eternal life with God, but his rewards are minimal (1Cor. 3:8–15). Once we are saved, one of the most important things for us is to remain in fellowship. Apart from fellowship with God, our life as a Christians is meaningless.

Leviticus 7:21 If anyone comes into contact with something that is unclean—whether this be with another person who is unclean, or an animal that is unclean or an idol, which is unclean by definition—but then he eats the meat of a holy sacrifice to God, then that man will be cut off from his people. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Consumption of Blood and Fat is Prohibited

And so speaks Y^ehowah unto Moses, to say, "Speak unto sons of Israel, to say, 'All fat of an ox and a lamb and a female goat you [all] will not eat. And fat of a carcass and fat of torn flesh will be made to all work; and you [all] will not eat him, for every one eating fat from the beast that brings near from a fire offering to Y^ehowah, and is cut off the soul one eating from her peoples.

Leviticus
7:22–25

Y^ehowah spoke to Moses, saying, "Speak to the sons of Israel, saying, 'You [all] will not eat the fat of oxen, lambs or goats. The fat from a dead animal or from [an animal] torn apart [by a predator] may be used for any [other] purpose, but you [all] will not eat the fat [lit., it, him]. Any [person] who eats the fat from an animal brought near in a fire offering to Y^ehowah, that person will be cut off from his people.

Jehovah spoke to Moses, saying, “Give these instructions to the people of Israel: ‘You will not be allowed to eat the fat of oxen, lambs or goats. The fat from a dead animal or from an animal torn apart by some predator may be used for any other purpose; just not for eating. Any person who eats the fat of an animal which is brought near to Jehovah as a sacrifice, that person will be cut off from his people.

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 sons of Israel, to say, ‘All fat of an ox and a lamb and a female goat you [all] will not eat. And fat of a carcass and fat of torn flesh will be made to all work; and you [all] will not eat him, for every one eating fat from the beast that brings near from a fire offering to Y ^e howah, and is cut off the soul one eating from her peoples.
Dead Sea Scrolls Targum (Onkelos)	. And Adonoy spoke to Moshe, saying: Speak to Bnei Yisroel, saying: any fat of oxen, sheep or goats you must not eat. The fat of an improperly slaughtered animal and the fat of a fatally wounded animal may be used for any purpose, but you are surely not permitted to eat it. For, anyone who eats fat of an animal from which is offered a fire-offering to [as offering before] Adonoy, the soul [person] who ate it shall be cut off from its people.
Targum (Pseudo-Jonathan)	And the Lord spake with Mosheh, saying: Speak with the sons of Israel, saying: You may not eat any fat of oxen, or sheep, or goats; but the fat of an animal which corrupteth in the hour of sacrifice, or which dieth a dead thing by death, or the fat of a beast that is torn, may be used in any work; but the fat of an animal that is in a right (condition) shall be burned upon the altar, and shall in no wise be eaten. For he who eateth (the fat) of an animal that is fit to be offered as an oblation before the Lord, that man who eateth the fat shall be cut off from his people.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Say to the children of Israel: The fat of a sheep, and of an ox, and of a goat you shall not eat. The fat of a carcass that hath died of itself, and of a beast that was caught by another beast, you shall have for divers uses. If any man eat the fat that should be offered for the burnt sacrifice of the Lord, he shall perish out of his people.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak to the B'nai Yisrael, saying, 'You shall eat no fat, of bull, or sheep, or goat. The fat of that which dies of itself, and the fat of that which is torn of animals, may be used for any other service, but you shall in no way eat of it. For whoever eats the fat of the animal, of which men offer an offering made by fire to Mar-Yah, even the soul who eats it shall be cut off from his people.
Lamsa's Peshitta (Syriac)	And LORD JEHOVAH spoke with Moshe and said to him, “Speak with the sons of Israel and say to them, ‘You shall not eat any fat of oxen or of lambs or of goats. And the fat of the carcass and the fat of that which is eaten by a beast may be used for any use, but certainly you shall not eat it. Because whoever may eat fat of an animal which is brought as an offering to LORD JEHOVAH, that soul which ate will be cut off from its people.
Samaritan Pentateuch	And the LORD spake unto Moses, saying Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth [it] shall be cut off from his people.

Updated Brenton (Greek) And the Lord spoke to Moses, saying,
 Speak to the children of Israel, saying, You shall eat no fat of oxen or sheep or goats.
 And the fat of such animals as have died of themselves, or have been seized of beasts, may be employed for any work; but it shall not be eaten for food.
 Everyone that eats fat off the beasts, from which he will bring a burnt offering to the Lord — that soul shall perish from his people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And the Lord said to Moses, Say to the children of Israel: You are not to take any fat, of ox or sheep or goat, for food. And the fat of that which comes to a natural death, and the fat of that which is attacked by beasts, may be used for other purposes, but not in any way for food. For anyone who takes as food the fat of any beast of which men make an offering by fire to the Lord, will be cut off from his people.</p>
Easy English	<p>Israel's people must not eat blood or fat The Lord said to Moses, 'Tell Israel's people this. They must not eat the fat from sheep, cows or goats. A person can use the fat of a dead animal that he has found, but he must not eat it. They must not eat the fat of an animal that they have burnt as a gift on the Lord's altar. They must send away from God's people anyone who does eat it.</p>
Easy-to-Read Version—2008	<p>The LORD said to Moses, "Tell the Israelites: You must not eat any fat from your cattle, sheep, or goats. You may use the fat from any animal that has died by itself or was torn by other animals, but you must never eat it. Whoever eats the fat from an animal that was offered as a gift to the LORD must be separated from their people.</p>
Good News Bible (TEV)	<p>The LORD gave Moses the following regulations for the people of Israel. No fat of cattle, sheep, or goats shall be eaten. The fat of an animal that has died a natural death or has been killed by a wild animal must not be eaten, but it may be used for any other purpose. Anyone who eats the fat of an animal that may be offered as a food offering to the LORD will no longer be considered one of God's people.</p>
<i>The Message</i>	<p>God spoke to Moses: "Speak to the People of Israel. Tell them, Don't eat any fat of cattle or sheep or goats. The fat of an animal found dead or torn by wild animals can be put to some other purpose, but you may not eat it. If you eat fat from an animal from which a gift has been presented to God, you'll be excluded from the congregation.</p>
Names of God Bible	<p>No Fat or Blood May Be Eaten Yahweh spoke to Moses, "Tell the Israelites: Never eat any fat from bulls, sheep, or goats. The fat from an animal that dies naturally or is killed by wild animals you may use for any other purpose, but you must never eat it. Those who eat the fat from an animal which they sacrificed by fire to Yahweh must be excluded from the people.</p>
NIRV	<p>Israel Must Not Eat Fat or Blood The Lord spoke to Moses. He said, "Speak to the Israelites. Tell them, 'Do not eat any of the fat of cattle, sheep or goats. Do not eat the fat of any animal found dead. Do not eat the fat of an animal that wild animals have torn apart. But you can use the fat for any other purpose. Suppose an animal has been sacrificed as a food offering to the Lord. No one may eat its fat. If they do, they will be separated from their people.</p>

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

Casual English Bible	<p>Eat your meat well done</p> <p>The LORD told Moses: Tell this to the people of Israel: Don't eat fat from cattle, sheep, or goats.</p> <p>You can use the fat of a dead animal in other ways. But don't eat it. This includes animals that die on their own or are killed by wild animals. And don't eat fat from an animal sacrificed to the LORD. If you do that, you're no Israelite.</p>
Contemporary English V.	<p>The LORD told Moses to say to the people: Don't eat the fat of cattle, sheep, or goats. If one of your animals dies or is killed by some wild animal, you may do anything with its fat except eat it. If you eat the fat of an animal that can be used as a sacrifice to me, you will no longer belong to the community of Israel.</p>
The Living Bible	<p>Then the Lord said to Moses, "Tell the people of Israel never to eat fat, whether from oxen, sheep, or goats. The fat of an animal that dies of disease, or is attacked and killed by wild animals, may be used for other purposes, but never eaten. Anyone who eats fat from an offering sacrificed by fire to the Lord shall be outlawed from his people.</p>
New Berkeley Version	.
New Life Version	.
New Living Translation	<p>The Forbidden Blood and Fat</p> <p>Then the Lord said to Moses, "Give the following instructions to the people of Israel. You must never eat fat, whether from cattle, sheep, or goats. The fat of an animal found dead or torn to pieces by wild animals must never be eaten, though it may be used for any other purpose. Anyone who eats fat from an animal presented as a special gift to the Lord will be cut off from the community.</p>
Unfolding Bible Simplified	<p>Yahweh also said to Moses:</p> <p>"Say this to the Israelite people: 'Do not eat any of the fat of cattle or sheep or goats. The fat of an animal that is found dead or that has been killed by a wild animal may be used for other purposes, but you must not eat it. Anyone who eats the fat of an animal from which an offering has been made to Yahweh must no longer be allowed to associate with God's people.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then the Lord spoke to Moses and said:</p> <p>'Speak to the sons of IsraEl and tell them that they must not eat the fat of sheep, oxen, or goats.</p> <p>And while the fat of decaying flesh or of that which has been killed by wild animals may be used for work, it may not be eaten.</p> <p>Also, anyone that eats the fat of cattle that he has brought to Jehovah as an offering of submission must be destroyed from among his people. 26 Nor may you eat the blood of any cattle or birds in your home.</p>
Beck's American Translation	.
Common English Bible	<p>The Lord said to Moses: Tell the Israelites: You must not eat the fat of an ox, sheep, or goat. The fat of an animal that has died naturally or the fat of an animal that was killed by another animal may be put to any use, but you must definitely not eat it. If anyone eats the fat of an animal from which a food gift could be offered to the Lord, that person will be cut off from their people.</p>
New Advent (Knox) Bible	<p>And the Lord spoke to Moses, giving him this message for the sons of Israel: You are not to eat the fat of sheep or ox or goat; but you may keep the fat of anything that falls dead or is killed by a wild beast, for various uses. Anyone who eats the fat which ought to be offered, as part of the Lord's burnt-sacrifice, is lost to his people.</p>
Translation for Translators	Eating fat or blood is forbidden

Yahweh also said to Moses/me: “Say this to the Israeli people: ‘Do not eat any of the fat of cattle or sheep or goats. The fat of an animal that is found dead or that has been killed by a wild animal may be used for other purposes, but you must not eat it. Anyone who eats the fat of an animal from which an offering has been made to Yahweh must no longer be allowed to associate with God’s people.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>Fat and Blood Prohibited</p> <p>The Lord spoke to Moses: “Tell the Israelites: You are not to eat any fat of an ox, a sheep, or a goat. The fat of an animal that dies naturally or is mauled by wild beasts [Lit <i>fat of a carcass</i> or <i>the fat of a mauled beast</i>] may be used for any other purpose, but you must not eat it. If anyone eats animal fat from a food offering presented to the Lord, the person who eats it is to be cut off from his people.</p>
Revised Ferrar-Fenton Bible	<p>Eating Fat Prohibited.</p> <p>Again the EVER-LIVING spoke to Moses, saying;—</p> <p>"Any of the fat of an ox, or sheep, or goat you shall not eat; but the fat of a carcass, and the fat of a torn animal may be used for any work;—but you shall not eat of it, for whoever eats the fat of a beast which is offered to the EVER-LIVING;—that person shall be excommunicated from his people.</p>
International Standard V	<p>Prohibited Consumption</p> <p>The Lord spoke to Moses: “Tell the Israelis: You are not to eat the fat of an ox, a lamb, or a goat.</p> <p>“The carcass of an animal that died of its own and an animal torn by wild beast may be used for any purpose except for eating.</p> <p>“Anyone who eats the fat of an animal that has been offered by fire to the Lord is to be eliminated from contact with [The Heb. lacks contact with] his people.</p>
Urim-Thummim Version Wikipedia Bible Project	<p>.</p> <p>And Yahweh spoke to Moses, saying: Speak to the sons of Israel, saying All fat of bull and sheep and goat, you will not eat. And the fat of carrion and the fat of predation will be used for all craftwork, but eat, you will not eat it. Because any that eats fat from the beast, who will fire sacrifice from it to Yahweh, and the soul that eats will be cut off from its people.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Yahweh spoke to Moses; he said,</p> <p>“Speak to the people of Israel and say to them:</p> <p>You must not eat the fat of ox, sheep or goat. The fat of an animal that has died a natural death or been killed by a wild animal may be used for any other purpose, but you must not eat it. Anyone who eats the fat of an animal offered as a burnt offering to Yahweh shall be cut off from his people.</p>
New American Bible (2011)	<p>Prohibition Against Blood and Fat.</p> <p>The LORD said to Moses: Tell the Israelites: You shall not eat the fat of any ox or sheep or goat.ⁿ Although the fat of an animal that has died a natural death or has been killed by wild beasts may be put to any other use, you may not eat it.^o If anyone eats the fat of an animal from which an oblation is made to the LORD, that person shall be cut off from the people.</p> <p>n. [7:23] Lv 3:17.</p> <p>o. [7:24] Lv 22:8.</p>
The Catholic Bible	<p>Things Forbidden. The Lord spoke again to Moses saying, “Speak to the children of Israel and tell them: do not eat the fat of an ox or a sheep or a goat. The fat of an animal that dies a natural death or an animal that has been torn apart by a wild animal can be used for any function, only it is not to be eaten. Whoever eats the</p>

fat of an animal that has been offered to the Lord in fire will be cut off from his people.

New Jerusalem Bible Yahweh spoke to Moses and said, 'Speak to the Israelites and say: "You may not eat the fat of ox, sheep or goat. The fat of an animal that has died a natural death or been savaged by beasts may be used for any other purpose, but you are not to eat it. Anyone who eats the fat of an animal offered as food burnt for Yahweh will be outlawed from his people.

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible ADONAI said to Moshe, "Say to the people of Isra'el, 'You are not to eat the fat of bulls, sheep or goats. The fat of animals that die of themselves or are killed by wild animals may be used for any other purpose, but under no circumstances are you to eat it. For whoever eats the fat of animals of the kind used in presenting an offering made by fire to Adonai will be cut off from his people.

Kaplan Translation God spoke to Moses, telling him to relate the following to the Israelites: Do not eat any of the hard fat in an ox, sheep or goat. [Even if] an animal is improperly slaughtered or fatally wounded, you may use its hard fat for any purpose you desire, as long as you do not eat it. But anyone who eats the hard fat offered to God in any animal shall have his soul cut off from his people.

7:23 **hard fat.** This is the fat offered in a sacrifice, see notes on 3:3,4.

7:24 **Even if** (cf. Zevachim 69b; Pesachim 23a).

7:25 **the hard fat** . . . Literally, "the hard fat of any animal offered to God," (although both may be taken as

literal translations).

The Scriptures–2009

And הוה spoke to Mosheh, saying,

"Speak to the children of Yisra'el, saying, 'Do not eat any fat, of bull or sheep or goat.

'And the fat of a dead body, and the fat of what is torn, is used for any purpose, but you do not eat it at all.

'For whoever eats the fat of the beast of which men bring as an offering made by fire to הוה, even the being who eats it shall be cut off from his people.

Tree of Life Version

Adonai spoke to Moses, saying:

"Speak to Bnei-Yisrael, saying: You are to eat no fat of a bull or sheep or goat. The fat of a dead animal and the fat of a torn animal may be used for any other service, but you must not eat it. For if anyone eats the fat of the animal from which an offering is made by fire to Adonai, then the soul who eats it is to be cut off from his people.

Weird English, 𐤀𐤁𐤅𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible

(§7:22) · ¶ · AND JESUS SPOKE TO MOSES, SAYING,

(§7:23) "SPEAK TO THE CHILDREN OF ISRAEL, SAYING, 'YOU SHALL EAT NO FAT OF OXEN OR SHEEP OR GOATS.

(§7:24) AND THE FAT OF SUCH ANIMALS WHICH HAVE DIED OF THEMSELVES, OR HAVE BEEN SEIZED OF BEASTS, MAY BE USED FOR ANY OTHER USE; BUT IT SHALL NOT BE EATEN FOR FOOD.

(§7:25) EVERY ONE THAT EATS FAT OFF THE BEASTS, FROM WHICH HE WILL BRING A BURNT-OFFERING TO JESUS, THAT SOUL SHALL PERISH FROM HIS PEOPLE. (Vv. 12–15)

Awful Scroll Bible

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

Be speaking to the sons of Isra-el, to the intent: Was you to eat the fat of the plowing beast, sheep, goat,

Concordant Literal Version	<p>or the fat of that which drops down in death, or the fat of that torn? - it was to be used for your occupation - even was it to be eaten, an eating of it? - He eating the fat of a dumb beast, which was brought near the fire of Sustains To Become the breather eating of it is to have been cut off from the people.</p> <p>Yahweh spoke to Moses, saying.</p> <p>Speak to the sons of Israel, saying, You shall not eat any fat from a bull, sheep or goat.</p> <p>The fat of a carcass and the fat of that torn to pieces may be used for any work, yet you shall not eat, yea eat it.</p> <p>When anyone is eating the fat from the beast of which he brings near a fire offering to Yahweh, then the soul who is eating will be cut off from his kinsmen.</p>
exeGesés companion Bible	<p>FORBIDDEN FOODS</p> <p>And Yah Veh words to Mosheh, saying,</p> <p>Word to the sons of Yisra El, saying,</p> <p>Eat no fat of ox or lambs or goat:</p> <p>and the fat of the carcass and the fat of what is torn</p> <p>work in any other work:</p> <p>but in eating, eat not thereof.</p> <p>For whoever eats the fat of the animal,</p> <p>obliterated as a firing to Yah Veh,</p> <p>even the soul who eats</p> <p>becomes cut off from his people.</p>
Orthodox Jewish Bible	<p>And Hashem spoke unto Moshe, saying,</p> <p>Speak unto the Bnei Yisroel, saying, Ye shall eat no manner of chelev, of ox, or of sheep, or of goat.</p> <p>And the chelev of the nevelah, the beast that dieth of itself, and the chelev of the terefah, may be used in any other use; but ye shall in no wise eat of it.</p> <p>For whosoever eateth the chelev of the behemah, of which men offer an offering made by eish unto Hashem, even the nefesh that eateth it shall be cut off from his people.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Then the LORD spoke to Moses, saying, "Speak to the children of Israel, saying, 'You shall not eat any fat from an ox, a sheep, or a goat. The fat of an animal which dies [of natural causes] and the fat of one which is torn [to pieces by a predator] may be put to any other use, but under no circumstances are you to eat it. For whoever eats the fat of the animal from which an offering by fire is presented to the Lord, that person who eats shall be cut off from his people [excluding him from the atonement made for them].</p>
The Expanded Bible	<p>The LORD said to Moses, "Tell the people [^Lsons; children] of Israel: 'You must not eat any of the fat from cattle, sheep, or goats [3:17]. If an animal is found dead or torn by wild animals, you may use its fat for other things, but you must not eat it. If someone eats fat from an animal offering made by fire to the Lord, he must be cut off from his people.</p>
Kretzmann's Commentary	<p>Verses 22-27</p> <p>The Eating of Fat And Blood Forbidden</p> <p>And the LORD spake unto Moses, saying,</p> <p>Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. This seems to apply to the fat of the abdominal cavity in sacrificial animals only, Leviticus 3:17.</p> <p>And the fat of the beast that dieth of itself, its blood therefore not having a chance to drain out, and the fat of that which is torn with beasts, may be used in any other use, for purposes of every-day life; but ye shall in no wise eat of it, for animals that</p>

found their death in this manner were unclean and defiled those that ate of their flesh or of their fat.

For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, the loose fat of the abdominal cavity, even the soul that eateth it shall be cut off from his people.

Lexham English Bible

Instructions for the People

Then [Or “And”] Yahweh spoke to Moses, saying,

“Speak to the Israelites, [Literally “sons/children of Israel”] saying, ‘You [Plural] must not eat any fat of ox, or [Or “and”] sheep, or [Or “and”] goat; and a dead body’s fat or [Or “and”] mangled carcass’s fat may be used for any purpose, [Literally “work”] but [Or “and”] you [Plural] certainly must not eat it. When anyone eats fat from the domestic animal from which he presented an offering made by fire for Yahweh, then [Or “and”] that person [Or “the soul”] who ate shall be cut off from his people.

The Voice

The Eternal One continued to Moses.

Eternal One: Go, talk with the Israelites, and tell them not to eat any fat from an ox, sheep, or goat. If an animal dies a *natural death* or is killed by another animal, then you are allowed to make use of its fat, but under no condition are you allowed to eat any of it. Whoever eats animal fat from a fire-offering to Me must be cut off from his people.

Bible Translations with Many Footnotes:

The Complete Tanach

And the Lord spoke to Moses, saying: Speak to the Children of Israel, saying: You shall not eat any fat of an ox, sheep, or goat. The fat of carrion and the fat of an animal with a fatal disease or injury, may be used for any work, but you shall not eat it.

may be used for any work: [Scripture already permits the use of carrion (see Deut. 14:21); surely, the fats are included in the rest of the animal. So what is this verse teaching us?] It comes to teach us that the fat does not impart the uncleanness which is imparted by carrion [in general]. — [Torath Kohanim 7:139]

however, you shall not eat it: [We already know that eating fat is prohibited (see Lev. 3: 17), and we also know that eating carrion and treifah is prohibited (see Deut. 14:21 and Exod. 22:30). So what is this verse teaching us? The answer is that] the Torah says: "The prohibition of carrion or treifah is superimposed upon the prohibition of fats insofar as if someone eats it, he is liable also for transgressing the prohibition of [eating] carrion [or eating treifah], and you do not say that one prohibition cannot be superimposed on another prohibition. - [Zev. 70a]

For anyone who eats fat of animals from which sacrifices are brought as fire offerings to the Lord, the soul who eats [it] shall be cut off from its people.

NET Bible®

Sacrificial Instructions for the Common People: Fat and Blood

Then the Lord spoke to Moses:³² “Tell the Israelites, ‘You must not eat any fat of an ox, sheep, or goat. Moreover, the fat of an animal that has died of natural causes³³ and the fat of an animal torn by beasts may be used for any other purpose,³⁴ but you must certainly never eat it. If anyone eats fat from the animal from which he presents a gift to the Lord, that person will be cut off from his people.’³⁵

^{32sn} See the note on Lev 6:8 [6:1 HT] above.

^{33tn} Heb “carcass,” referring to the carcass of an animal that has died on its own, not the carcass of an animal slaughtered for sacrifice or killed by wild beasts. This has been clarified in the translation by supplying the phrase “of natural causes”; cf. NAB, TEV “that has died a natural death.”

^{34tn} Heb “shall be used for any work”; cf. NIV, NLT “may be used for any other purpose.”

^{35sn} See the note on Lev 7:20.

^{sn} The exact meaning of this penalty clause is not certain. It could mean that he will be executed, whether by God or by man, he will be excommunicated from sanctuary worship and/or community benefits (cf. TEV, CEV), or his line will be terminated by God (i.e., extirpation), etc. See J. E. Hartley, *Leviticus* (WBC), 100; J. Milgrom, *Leviticus* (AB), 1:457-60; and B. A. Levine, *Leviticus* (JPSTC), 241-42 for further discussion.

Rotherham's *Emphasized B.* And Yahweh spake unto Moses, saying—
 Speak unto the sons of Israel, saying—
 <No fat of ox or sheep or goat> shall ye eat: and <though ||the fat of what dieth of itself and the fat of that which has been torn in pieces|| may be used for any other service> yet shall ||ye in nowise|| eat it.
 Nay <as touching any one who eateth the fat of any beast, wherefrom he^c might bring near an altar-flame unto Yahweh> then shall the person that eateth be cut off from among his kinsfolk.
^c Some cod. (w. Onk. MS., and Sam.) have: "they"—G.n.

Literal, almost word-for-word, renderings:

Charles Thomson OT	Moreover the Lord spoke to Moses, saying, Speak to the children of Israel, and say, You shall not eat any suet of cattle, nor of sheep, nor of goats. The suet of beasts which die of themselves, or which are torn by wild beasts, may be used for any kind of work; but shall not be eaten for food. Whoever eateth of the suet of cattle of which he is to make an offering of homage to the Lord, that person shall be cut off from among his people.
Context Group Version	And YHWH spoke to Moses, saying, Speak to the sons of Israel, saying, You (pl) shall eat no fat, of ox, or sheep, or goat. And the fat of that which dies of itself, and the fat of that which is torn of beasts, may be used for any other service; but you (pl) shall in no way eat of it. For whoever eats the fat of the beast, of which men offer an offering made by fire to YHWH, even the life that eats it shall be cut off from his people.
English Standard Version	The LORD spoke to Moses, saying, "Speak to the people of Israel, saying, You shall eat no fat, of ox or sheep or goat. The fat of an animal that dies of itself and the fat of one that is torn by beasts may be put to any other use, but on no account shall you eat it. For every person who eats of the fat of an animal of which a food offering may be made to the LORD shall be cut off from his people.
Literal Standard Version	And YHWH speaks to Moses, saying, "Speak to the sons of Israel, saying, You do not eat any fat of ox, and sheep, and goat; and the fat of a carcass, and the fat of a torn thing, is prepared for any work, but you certainly do not eat it; for whoever eats the fat of the beast, of which [one] brings near [as] a fire-offering to YHWH, indeed, the person who eats [it] has been cut off from his people.
Niobi Study Bible	Fat and Blood May Not Be Eaten And the LORD spoke unto Moses, saying, "Speak unto the children of Israel, saying, `You shall eat no manner of fat, of ox or of sheep or of goat. And the fat of the beast that dies of itself and the fat of that which is torn by beasts may be used in any other use, but you shall in no wise eat of it. For whosoever eats the fat of the beast of which men offer an offering made by fire unto the LORD, even the soul that eats it shall be cut off from his people.
Revised Mechanical Trans.	...and YHWH spoke to Mosheh saying, speak to the sons of Yisra'eyl saying, all the fat of the ox and sheep and she-goats you will not eat, and the fat of a carcass and the fat of a torn thing will be done for any business, but you must not eat him, given that all eating the fat from the beast, which is brought near from the fire offering to YHWH, and the soul that is eating will be cut from her people,...

A Voice in the Wilderness

And Jehovah spoke to Moses, saying,
 Speak to the children of Israel, saying: You shall not eat any fat, of ox or sheep or goat. And the fat of an animal that dies naturally, and the fat of what is torn by wild beasts, may be used for any work; but you shall not eat to devour it. For whoever eats the fat of the animal of which men offer an offering by fire unto Jehovah, the soul who eats it shall be cut off from his people.

Young's Updated LT

And Jehovah speaketh unto Moses, saying,
 "Speak unto the sons of Israel, saying, Any fat of ox and sheep and goat you [all] do not eat; and the fat of a carcase, and the fat of a torn thing is prepared for any work, but you [all] do certainly not eat it; for whoever eats the fat of the beast, of which one brings near a fire-offering to Jehovah, even the person who eats has been cut off from his people.

The gist of this passage:

There were some restrictions on the people of Israel and eating portions of these animals.

22–25

Leviticus 7:22			
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 yhoh-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 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,...

Again, God speaks to Moses. My theory is, there was a temporary tent where Moses spoke to God; and the Tabernacle may have been used here as well.

Leviticus 7:22 **Y^ehowah spoke to Moses, saying,...** (Kukis mostly literal translation)

The new topic to be covered is uncleanness and what makes something unclean.

Leviticus 7:23a			
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
'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
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...**"Speak to the sons of Israel,...**

God has some specific directives for the people of Israel.

Leviticus 7:23b			
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
'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
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Leviticus 7:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
shôwr (שׁוֹר) [pronounced shohr]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004
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
keseb (כֶּשֶׁב) [pronounced KEH-sehb]	<i>a lamb, a young ram, a sheep</i>	masculine singular noun	Strong's #3775 DB #461
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
‘êz (עִז) [pronounced ‘gayz]	<i>female goat, she-goat, goat, kid; in the plural, it can mean goats' hair</i>	feminine singular noun	Strong's #5795 BDB #777
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
‘âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 nd person masculine plural, Qal imperfect; pausal form	Strong's #398 BDB #37

Translation: ...saying, 'You [all] will not eat the fat of oxen, lambs or goats.

I am of two minds here. Possibly that the people were not to eat animal fat at all; or possible, with regards to the animal sacrifices, they were not to eat the animal fat. The words used here do not provide any limitations, meaning that they were not to eat animal fat at all. I think that is unrealistic. The context for this passage is what follows a number of passages on all of the different kinds of sacrifices. That thinking would suggest that this is a restriction to be applied strictly to animals offered in sacrifice.

Leviticus 7:23 "Speak to the sons of Israel, saying, 'You [all] will not eat the fat of oxen, lambs or goats. (Kukis mostly literal translation)

Here we have stopped mid-sentence and why anyone would do that makes no sense to me. It is obvious that the Jews could eat oxen, sheep and goats. However, they were not allowed to eat the fat, the portion which was God's (Leviticus 3:14–17 4:26).

Leviticus 7:24a

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

Leviticus 7:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
n ^e bêlâh (הֵלֶבֶת) [pronounced n ^{eb} -vay-LAW]	<i>corpse, carcass; body</i>	feminine singular noun	Strong's #5038 BDB #615
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
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
ṭêrêphâh (תֵּרֶפֶח) [pronounced tehr-ay-FAW]	<i>torn flesh, torn by an animal, that which is torn</i>	feminine singular noun	Strong's #2966 BDB #383
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 rd person masculine singular, Niphal 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
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
m ^e lâ'kâh (מַלְאָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i>	feminine singular noun	Strong's #4399 BDB #521

Translation: The fat from a dead animal or from [an animal] torn apart [by a predator] may be used for any [other] purpose,...

There are some specifics given here. Let's say a dead animal is found, but it is fresh enough to use the meat (it certainly could not be used as a sacrifice); the fat from that animal was not to be eaten. Similarly, if an animal is found who was killed and nearly killed by a predator, that animal's fat is not allowed to be eaten.

Quite frankly, I am not up on all of the various ways to make use of animal fat, but I am sure that there are many; and the Bible allows for it to be used; just not eaten.

Leviticus 7:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 nd person masculine plural, Qal imperfect; with the 3 rd person masculine singular suffix	Strong's #398 BDB #37

Translation: ...but you [all] will not eat the fat [lit., it, him].

Specifically, this appears to refer to the fat of the categories of animals from above whose meat might be eaten.

Leviticus 7:24 The fat from a dead animal or from [an animal] torn apart [by a predator] may be used for any [other] purpose, but you [all] will not eat the fat [lit., it, him]. (Kukis mostly literal translation)

There was no superstition involved here. The animal was not going to come back alive or be a place of spirits or anything. This is a dietary law. If an animal has dies of itself or if it is so weak that it has been killed by other animals (or it could become infested after its death), the meat is not what should be eaten; and therefore, God declared it unclean. However, this does not mean that the rest of the animal couldn't be used for other non-food purposes (e.g., the hide could be taken and tanned and used).

Leviticus 7:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'âkal (אָכַל) [pronounced aw-KAHL]	<i>one who is eating; one devouring, consuming, destroying; enjoying; one who is tasting</i>	masculine singular, Qal active participle	Strong's #398 BDB #37
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun	Strong's #2459 BDB #316
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Leviticus 7:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^h êmâh (הֶמָּה) [pronounced b ^h hay-MAW]	beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove	3 rd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577
’îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	a fire offering, a burnt offering; an offering, sacrifice	masculine singular noun	Strong's #801 BDB #77
lâmed (ל) [pronounced l ^e]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: Any [person] who eats the fat from an animal brought near in a fire offering to Y^ehowah,...

I took the kîy conjunction and put it with the phrase which follows.

Here, God specifically speaks about eating the fat of an animal sacrifice; which suggests, these are guidelines just for animal sacrifices.

Leviticus 7:25b			
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
kârath (כָּרַת) [pronounced kaw-RAHTH]	to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail	3 rd person feminine singular, Niphal perfect	Strong's #3772 BDB #503
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	soul, life, living being; person; person; breath; mind; desire, volition; will	feminine singular noun with the definite article	Strong's #5315 BDB #659

Leviticus 7:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âkal (אָכַל) [pronounced aw-KAHL]	<i>one who is eating; one devouring, consuming, destroying; enjoying; one who is tasting</i>	feminine singular, Qal active participle	Strong's #398 BDB #37
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ammîym (עַמִּים) [pronounced gâhm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 rd person feminine singular suffix	Strong's #5971 BDB #766

Translation: ...that person will be cut off from his people.

Such a person who ate the fat of the sacrifice was to be cut off from his people. The exact repercussions of this are not made clear.

Leviticus 7:25 Any [person] who eats the fat from an animal brought near in a fire offering to Y^ehowah, that person will be cut off from his people. (Kukis mostly literal translation)

Again, we are now dealing with fellowship and not salvation and the person involved with uncleanness on any level is cut off from fellowship with God and with God's people. Further application goes to one attempting to be saved in some other method other than that which is prescribed by the Word of God; there is no salvation apart from faith in Y^ehowah, Jesus Christ, the God of Israel, the Creator of the Universe.

Leviticus 7:22–25 Y^ehowah spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘You [all] will not eat the fat of oxen, lambs or goats. The fat from a dead animal or from [an animal] torn apart [by a predator] may be used for any [other] purpose, but you [all] will not eat the fat [lit., it, him]. Any [person] who eats the fat from an animal brought near in a fire offering to Y^ehowah, that person will be cut off from his people. (Kukis mostly literal translation)

Given the context of this and previous chapters, it would make sense that we are speaking of a specific animal sacrifices made to God. In other words, the fat of the sacrificial oxen, lambs or goats was to be God's. Other commentators suggest that this was true of all these animals specifically, whether a part of a sacrifice or not.

The fat from any animal who dies of natural causes or by the attack of a predator is also not to be eaten by the Hebrew people.

Leviticus 7:22–25 Jehovah spoke to Moses, saying, “Give these instructions to the people of Israel: ‘You will not be allowed to eat the fat of oxen, lambs or goats. The fat from a dead animal or from an animal torn apart by some predator may be used for any other purpose; just not for eating. Any person who eats the fat of an animal which is brought near to Jehovah as a sacrifice, that person will be cut off from his people. (Kukis paraphrase)

And any blood you [all] will not eat in all of your dwellings, to the bird and to the beast. Any soul that eats any blood, and has been cut off the soul the that from her peoples."

Leviticus
7:26–27

You will not eat any blood in any of your dwelling places, [not from] birds or mammals. [If] any person eats blood, then that person will be cut off from his people."

Under no circumstances are you to eat blood, no matter where you choose to do it. You will not eat or drink the blood of birds or of mammals. Anyone who eats blood will be cut off from his people."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And any blood you [all] will not eat in all of your dwellings, to the bird and to the beast. Any soul that eats any blood, and has been cut off the soul the that from her peoples.
Dead Sea Scrolls	.
Targum (Onkelos)	You shall not eat any blood, in all your dwelling places, be it of fowl or of beast. Any person who eats any blood, that soul [person] shall be cut off from its people.
Targum (Pseudo-Jonathan)	In none of your dwellings shall you eat the blood whether of bird or of beast. Every man who eateth the blood of any living thing, that man shall be cut off from his people.
Douay-Rheims 1899 (Amer.)	Moreover you shall not eat the blood of any creature whatsoever, whether of birds or beasts. Every one that eateth blood, shall perish from among the people.
Aramaic ESV of Peshitta	You shall not eat any blood, whether it is of bird or of animal, in any of your dwellings. Whoever it is who eats any blood, that soul shall be cut off from his people."
Lamsa's Peshitta (Syriac)	And you shall eat no blood in any house of your dwellings, of bird or beast. 27Every soul that will eat blood, that soul will be destroyed from its people."
Samaritan Pentateuch	Moreover ye shall eat no manner of blood, [whether it be] of fowl or of beast, in any of your dwellings. Whatsoever soul [it be] that eateth any manner of blood, even that soul shall be cut off from his people.
Updated Brenton (Greek)	You shall eat no blood in all your habitations, either of beasts or of birds. Every soul that shall eat blood, that soul shall perish from his people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are not to take for food any blood, of bird or of beast, in any of your houses. Whoever takes any blood for food will be cut off from his people.
Easy English	You must not eat the blood of an animal or of a bird even if you are living in another country. You must send away from Israel's people any person who eats blood.'
Easy-to-Read Version–2008	"No matter where you live, you must never eat blood from any bird or any animal. Anyone who eats blood must be separated from their people."
God's Word™	"Never eat the blood of any bird or animal no matter where you live. Those who eat any blood must be excluded from the people."
Good News Bible (TEV)	No matter where the Israelites live, they must never use the blood of birds or animals for food. Anyone who breaks this law will no longer be considered one of God's people.
The Message	And don't eat blood, whether of birds or animals, no matter where you end up living. If you eat blood you'll be excluded from the congregation."

NIRV No matter where you live, do not eat the blood of any bird or animal. Anyone who eats blood must be separated from their people.’ ”

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

Casual English Bible	And don't drink blood or eat meat with blood in it. Not from a bird. Not from any other animal you have. If you eat anything with blood in it, you're no Israelite.
Contemporary English V.	And no matter where you live, you must not eat the blood of any bird or animal, or you will no longer belong to the community of Israel.
The Living Bible	“Never eat blood, whether of birds or animals. Anyone who does shall be excommunicated from his people.”
New Berkeley Version	.
New Life Version	Do not eat any blood, of bird or animal, in any of your houses. Whoever eats any blood will be kept away from his people.”
New Living Translation	No matter where you live, you must never consume the blood of any bird or animal. Anyone who consumes blood will be cut off from the community.”
Unfolding Bible Simplified	And wherever you live, you must not eat the blood of any bird or animal. If anyone eats blood, he must no longer be allowed to associate with God's people.”

Partially literal and partially paraphrased translations:

American English Bible	Nor may you eat the blood of any cattle or birds in your home, for any person that eats blood must be destroyed from among his people.’
Beck's American Translation	.
Common English Bible	You must not consume any blood whatsoever—whether bird or animal blood—wherever you may live. Any person who consumes any blood whatsoever will be cut off from their people.
New Advent (Knox) Bible	Nor must you use the blood of any living thing, bird or beast, as food; whoever consumes the blood, is lost to his people.
Translation for Translators	And wherever you live, you must not eat the blood of any bird or animal. If anyone eats blood, he must no longer be allowed to associate with God's people.’ ”

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Nor shall you eat any blood in any of your dwelling places, either of bird or beast. Every person who eats any blood; that person shall be excommunicated from his people.”
International Standard V	You are not to eat any form of blood in any of your dwellings, whether it's from birds or animals. Any person who eats any form of blood is to be eliminated from contact with [The Heb. lacks contact with] his people.”
Urim-Thummim Version	You will eat no blood, whether it is of flying creatures or of animals in any of your dwellings. Any person that eats any blood, even that person will be cut off from his people.
Wikipedia Bible Project	And all blood you will not eat, in all your settlements, of bird and of beast. Any soul that eats any blood, and that soul will be cut off from its people.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Wherever you live, you must not eat blood, whether it be of bird or animal. Anyone who eats blood, whoever he may be, shall be cut off from his people.”
New American Bible (2011)	^p Wherever you dwell, you shall not eat any blood, whether of bird or of animal. Every person who eats any blood shall be cut off from the people. p. [7:26] Lv 17:10.

New Jerusalem Bible	"Wherever you live, you will never eat blood, whether it be of bird or of beast. Anyone who eats any blood will be outlawed from his people." ' "
NRSV (Anglicized Cath. Ed.)	You must not eat any blood whatever, either of bird or of animal, in any of your settlements. Any one of you who eats any blood shall be cut off from your kin.
Revised English Bible—1989	You are not to consume any of the blood, whether of bird or of beast, wherever you may live. Anyone consuming any of the blood is to be cut off from his father's kin.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are not to eat any kind of blood, whether from birds or animals, in any of your homes. Whoever eats any blood will be cut off from his people."
Kaplan Translation	Do not eat any blood, whether from a mammal or a bird, no matter where you may live. Any person who eats blood shall have his soul cut off from his people.
The Scriptures—2009	'And do not eat any blood in any of your dwellings, of bird or of beast. 'Any being who eats any blood, even that being shall be cut off from his people.' "
Tree of Life Version	"You are not to eat any blood, whether it is from a bird or an animal, in any of your dwellings. Whoever it is who consumes any blood, that soul is to be cut off from his people."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	(§7:26) YOU SHALL EAT NO BLOOD IN ALL YOUR HABITATIONS, EITHER OF BEASTS OR OF BIRDS. (§7:27) EVERY SOUL THAT SHALL EAT BLOOD, THAT SOUL SHALL PERISH FROM HIS PEOPLE." (Vv. 16–17 in the AOB)
Awful Scroll Bible	Was you to eat in your assembly, the blood of flying creatures or dumb beasts? - The breather who was to eat any blood, that breather is to have been cut off from the people.
Concordant Literal Version	And no blood at all shall you eat in any of your dwellings, of flyer or of beast. Any soul who eats any blood, that soul will be cut off from his kinsmen.
exeGesés companion Bible	And eat no blood in any of your settlements - whether it be of flyer or of animal: any soul who eats whole blood, even that soul, becomes cut off from his people.
Orthodox Jewish Bible	Moreover ye shall eat no manner of dahm, whether it be of fowl or of beast, in any of your moshevot (dwellings). Whatsoever nefesh it be that eateth any manner of dahm, even that nefesh shall be cut off from his people.
Rotherham's <i>Emphasized B.</i>	And <no manner of blood> shall ye eat, in any of your dwellings,—whether of bird or of beast: <as touching any person who eateth any manner of blood> then shall that person be cut off from among his kinsfolk.

Expanded/Embellished Bibles:

The Expanded Bible	No matter where you live, you must not eat blood from any bird or animal. Anyone who eats blood must be cut off from his people [3:17]."
Kretzmann's Commentary	Moreover, ye shall eat no manner of blood, a prohibition which had been given as early as the time of Noah, Genesis 9:4; Cf Leviticus 3:17; Leviticus 17:10-14, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people. The blood was regarded as the bearer of the soul of the animal, and the latter had been set apart for the atonement of men; hence its great value and the strictness of the prohibition. As a holy people, the children of Israel were to avoid every form of defilement.

Lexham English Bible	And in any of your [Plural] dwellings, you must not eat any blood belonging to [Literally "to/of"] birds [Hebrew "the bird"; generic article with a collective noun] or [Or "and"] domestic animals. [Hebrew "the domestic animal"; generic article with a collective noun] Any person [Or "any soul" or "all soul(s)"] who eats any blood, that person [Or "and that soul"] shall be cut off from his people.' "
The Voice	Eternal One: Be sure not to consume any animal or bird blood regardless of where you live. Anyone who consumes <i>animal or bird</i> blood must be cut off from his people.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And you shall not eat any blood in any of your dwelling places, whether from birds or from animals.</p> <p>may be used for any work: [Scripture already permits the use of carrion (see Deut. 14:21); surely, the fats are included in the rest of the animal. So what is this verse teaching us?] It comes to teach us that the fat does not impart the uncleanness which is imparted by carrion [in general]. — [Torath Kohanim 7:139]</p> <p>however, you shall not eat it: [We already know that eating fat is prohibited (see Lev. 3: 17), and we also know that eating carrion and treifah is prohibited (see Deut. 14:21 and Exod. 22:30). So what is this verse teaching us? The answer is that] the Torah says: "The prohibition of carrion or treifah is superimposed upon the prohibition of fats insofar as if someone eats it, he is liable also for transgressing the prohibition of [eating] carrion [or eating treifah], and you do not say that one prohibition cannot be superimposed on another prohibition. - [Zev. 70a]</p>
NET Bible®	<p>Any person who eats any blood, that soul shall be cut off from its people. And you must not eat any blood of the birds or the domesticated land animals in any of the places where you live.³⁶ Any person who eats any blood – that person will be cut off from his people."³⁷</p> <p>^{36tn} Heb "and any blood you must not eat in any of your dwelling places, to the bird and to the animal."</p> <p>^{37sn} See the note on Lev 7:20.</p> <p>^{sn} The exact meaning of this penalty clause is not certain. It could mean that he will be executed, whether by God or by man, he will be excommunicated from sanctuary worship and/or community benefits (cf. TEV, CEV), or his line will be terminated by God (i.e., extirpation), etc. See J. E. Hartley, <i>Leviticus</i> (WBC), 100; J. Milgrom, <i>Leviticus</i> (AB), 1:457-60; and B. A. Levine, <i>Leviticus</i> (JPSTC), 241-42 for further discussion.</p>

Literal, almost word-for-word, renderings:

Charles Thomson OT	You shall not eat any blood in any of your dwellings, neither the blood of cattle, nor of fowls. Whoever shall eat blood, that person shall be cut off from among his people.
Context Group Version	And you (pl) shall eat no manner of blood, whether it is of bird or of beast, in any of your (pl) dwellings. Whoever it is that eats any blood, that life shall be cut off from his people. no blood whatever
Legacy Standard Bible	And you shall not eat any blood, either of bird or animal, in any of your <i>places of habitation</i> . Any person who eats any blood, even that person shall be cut off from his people."
Literal Standard Version	And you do not eat any blood in all your dwellings, of bird, or of beast; any person who eats any blood, indeed, that person has been cut off from his people."
Revised Mechanical Trans.	... and all the blood, belonging to the flyer or to the beast, you will not eat in all your settlements. Any soul which will eat any blood, then that soul will be cut from her people,...

Young's Updated LT

“And any blood you [all] do not eat in all your dwellings, of fowl, or of beast; any person who eats any blood, even that person has been cut off from his people.”

The gist of this passage:
26-27

The blood of bird or animals is never to be consumed by an Israelite.

Leviticus 7:26a			
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
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196
lô' (לֹא or לוֹא) [pronounced <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 eat; to dine; to devour, to consume, to destroy</i>	2 nd person masculine plural, Qal imperfect	Strong's #398 BDB #37
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
kôl (כָּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
moshabim (מִשְׁכָּנִים) [pronounced <i>moe-shaw-BEEM</i>]	<i>seats, sitting places; habitations, dwellings; territories, inhabitants</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #4186 BDB #444

Translation: You will not eat any blood in any of your dwelling places,...

Whereas, I believe the previous prohibition applied only to sacrificial animals; I believe that this prohibition applies to any animal, whether offered to God or not.

This seems quite final: *you will not eat any blood anywhere.*

Leviticus 7:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (לְ) [pronounced <i>l^e</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

Leviticus 7:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿôwph (עוף) [pronounced <i>gohf</i>]	<i>birds</i> ; used collectively for anything that flies, including bats and flying insects	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733
wê (or vê) (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
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
bêhêmâh (בְּהֵמָה) [pronounced <i>bêhay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96

Translation: ...[not from] birds or mammals.

There prohibition against eating blood applies to animals which fly and animals who are earthbound.

Leviticus 7:26 **You will not eat any blood in any of your dwelling places, [not from] birds or mammals.** (Kukis mostly literal translation)

Not only is this a point of sanitation, but we are not saved by the literal blood of Jesus Christ any more than any one in Israel was saved by the literal blood of the blood sacrifices. It was what they represented and it is the spiritual death of our Lord on the cross which is in view for salvation. This verse makes the distinction between eating the literal flesh and drinking the literal blood of our Lord and believing in Him, which is what it all means. This prohibition is repeated several times (Deuteronomy 12:15–16).

Leviticus 7:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; person; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal imperfect	Strong's #398 BDB #37
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Leviticus 7:27a

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

Translation: [If] any person eats blood,...

If you are a person who eats blood, there is going to be a severe consequence.

Leviticus 7:27b

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
kârath (כָּרַח) [pronounced kaw-RAHTH]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person feminine singular, Niphal perfect	Strong's #3772 BDB #503
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
hîy' (אֵי) [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; with the definite article	Strong's #1931 BDB #214
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘ammîym (עַמִּים) [pronounced ‘gham-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 rd person feminine singular suffix	Strong's #5971 BDB #766

Very similar to v. 25b.

Translation: ...then that person will be cut off from his people.”

The person who eats blood is going to be cut off from his people. I would continue to suggest that this is a social division that is made.

Leviticus 7:27 [If] any person eats blood, then that person will be cut off from his people.” (Kukis mostly literal translation)

This is an important point and it is driven home by repetition.

Leviticus 7:26–27 You will not eat any blood in any of your dwelling places, [not from] birds or mammals. [If] any person eats blood, then that person will be cut off from his people.” (Kukis mostly literal translation)

The blood of the animals is a type which looks forward to the blood of our Lord. See **The Blood of Christ** (by R. B. Thieme, Jr.) in the **Addendum**.

Leviticus 7:26–27 Under no circumstances are you to eat blood, no matter where you choose to do it. You will not eat or drink the blood of birds or of mammals. Anyone who eats blood will be cut off from his people.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Portions of Sacrifices Set Aside for the Priests

Some of the translations had vv. 28–30 as a complete passage; others, vv. 28–31 as a complete passage.

And so speaks Y^ehowah unto Moses, to say, “Speak unto sons of Israel, to say, ‘The bringing near a slaughtered animal of his peace offerings to Y^ehowah; he will bring near his qorban to Y^ehowah from a slaughtered animal of his peace offerings. His hands will bring fire offerings of Y^ehowah. The fat upon the breast he will bring him; the breast to wave him, a wave-offering to faces of Y^ehowah. And has burned the priest the fat the altar-ward; and is the breast to Aaron and to his sons.

Leviticus
7:28–31

Y^ehowah spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘[Concerning] the bringing near of the slaughtered animal [as] a peace offering to Y^ehowah: the priest [lit., *he*] will bring near his qorban [or, *oblation*] to Y^ehowah from the slaughtered animal of his peace offerings. His hands will carry the fire offerings of Y^ehowah. He will bring the fat over the breast; he will present the breast [as] a presentation before Y^ehowah. Then the priest will burn the fat upon the altar; but the breast will be [given] to Aaron and his sons.

Jehovah spoke to Moses, saying this: “Go before the sons of Israel and say, ‘This is the procedure for offering up a peace offering to Jehovah: the priest will bring near to Jehovah his qorban (or, *oblation*), taking it out from the slaughtered animals of the peace offering. He will carry the fire offerings himself, bringing the fat and the breast. The breast will be a presentation offering before Jehovah. Then the fat will be burned upon the altar, and the breast will be eaten by Aaron and his sons.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses, to say, “Speak unto sons of Israel, to say, ‘The bringing near a slaughtered animal of his peace offerings to Y^ehowah; he will bring near his qorban to Y^ehowah from a slaughtered animal of his peace offerings. His hands will bring fire offerings of Y^ehowah. The fat upon the breast he will bring him; the breast to wave him, a wave-offering to faces of Y^ehowah. And has burned the priest the fat the altar-ward; and is the breast to Aaron and to his sons.

Dead Sea Scrolls
Targum (Onkelos)

.
And Adonoy spoke to Moshe, saying:
Speak to Bnei Yisroel, saying: Whoever shall bring the sacrifice of his peace[sacred]-offering to [before] Adonoy, he shall bring his offering to [before] Adonoy from his peace[sacred]-offering.

His hands shall bring the fire-offerings [offerings] of Adonoy; he shall bring the fat on the breast and the breast [itself] to wave [lift] them [up] as a wave-offering [an uplifted-offering] before Adonoy.

The kohein shall burn the fat on the altar and the breast shall belong to Aharon and to his sons.

- Targum (Pseudo-Jonathan) And the Lord spake with Mosheh, saying: Speak with the sons of Aharon, saying: Whosoever presenteth his hallowed sacrifice before the Lord, shall himself bring the oblation of his hallowed sacrifice unto the presence of the Lord. His hands shall bring the oblations of the Lord which he would set apart as his hallowed sacrifice, the fat, the fatness that is upon the breast, and the breast cut out with two ribs here and two ribs there at the top, shall be bring to be uplifted, an elevation before the Lord. [JERUSALEM. His own hands shall bring in the oblation of the Lord: the fat which is upon the breast he shall give it, and the breast, to wave it a wave offering before the Lord.]
- Douay-Rheims 1899 (Amer.) And the Lord spoke to Moses, saying:
Speak to the children of Israel, saying: He that offereth a victim of peace offerings to the Lord, let him offer therewith a sacrifice also, that is, the libations thereof. He shall hold in his hands the fat of the victim, and the breast. And when he hath offered and consecrated both to the Lord, he shall deliver them to the priest, Who shall burn the fat upon the altar. But the breast shall be Aaron's and his sons'.
- Aramaic ESV of Peshitta Mar-Yah spoke to Mosha, saying,
"Speak to the B'nai Yisrael, saying, 'He who offers the sacrifice of his peace offerings to Mar-Yah shall bring his offering to Mar-Yah out of the sacrifice of his peace offerings.
With his own hands he shall bring the offerings of Mar-Yah made by fire. He shall bring the fat with the breast, that the breast may be waved for a wave offering before Mar-Yah.
The priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'.
- Lamsa's Peshitta (Syriac) And LORD JEHOVAH spoke with Moshe and said to him: "Speak with the children of Israel and say to them, 'He who brings peace sacrifice to LORD JEHOVAH may bring his offering to LORD JEHOVAH from the sacrifice of burnt offering. His hands shall bring the offering of LORD JEHOVAH and the fat upon the breast he shall bring, and the breast that is separated as his offering, before LORD JEHOVAH. And the Priest shall offer up the fat on the altar and the breast will be for Ahron and for his children.
- Samaritan Pentateuch And the LORD spake unto Moses, saying
And unto the children of Israel you shall speak, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.
His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved [for] a wave offering before the LORD.
And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.
- Updated Brenton (Greek) And the Lord spoke to Moses, saying,
You shall also speak to the children of Israel, saying, He that offers a sacrifice of peace-offering, shall bring his gift to the Lord also from the sacrifice of peace-offering.
His hands shall bring the burnt offerings to the Lord; the fat which is on the breast and the lobe of the liver, he shall bring them, so as to set them for a gift before the Lord.
And the priest shall offer the fat upon the altar, and the breast shall be Aaron's and his sons,

and you shall give the right shoulder for a choice piece to the priest of your sacrifices of peace-offering. V. 32 is included for context.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English
Easy English

Moses tells the priests which parts of the animal they can eat

The Lord said to Moses, 'Say to Israel's people, "When a person gives an animal as a friendship offering, he must bring part of it to the Lord. He must carry the offering in his own hands to the fire. He must bring the fat and the meat of the ribs and he must lift the meat to the Lord. The priest will burn the fat at the altar. He will lift the meat of the ribs to God. Then Aaron's sons can eat it.

Easy-to-Read Version–2008

The LORD said to Moses, "Tell the Israelites: If you bring a fellowship offering to the LORD, you must present that gift to the LORD yourself. You must bring the fat and the breast of the animal to the priest. Then he will lift up the breast in front of the LORD to show it was presented to God. The priest will burn the fat on the altar, but the breast of the animal will belong to Aaron and his sons.

Good News Bible (TEV)

The LORD gave Moses the following regulations for the people of Israel. When any of you offer a fellowship offering you must bring part of it as a special gift to the LORD, bringing it with your own hands as a food offering. You shall bring the fat of the animal with its breast and present it as a special gift to the LORD. The priest shall burn the fat on the altar, but the breast shall belong to the priests.

The Message

* * *

God spoke to Moses: "Speak to the People of Israel. Tell them, When you present a Peace-Offering to God, bring some of your Peace-Offering as a special sacrifice to God, a gift to God in your own hands. Bring the fat with the breast and then wave the breast before God as a Wave-Offering. The priest will burn the fat on the Altar; Aaron and his sons get the breast.

Names of God Bible

Dividing the Fellowship Offering between the People and the Priests

Yahweh spoke to Moses, "Tell the Israelites: Anyone who offers **Yahweh** a fellowship offering must bring a part of that sacrifice as a gift to **Yahweh**. Bring the sacrifices by fire made to **Yahweh** yourself. Bring the fat with the breast. Take the breast and present it to **Yahweh**. V. 31 will be placed with the next passage for context.

NIRV

The Share That Belongs to the Priests

The Lord spoke to Moses. He said, "Speak to the Israelites. Tell them, 'Suppose someone brings a friendship offering to the Lord. Then they must bring part of it as their special gift to the Lord. They must bring it with their own hands. It is a food offering presented to the Lord. They must bring the fat together with the breast. They must lift the breast up and wave it in front of the Lord as a wave offering. The priest will burn the fat on the altar. But the breast belongs to Aaron and the priests in his family line.

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

Casual English Bible

Priests get part of peace offerings

The LORD told Moses: Tell this to the people of Israel: When you bring a peace offering to the LORD, give the LORD a share of the meat from the sacrificed animal. Give the LORD the animal's fat along with meat from the breast. The breast meat will become an offering of gratitude. [13] The priest will burn the fat in a sacrifice that goes up in smoke. But he'll keep the breast meat for Aaron and his sons to share.

¹³7:30 This sacrificial offering goes by various names: fellowship offering, elevation offering, symbolic offering, special offering, and wave offering. The Hebrew word can mean to wave, lift, or blow. In Exodus 29, this sacrifice represented the culmination of an ordination service authorizing priests for ministry. It was the final act, which some scholars say was mainly an expression of gratitude to God for allowing these men to be assigned to lead the worship rituals for the people of Israel.

Contemporary English V.

The LORD also told Moses to say to the people of Israel: If you want to offer a sacrifice to ask my blessing, you must bring the part to be burned and lay it on the bronze altar. But you must first lift up the choice ribs with their fat to show that the offering is dedicated to me. A priest from Aaron's family will then send the fat up in smoke, but the ribs belong to the priests.

The Living Bible

And the Lord said to Moses, "Tell the people of Israel that anyone bringing a thanksgiving offering to the Lord must bring it personally with his own hands. He shall bring the offering of the fat and breast, which is to be presented to the Lord by waving it before the altar. V. 31 will be placed with the next passage for context.

New Berkeley Version

New Life Version

The Part for Aaron and His Sons

The Lord said to Moses, "Say to the people of Israel, 'Whoever gives his peace gift to the Lord will bring a part of it as a special gift to the Lord. With his own hands he will bring the gift given to the Lord by fire. He will bring the fat with the breast so the breast may be given as a wave gift before the Lord. The religious leader will burn the fat on the altar. But the breast will belong to Aaron and his sons.

New Living Translation

A Portion for the Priests

Then the Lord said to Moses, "Give the following instructions to the people of Israel. When you present a peace offering to the Lord, bring part of it as a gift to the Lord. Present it to the Lord with your own hands as a special gift to the Lord. Bring the fat of the animal, together with the breast, and lift up the breast as a special offering to the Lord. Then the priest will burn the fat on the altar, but the breast will belong to Aaron and his descendants.

Unfolding Bible Simplified

Yahweh also said to Moses,

"Tell the Israelite people this: 'Anyone who brings an offering to promise friendship with Yahweh must bring part of it to be a sacrifice to Yahweh. He himself must bring the offering that will be burned in the fire. He must bring the fat along with the breast of the animal and lift it high in front of Yahweh to present it as an offering to him. The priest must burn the fat on the altar, but the breast belongs to Aaron and all his descendants.

Partially literal and partially paraphrased translations:

American English Bible

Then the Lord spoke to Moses and said:

'Speak to the sons of Israel and tell them that anyone that brings a Peace Offering to Jehovah must also bring the gift of a Salvation Offering.

In his own hands, he must carry these offerings to Jehovah:

The fat on the breast and on the lobe of the liver... he must bring this and place it as a gift before Jehovah.

Then the Priest will offer it on the Altar, and the breast will be given to Aaron and to his sons.

Beck's American Translation

Common English Bible

The Lord said to Moses: Say to the Israelites: If you wish to offer a communal sacrifice of well-being to the Lord, you are allowed to bring your offering to the Lord as your communal sacrifice of well-being. [Heb uncertain] Your own hands must bring the Lord's food gifts. You will bring the fat with the breast so that the breast

can be lifted as an uplifted offering before the Lord. The priest will completely burn the fat on the altar, but the breast will go to Aaron and his sons.

New Advent (Knox) Bible And the Lord spoke to Moses giving him this message, too, for the sons of Israel: The man who brings the Lord a welcome-offering must surrender, in doing so, his sacrificial due, the choice portions of the victim. He will carry with him the fat and the breast of the victim, and both these, when they have been held up in sign of consecration to the Lord, he will hand over to the priest, who will burn the fat on the altar, while the breast belongs, as their due, to Aaron and his sons.

Translation for Translators

The portions for the priests

Yahweh also said to Moses/me, "Tell the Israeli people this: 'Anyone who brings an offering to maintain fellowship with Yahweh must bring part of it to be a sacrifice to Yahweh. He himself must bring the offering that will be burned in the fire. He must bring the fat along with the breast of the animal and lift it up in front of Yahweh to indicate that it is an offering to him. The Supreme Priest must burn the fat on the altar, but the breast belongs to Aaron and all his sons.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

The Portion for the Priests

The Lord spoke to Moses: "Tell the Israelites: The one who presents a fellowship sacrifice to the Lord is to bring an offering to the Lord from his sacrifice. His own hands will bring the food offerings to the Lord. He will bring the fat together with the breast. The breast is to be presented as a presentation offering before the Lord. The priest is to burn the fat on the altar, but the breast belongs to Aaron and his sons.

Revised Ferrar-Fenton Bible

The Law of Thank Offerings.

The EVER-LIVING spoke further to Moses, saying; "Speak to the children of Israel, saying;—Whoever offers at the altar his thank-offering to the EVER-LIVING, let him bring his gift to the altar of the EVER-LIVING for his benefit. He shall bring in his hand the present to the EVER-LIVING. Bring the breast with its fat to be waved, for waving before the EVER-LIVING but the priest shall burn the fat upon the altar, and the breast shall be for Aaron and his sons.

International Standard V

The Priests' Portions

The Lord spoke to Moses:

"Tell the Israelis: 'Whoever brings a peace offering sacrifice to the Lord is to bring his offering to the Lord from the sacrifice of his peace offerings. He is to bring the offering made by fire with his own hands to the Lord. He is to bring the fat with the breast, since the breast is to be waved as a raised offering to the Lord. The priest will burn the fat on the altar, but the breast belongs to Aaron and his sons. From the sacrifices of your peace offerings give the right thigh to the priest as a raised offering to the Lord. V. 32 is included for context.

Urim-Thummim Version

YHWH spoke to Moses saying,

Speak to the children of Israel saying, He that presents the sacrifice of his Peace-Offerings to YHWH will bring his own offering to YHWH from the sacrifice of his Peace-Offerings. His own hands will bring the Burnt-Offerings of YHWH made by fire, the fat with the breast, he will bring it so that the breast may be waved for a Wave-Offering before YHWH. Then the priest will burn the fat on the Altar but the breast will be Aaron's and his sons'.

Wikipedia Bible Project

Any soul that eats any blood, and that soul will be cut off from its people.

And Yahweh spoke to Moses, saying:

Speak to the sons of Israel saying:

He who presents the payment sacrifice to Yahweh, will bring his sacrifice to Yahweh, from his payment offering. His hands will bring, to the fires of Yahweh, the fat on the breast. He will bring it, the breast, to wave it as a wave-offer before

Yahweh. And the priest grilled the fat on the altar, and the breast will be for Aaron, and his sons.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And Jehovah spoke to Moses, saying,
Speak to the children of Israel, saying, He who brings near the sacrifice of his peace offerings to Jehovah shall bring his offering to Jehovah of the sacrifice of his peace offerings.

His own hands shall bring the offerings of Jehovah made by fire; he shall bring the fat with the breast that the breast may be waved for a wave offering before the face of Jehovah.

And the priest shall burn the fat as perfumed incense on the altar, and the breast shall be Aaron's and his sons'.

New American Bible (2011)

Portions from the Communion Sacrifice for Priests.

The LORD said to Moses: Tell the Israelites: The person who offers a communion sacrifice to the LORD shall be the one to bring from it the offering to the LORD. The offerer's own hands shall carry the oblations for the LORD: the person shall bring the fat together with the brisket, which is to be raised as an elevated^q offering* before the LORD. The priest shall burn the fat on the altar,^r but the brisket belongs to Aaron and his sons.

* [7:30] Raised as an elevated offering: these portions of the sacrifices were specially dedicated by lifting them in presentation before God's abode. The sanctifying effect of this action is clearly seen in 23:17–20; Nm 6:19–20.

q. [7:30] Lv 8:27, 29; 9:21; 10:15; 14:12, 21, 24; 23:17, 20; Nm 6:20; 8:13; 18:18. r. [7:31] Lv 3:11, 16.

The Catholic Bible

Portions for the Priests. And the Lord spoke to Moses saying, "Speak to the children of Israel and tell them, 'Whoever offers the sacrifice of a peace offering to the Lord shall bring the offering of the sacrifice of the peace offering. ^[c]He shall bring the offering to be made by fire to the Lord in his own hands. He shall bring the fat together with the breast, the breast that shall be waved before the Lord as a wave offering. The priest shall burn the fat upon the altar, but the breast will be for Aaron and his sons.

[c] Leviticus 7:30 *Wave offering*: the breast and right shoulder of the peace offering were held aloft as a special presentation to the Lord (see Ex 29:26f; Num 6:20).

New Jerusalem Bible

Yahweh spoke to Moses and said, 'Speak to the Israelites and say: "Anyone who offers Yahweh a communion sacrifice must bring him part of his sacrifice as an offering. He must bring the food to be burnt for Yahweh, that is to say, the fat adhering to the forequarters, with his own hands. He will bring it, and also the forequarters, with which he will make the gesture of offering before Yahweh. The priest will then burn the fat on the altar, and the forequarters will revert to Aaron and his descendants.

Revised English Bible—1989

The LORD told Moses to say to the Israelites: Whoever comes to present a shared-offering must set aside part of it as an offering to the LORD. With his own hands he is to bring the food-offerings to the LORD. He must also bring the fat together with the breast which is to be presented as a dedicated portion before the LORD. The priest must burn the fat on the altar, but the breast is to belong to Aaron and his descendants.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

ADONAI said to Moshe, "Say to the people of Isra'el, 'A person who offers his sacrifice of peace offerings to *ADONAI* is to bring part of his sacrifice of peace offerings as his offering for *ADONAI*. He is to bring with his own hands the offerings

Kaplan Translation

for *ADONAI* made by fire — he is to bring the breast with its fat. The breast is to be waved as a wave offering before *ADONAI*. The *cohen* is to make the fat go up in smoke on the altar, but the breast will belong to Aharon and his descendants.

God spoke to Moses, telling him to convey the following to the Israelites: When anyone brings a peace sacrifice to God, he must bring a special offering to God from it. With his own hands, he must bring the choice parts presented as a fire offering to God on top of the [animal's] chest. He shall wave the chest in the prescribed motions as a wave offering before God. The priest shall then burn the choice parts on the altar. The chest [on the other hand], shall belong to Aaron and his descendants.

7:30 **choice parts.** The portions burned on the altar. See 3:9.

— **on top of the animal's chest.** The fat is initially placed on top of the chest. However, when given to the priest, the fat is given first, and the chest is placed on it (Rashi). The hind leg is also placed on the chest (Sifra; Menachoth 62a; Yad, Maaseh HaKorbanoth 9:6). See below, 10:15.

— **prescribed motions.** See Exodus 29:24. The priest would have his hands under the hands of the owner [Yad, Maaseh HaKorbanoth 9:6].

The Scriptures—2009

And הוה spoke to Mosheh, saying,

“Speak to the children of Yisra’el, saying, ‘He who brings his slaughtering of peace offerings to הוה brings his offering to הוה from the slaughtering of his peace offerings.

‘With his own hands he brings the offerings made by fire to הוה. He brings the fat with the breast, to be waved as a wave offering before הוה.

‘And the priest shall burn the fat on the slaughter-place, but the breast shall be Aharon’s and his sons.’

Tree of Life Version

Then Adonai spoke to Moses, saying:

“Speak to Bnei-Yisrael, saying: Whoever brings the sacrifice of his fellowship offerings to Adonai is to present his offering to Adonai out of the sacrifice of his fellowship offerings. With his own hands he is to bring Adonai’s offerings by fire. He is to present the fat with the breast, so that the breast may be waved for a wave offering before Adonai. The kohen is to burn up the fat as smoke on the altar, but the breast will belong to Aaron and his sons.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

· AND JESUS SPOKE TO MOSES, SAYING,
(§7:29) “YOU SHALL ALSO SPEAK TO THE CHILDREN OF ISRAEL, SAYING, ‘HE THAT OFFERS A SACRIFICE OF PEACE-OFFERING, SHALL BRING HIS GIFT TO JESUS ALSO FROM THE SACRIFICE OF PEACE-OFFERING.
(§7:30) HIS HANDS SHALL BRING THE BURNT-OFFERINGS TO JESUS; THE FAT WHICH IS ON THE BREAST AND THE LOBE OF THE LIVER, HE SHALL BRING THEM, SO AS TO SET THEM FOR A GIFT BEFORE JESUS. V. 31 will be placed with the next passage; this is vv. 18–20 in the AOB.

Awful Scroll Bible

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

Be speaking to the sons of Isra-el, to the intent: He bringing near the sacrifice of a peace offering, to Sustains To Become was to bring in his offering to Sustains To Become the sacrifice of his peace offering, by his hands was he to bring in the fire offering, to Sustains To Become, even by fire. The fat of the breast was he to bring in, even the breast is to be waved, for a wave offering turned towards Sustains To Become

The priest is to have made a smoky burning of the fat on the altar, and the breast is to be to Aaron and his sons.

Concordant Literal Version

Yahweh spoke to Moses, saying.

Speak to the sons of Israel, saying, The one bringing near the sacrifice of his peace offerings to Yahweh shall bring his approach present to Yahweh from the sacrifice of his peace offerings.

His hands, they shall bring the fire offerings of Yahweh. The fat on the chest, he shall bring it and the chest to wave it as a wave offering before Yahweh.

Then the priest will cause the fat to fume on the altar, and the chest will come to be for Aaron and for his sons.

exeGeses companion Bible **PRIESTAL PORTIONS**

And Yah Veh words to Mosheh, saying,

Word to the sons of Yisra El, saying,

He who oblates the sacrifice of his shelamim to Yah Veh

brings his qorban to Yah Veh

of the sacrifice of his shelamim:

his own hands bring the firings to Yah Veh:

he brings the fat with the breast,

and waves the breast for a wave

at the face of Yah Veh:

and the priest incenses the fat on the sacrifice altar:

but the breast becomes for Aharon and his sons.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, saying,

Speak unto the Bnei Yisroel, saying, He that offereth the zevach shelamim of him unto Hashem shall bring his korban unto Hashem of the zevach shelamim of him.

His own hands shall bring the offerings of Hashem made by eish, the chelev with the breast, it shall he bring, that the breast may be waved for a tenufah before Hashem.

And the kohen shall burn the chelev upon the Mizbe'ach; but the breast shall belong to Aharon and his Banim.

Expanded/Embellished Bibles:

The Expanded Bible

The Priests' Share

The Lord said to Moses, "Tell the ·people [^L sons; children] of Israel: 'If someone brings a ·fellowship [or peace; well-being] offering [3:1] to the Lord, he must give part of it as his sacrifice to the Lord. He must carry that part of the gift in his own hands as an offering made by fire to the Lord. He must bring the fat and the breast of the animal to the priest, to be presented to the Lord as ·the priests' share [^L an elevation offering]. Then the priest must ·burn [^L turn into smoke] the fat on the altar, but the breast of the animal will belong to Aaron and ·the priests [^L his sons].

Kretzmann's Commentary

Verses 28-38

The Portion of Jehovah

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, saying, he that offereth the sacrifice of his peace-offerings unto the Lord shall bring his oblation unto the Lord of the sacrifice of his peace-offerings, that special gift which belonged to the Lord and was intended to establish the fellowship between Him and the worshiper.

His own hands shall bring the offerings of the Lord made by fire, the parts consecrated to Jehovah, the fat with the breast, it shall he bring, in person, not by the hands of a servant or messenger, that the breast may be waved for a wave-offering before the Lord. This part of the animal is now known as the brisket, and it was offered to the Lord by moving the hands back and forth in a motion of weaving.

And the priest shall burn the fat upon the altar; but the breast shall be Aaron's and his sons', the common property of the priestly order.

Lexham English Bible

Portions of Fellowship Offerings for Priests

Then [Or “And”] Yahweh spoke to Moses, saying, “Speak to the Israelites, [Literally “sons/children of Israel”] saying, ‘The one who presents his fellowship offerings’ sacrifice for Yahweh shall bring his offering to Yahweh from his fellowship offerings’ sacrifice. His own hands must bring Yahweh’s offerings made by fire. He must bring the fat in addition to the breast section to wave the breast section as a wave offering before Yahweh, and the priest shall turn the fat into smoke on the altar, and the breast section shall be for Aaron and his [Hebrew “for his”] sons.

The Voice

The Eternal One continued speaking to Moses.

Eternal One: Go, talk with the Israelites, and tell them that anyone who offers a peace offering to Me must bring it from the sacrifice of his peace offerings. He is to present the fire-offerings to Me with his own hands. Bring the fat along with the breast so that the breast can be lifted up as a wave offering to Me. The *officiating* priest is to offer the fat as smoke on the altar, but the breast will belong to Aaron and his sons.

Bible Translations with Many Footnotes:

The Complete Tanach

And the Lord spoke to Moses, saying: Speak to the Children of Israel, saying: Anyone who brings his peace offering to the Lord, shall bring his sacrifice to the Lord from his peace offering. His own hands shall bring the fire offerings of the Lord. The fat, on the breast, he shall bring it, the breast, to wave it as a waving before the Lord.

His own hands shall bring: That the owner’s hand should be above, with the fats and the breast placed in it, and the kohen’s hand should be beneath [it. With the portions arranged in this manner,] they wave them. — [Men. 61b]

the fire-offerings of the Lord: And what are the “fire-offerings” [referred to here]? They are “the fat...on the breast.”

he shall bring it: When he brings it from the slaughtering area, he places the fat on the breast, but when he gives it into the hand of the kohen who is to perform the waving, the breast is situated above and the fat below. This is what is mentioned elsewhere (10:15), “They shall bring the thigh of the elevated-offering and the breast as a wave-offering upon the fats of the fire-offerings, to wave.” After the waving, he gives it to the kohen who will burn it. The breast is now situated below [and the fats above]. This is what is stated (9:20), “And they placed the fats upon the breasts, and he caused to [go up in] smoke the fats on the altar.” We learn that three kohanim are required for it. Thus it is explained in Tractate Menachoth (62a).

The fat, on the breast, he shall bring it: Why is the breast brought? To wave it he brings it, but not that it should be part of the “fire-offerings.” Since it is stated: “the fire-offerings of the Lord. The fat, on the breast,” one might think that the breast is also included in the fire-offerings; therefore, the verse continues, “The breast to wave...”

And the kohen shall cause the fat to [go up in] smoke on the altar, and the breast shall belong to Aaron and his sons.

And the kohen will cause the fat to [go up in] smoke: and afterwards, the breast “shall belong to Aaron.” [Hence,] we learn that the meat [of the sacrifice] shall not be eaten while the sacrificial parts are [still] off the altar [i.e., before they have been burnt]. — [Torath Kohanim 7:151]

NET Bible®

Priestly Portions of Peace Offerings

Then the Lord spoke to Moses:³⁸ “Tell the Israelites, ‘The one who presents his peace offering sacrifice to the Lord must bring his offering to the Lord from his peace offering sacrifice. With his own hands he must bring the Lord’s gifts. He must bring the fat with the breast³⁹ to wave the breast as a wave offering before the

Lord,⁴⁰ and the priest must offer the fat up in smoke on the altar, but the breast will belong to Aaron and his sons.

^{38sn} 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.

^{39tn} Heb "on the breast."

^{40tc} Many Hebrew mss and some versions (esp. the LXX) limit the offerings in the last part of this verse to the fat portions, specifically, the fat and the fat lobe of the liver (see the BHS footnote). The verse is somewhat awkward in Hebrew but nevertheless correct.

^{tn} Heb "the breast to wave it, a wave offering before the Lord." Other possible translations are "to elevate the breast [as] an elevation offering before the Lord" (cf. NRSV) or "to present the breast [as] a presentation offering before the Lord." See J. E. Hartley, *Leviticus* (WBC), 91, J. Milgrom, *Leviticus* (AB), 1:430-31, 461-72, and R. E. Averbeck, *NIDOTTE* 3:63-67.

Rotherham's *Emphasized B.* And Yahweh spake unto Moses, saying—
 Speak unto the sons of Israel, saying—
 ||He that offereth his peace'-offering unto Yahweh|| shall bring in his own oblation unto Yahweh, out of his peace'-offering: ||his own hands|| shall bring in the altar-flames of Yahweh,—<the fat with^d the breast> he shall bring it in, ||the breast||^e to wave it as a wave-offering before Yahweh. Then shall the priest make a perfume with the fat at the altar,—and the breast shall be for Aaron and for his sons.

^d Or: "upon."

^e Some cod. (w. Jon. and Vul.) have: "and the breast"—G.n.

Literal, almost word-for-word, renderings:

Oblation

Charles Thomson OT

The Lord also spoke to Moses, saying,
 Thou shalt speak to the children of Israel, and say, He who offereth a sacrifice of thanksgiving shall bring his gift to the Lord; and from the sacrifice of thanksgiving his own hands shall present, as his offerings of homage to the Lord, the suet, with the breast, and the lobe of the liver. These he shall present that they may be laid before the Lord as a gift. And the priest shall offer up the suet on the altar; and the breast shall be for Aaron and his sons.

Context Group Version

And YHWH spoke to Moses, saying,
 Speak to the sons of Israel, saying, He who offers the sacrifice of his peace-offerings to YHWH shall bring his offering to YHWH out of the sacrifice of his peace-offerings: his own hands shall bring the offerings of YHWH made by fire; the fat with the breast he shall bring, that the breast may be waved for a wave-offering before YHWH. And the priest shall burn the fat on the altar; but the breast shall be Aaron's and his sons'.

Literal Standard Version

And YHWH speaks to Moses, saying,
 "Speak to the sons of Israel, saying, He who is bringing the sacrifice of his peace-offerings near to YHWH brings in his offering to YHWH from the sacrifice of his peace-offerings; his own hands bring in the fire-offerings of YHWH; the fat beside the breast—he brings it in with the breast to wave it [as] a wave-offering before YHWH. V. 31 will be placed with the following passage.

Modern English Version

The Priests' Share

The Lord spoke to Moses, saying: Speak to the children of Israel, saying: He who offers the sacrifice of his peace offerings to the Lord shall bring his sacrifice to the

Lord from his peace offerings. His own hands shall bring the food offerings of the Lord made by fire, the fat with the breast that the breast may be waved for a wave offering before the Lord. The priest shall burn the fat on the altar, but the breast shall be for Aaron and his sons.

Niobi Study Bible

The Portion of Aaron and His Sons

And the LORD spoke unto Moses, saying,
"Speak unto the children of Israel, saying, 'He that offers the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD from the sacrifice of his peace offerings. His own hands shall bring the offerings of the LORD made by fire; the fat with the breast it shall he bring, that the breast may be waved as a wave offering before the LORD. And the priest shall burn the fat upon the altar, but the breast shall be Aaron's and his sons'.

Revised Mechanical Trans.

...and YHWH spoke to Mosheh saying, speak to the sons of Yisra'eyl saying, the one bringing near a sacrifice of his offering of restitution to YHWH, he will bring his donation to YHWH from the sacrifice of his offerings of restitution. His hands will bring the fire offerings of YHWH, the fat upon the chest he will bring with the chest, to make him wave, a waving to the face of YHWH, and the administrator will make the fat burn as incense upon the altar, and the chest will exist for Aharon and for his sons,...

Young's Updated LT

And Jehovah speaks unto Moses, saying,
"Speak unto the sons of Israel, saying, He who is bringing near the sacrifice of his peace-offerings to Jehovah does bring in his offering to Jehovah from the sacrifice of his peace-offerings; his own hands do bring in the fire-offerings of Jehovah, the fat beside the breast, it he does bring in with the breast, to wave it—a wave-offering before Jehovah.

"And the priest has made perfume with the fat on the altar, and the breast has been Aaron's and his sons;...

The gist of this passage:
28-31

For the fellowship offering, the breast of the animal is brought for the priests.

Leviticus 7:28

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

Leviticus 7:28

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 v. 22.

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

Because we find this statement made throughout this first section of Leviticus, I would think that each time, this represents another time speaking to God (probably in the Tabernacle); and another time when this information is given to the people of Israel.

Based upon what I read here, this appears to be directed to the priests, primarily. Is this information also given to the sons of Israel? I would suppose yes. Even though portions of the Bible specifically belong to a specific group of people at a specific time, we are all, as believers, able to learn from what is here.

Leviticus 7:28 *Y^ehowah spoke to Moses, saying,...* (Kukis mostly literal translation)

I must admit ignorance concerning the exact content of many of the world's *great* religious books; however, I doubt that any of them have the specific claims to inspiration which we see continually in God's Word the Bible. Over and over again, God, the creator of the Universe, is speaking directly to Moses, who is recording His words.

Leviticus 7:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<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
'el (עַל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Leviticus 7:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

This is v. 23a.

Translation: ...“Speak to the sons of Israel,...

Even though this material appears to be directed to the priests, Moses is also directed to teach this to the people of Israel as well.

Leviticus 7:29b

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
'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
qârab (קָרַב) [pronounced kaw-RA ^B V]	<i>causing to approach, bringing [drawing] near, bringing, offering; bringing together; causing to withdraw, removing</i>	masculine singular, Hiphil participle with the definite article	Strong #7126 BDB #897
'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
zebach (זָבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שָׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #8002 BDB #1023
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
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Leviticus 7:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (אָב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
'êth (תָּא) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qorbân/qurbân (קֹרְבָן/קֹרְבָן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced ʾ]	<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 yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zebach (זֶבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #8002 BDB #1023

Translation: ...saying, '[Concerning] the bringing near of the slaughtered animal [as] a peace offering to Y^ehowah: the priest [lit., he] will bring near his qorban [or, oblation] to Y^ehowah from the slaughtered animal of his peace offerings.

I made two assumptions here. The first few words simply tell us what the topic of discussion is—the handling of the slaughtered animals which are brought before God as peace offering.

My second interpretation is that, this applies specifically to the priest. Much of the time, this would be directed towards the high priest, but given all of the duties and sacrifices listed in these first 7 chapters of Leviticus, I would suppose that other sons (or descendants) of Aaron might be taking charge of this or that sacrifice (probably, as directed by the high priest).

At first I thought that this might be a reference to the offerer bringing forward this animal. However, throughout this passage we find masculine singular verbs, and, eventually, *the priest* is mentioned. Therefore, contextually, this appears to apply to the priest.

The people bring these sacrifices to the priests, and the priests handle them from there.

Leviticus 7:29 ...“Speak to the sons of Israel, saying, ‘[Concerning] the bringing near of the slaughtered animal [as] a peace offering to Y^ehowah: the priest [lit., *he*] will bring near his qorban [or, *oblation*] to Y^ehowah from the slaughtered animal of his peace offerings. (Kukis mostly literal translation)

We are no longer dealing with the subject of uncleanness (vv. 19–27), but we have moved on to peace-offerings (vv. 29–35). Recall that this has nothing to do with world peace or peace with one's neighbor or even with being at peace with oneself, but this is peace with God and subsequent prosperity and well-being.

Leviticus 7:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâdôwth (יָדוֹת) [pronounced yawd-OHTH]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
bôw' (אוֹבַח) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person feminine plural, Hiphil imperfect	Strong's #935 BDB #97
'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
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine plural construct	Strong's #801 BDB #77
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: His hands will carry the fire offerings of Y^ehowah.

This does not mean that the offering is on fire and the priest is carrying it around. This is simply the offering which will be placed into the fire.

The fire speaks of judgment; the animal offered represents the Lord; and the priest acts as an intermediary between man and God (thus representing the Lord as well).

Leviticus 7:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316

Leviticus 7:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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	Strong's #5921 BDB #752
châzeh (חֶזֶה) [pronounced <i>khaw-ZEH</i>]	<i>breast [of animals] [of an animal sacrifice]</i>	masculine singular noun with the definite article	Strong's #2373 BDB #303
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; with the 3 rd person masculine singular suffix	Strong's #935 BDB #97

Translation: He will bring the fat over the breast;...

The priest brings the fat over the breast, as well as the breast.

Leviticus 7:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾeth (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
châzeh (חֶזֶה) [pronounced <i>khaw-ZEH</i>]	<i>breast [of animals] [of an animal sacrifice]</i>	masculine singular noun with the definite article	Strong's #2373 BDB #303
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
nûwph (נוּפַח) [pronounced <i>noof</i>]	<i>to wave, to shake [e.g., the hand to beckon someone]; to scatter, to shake forth [rain]</i>	Hiphil infinitive construct	Strong's #5130 BDB #631
ʾeth (אֶת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
t ^e nûwphâh (תְּנוּפְחָהּ) [pronounced <i>t'noo-PHAWH</i>]	<i>presentation offering, wave-offering; offering [gold or brass]; swinging, waving, brandishing [of God's hand, weapons]</i>	feminine singular noun	Strong's #8573 BDB #632
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Leviticus 7:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לִּפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...he will present the breast [as] a presentation before Y^ehowah.

It appears that these wave-offerings are simply presentations before God. It is not completely clear to me what is actually happening; but I see this as an offering which is lifted up before God, before placing it on the altar.

This is parallel to the Lord Jesus Christ being lifted up on the cross. He is the Lamb of God being offered up for our sins.

Leviticus 7:30 His hands will carry the fire offerings of Y^ehowah. He will bring the fat over the breast; he will present the breast [as] a presentation before Y^ehowah. (Kukis mostly literal translation)

The wave offering means that this offering is held up (or, waved) before Y^ehowah. God is to see the offering and not the man. The breast and the thigh were then bestowed upon those in the priesthood as their due for their spiritual service (Exodus 26:26–28 Leviticus 10:14–15).

A Wave Offering (a graphic); from [Biblical Journey](#); accessed January 16, 2021.



Leviticus 7:31a

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 imperfect	Strong's #6999 BDB #882
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular construct	Strong's #3548 BDB #463
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Leviticus 7:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY- ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258

With the locative hê, this means *towards the altar, near the altar, upon the altar*.

Translation: Then the priest will burn the fat upon the altar;...

We have just been admonished that the fat is not to be eaten, so it will be burned on the altar completely. None of it will remain.

Leviticus 7:31b

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
châzeh (חֶזֶה) [pronounced khaw-ZEH]	<i>breast [of animals] [of an animal sacrifice]</i>	masculine singular noun with the definite article	Strong's #2373 BDB #303
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ahârôn (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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [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: ...but the breast will be [given] to Aaron and his sons.

The breast will belong to Aaron and his sons. Throughout these various ceremonies and offerings, there are practical considerations. Aaron and his sons must eat; and their actual job is performing spiritual functions before the people of Israel and before God (acting as go-between's or mediators before God). But they have to eat; and so, various portions of the sacrifices are given over to them for them to eat.

Leviticus 7:31 Then the priest will burn the fat upon the altar; but the breast will be [given] to Aaron and his sons. (Kukis mostly literal translation)

The emphasis before was on the offerings; however, now that their purpose and meaning is clearer, there are certain ends which need tidying up; for instance, Aaron and his son had to be remunerated for their service.

Leviticus 7:28–31 Y^ehowah spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘[Concerning] the bringing near of the slaughtered animal [as] a peace offering to Y^ehowah: the priest [lit., *he*] will bring near his qorban [or, *oblation*] to Y^ehowah from the slaughtered animal of his peace offerings. His hands will carry the fire offerings of Y^ehowah. He will bring the fat over the breast; he will present the breast [as] a presentation before Y^ehowah. Then the priest will burn the fat upon the altar; but the breast will be [given] to Aaron and his sons.’” (Kukis mostly literal translation)

Leviticus 7:28–31 Jehovah spoke to Moses, saying this: “Go before the sons of Israel and say, ‘This is the procedure for offering up a peace offering to Jehovah: the priest will bring near to Jehovah his qorban (or, *oblation*), taking it out from the slaughtered animals of the peace offering. He will carry the fire offerings himself, bringing the fat and the breast. The breast will be a presentation offering before Jehovah. Then the fat will be burned upon the altar, and the breast will be eaten by Aaron and his sons.’” (Kukis paraphrase)

And a leg of the right [hand] you [all] will give a presentation offering to the priest from slaughtered animals of your peace offerings. The bringing near of blood of the peace offerings and the fat from the sons of Aaron, to him she is, a thigh of the right [hand] for a portion. For a breast of the presentation and a thigh of the presentation offering I have taken from with sons of Israel, from slaughtered animals of their peace offerings. And so I give them to Aaron the priest and to his sons for a statute of duration from with sons of Israel.’ ”

Leviticus
7:32–34

You [all] will give the right thigh [as] a presentation offering to the priest, [taken] from the slaughtered animals of your peace offerings. The blood from the peace offerings and the fat from the sons of Aaron will be brought near; the right thigh will be his [lit., *to him*] as [his] portion. At that time, I will take the breast [which is] presented [to God] and the thigh [which is also] a presentation offering from the sons of Israel, from [among] the slaughtered animals of their peace offerings. I will give these portions [lit., *them*] to Aaron the priest and to his sons. [This will be] an everlasting statute for [lit., *from with*] the sons of Israel.’ ”

You will take a right thigh from among your peace offerings and give that, as a presentation offering, to the priest, as his portion. The blood and fat from these offerings will also be brought near to God to be burned up. I will take the thigh and the breast, both having been presented before God, and I will give them to Aaron and his sons as their portion/remuneration. This will be a permanent statute among the sons of Israel.’ ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And a leg of the right [hand] you [all] will give a presentation offering to the priest from slaughtered animals of your peace offerings. The bringing near of blood of the peace offerings and the fat from the sons of Aaron, to him she is, a thigh of the right [hand] for a portion. For a breast of the presentation and a thigh of the presentation offering I have taken from with sons of Israel, from slaughtered animals of their

peace offerings. And so I give them to Aaron the priest and to his sons for a statute of duration from with sons of Israel.' "

Dead Sea Scrolls
Targum (Onkelos)

The right thigh you shall give as a separated portion to the kohein, from your peace[sacred]-offerings.

Whoever offers the blood of the peace[sacred]-offering and the fat who is of the sons of Aharon, the right thigh shall belong to him as a portion.

Because the breast wave[uplifted]-offering and the thigh [that is] the uplifted [separated] portion I have taken from Bnei Yisroel. from their peace[sacred]-offerings and I have given them to Aharon the kohein and to his sons, as an everlasting statute, from Bnei Yisroel.

Targum (Pseudo-Jonathan)

And the priest shall burn the fat upon the altar, and the breast shall be for Aharon and for his sons. [JERUSALEM. The breast.] And the right shoulder of your hallowed sacrifice from the side unto the extremity (deroa, arm) you shall give as a separation unto the priest. He of the sons of Aharon who offereth the blood and the fat of the hallowed sacrifice shall have the right shoulder as his portion. For the uplifted breast and the shoulder of separation have I taken of your hallowed sacrifice, and given them to Aharon the priest and to his sons by an everlasting statute, from the children of Israel.

Douay-Rheims 1899 (Amer.)

The right shoulder also of the victim, of peace offerings shall fall to the priest for firstfruits.

He among the sons of Aaron, that offereth the blood, and the fat: he shall have the right shoulder also for his portion.

For the breast that is elevated and the shoulder that is separated I have taken of the children of Israel, from off their victims of peace offerings: and have given them to Aaron the priest, and to his sons, by a law for ever, from all the people of Israel.

Aramaic ESV of Peshitta

The right thigh you shall give to the priest for a heave offering out of the sacrifices of your peace offerings.

He among the sons of Aaron who offers the blood of the peace offerings, and the fat, shall have the right thigh for a portion.

For the waved breast and the heaved thigh I have taken from the B'nai Yisrael out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons as their portion forever from the B'nai Yisrael."

Lamsa's Peshitta (Syriac)

And give the right shank as an offering to LORD JEHOVAH from your peace sacrifice. He who brings blood and fat of a burnt offering from the sons of Ahron will have a part the shank of the right. Because the breast of the offering and the shank of the offering you have received from the children of Israel from their peace sacrifices and you have given them to Ahron the Priest and to his sons, a covenant to eternity from the presence of the children of Israe.

Samaritan Pentateuch

And the right shoulder shall ye give unto the priest [for] an heave offering of the sacrifices of your peace offerings.

He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for [his] part.

For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

Updated Brenton (Greek)

And the priest shall offer the fat upon the altar, and the breast shall be Aaron's and his sons,

and you shall give the right shoulder for a choice piece to the priest of your sacrifices of peace-offering.

He that offers the blood of the peace-offering, and the fat, of the sons of Aaron, his shall be the right shoulder for a portion.

For I have taken the wave-breast and shoulder of separation from the children of Israel from the sacrifices of your peace-offerings, and I have given them to Aaron

the priest and his sons, a perpetual ordinance due from the children of Israel. V. 31 is included for context.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the right leg you are to give to the priest for an offering to be lifted up out of what is given for your peace-offerings. That man, among the sons of Aaron, by whom the blood of the peace-offering and the fat are offered, is to have the right leg for his part. For the breast which is waved and the right leg which is lifted up on high I have taken from the children of Israel, from their peace-offerings, and have given them to Aaron the priest and to his sons as their right for ever from the children of Israel.
Easy English	The top part of the back right leg of the animal is a gift. It is for the priest who offers the blood and the fat. The ribs and the top part of the right leg are gifts. They are from the friendship offering. God wants Aaron and his sons to have them. People must give these parts of their gift to the priests.
Easy-to-Read Version—2008	You must also give the right thigh from the fellowship offering as a gift to the priest. That part of the fellowship offering will belong to the priest who carries the blood and fat to the altar. I will accept the breast that was lifted up and the gift of the right thigh from the Israelites. Then I will give these things to Aaron and his sons. This is their share from the fellowship offerings of the Israelites forever."
Good News Bible (TEV)	The right hind leg of the animal shall be given as a special contribution to the priest who offers the blood and the fat of the fellowship offering. The breast of the animal is a special gift, and the right hind leg is a special contribution that the LORD has taken from the people of Israel and given to the priests. This is what the people of Israel must give to the priests for all time to come.
<i>The Message</i>	Give the right thigh from your Peace-Offerings as a Contribution-Offering to the priest. Give a portion of the right thigh to the son of Aaron who offers the blood and fat of the Peace-Offering as his portion. From the Peace-Offerings of Israel, I'm giving the breast of the Wave-Offering and the thigh of the Contribution-Offering to Aaron the priest and his sons. This is their fixed compensation from the People of Israel."
Names of God Bible	"The priest will burn the fat on the altar. However, the breast will belong to Aaron and his sons. You will also give the priest the right thigh as a contribution. When any of Aaron's sons offer the blood and fat of the fellowship offering, the right thigh will belong to him as his share. From the fellowship offerings of the Israelites, I have taken the breast that was presented to me and the thigh from the contribution offering. I have given them to the priest Aaron and his sons. This is a permanent law for generations to come. V. 31 is included for context.
NIRV	Give the right thigh from your friendship offerings to the priest as a gift. The priest who offers the blood and fat from the friendship offering must be given the right thigh. It is his share. I, the Lord, have taken the breast that is waved and the thigh that is given. I have taken them from the friendship offerings of the Israelites. And I have given them to Aaron the priest and the priests in his family line. The offerings will be their share from the Israelites for all time to come.' "

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

Casual English Bible	You should also give the officiating priest the right thigh, as an offering to him alone. The right thigh goes to the priest who did the work of burning the fat on the altar. From now on, I want the breast and the right thigh of any peace offering to go to Aaron and his sons.
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Contemporary English V.	The upper joint of the right hind leg is for the priest who offers the blood and the fat of the animal. I have decided that the people of Israel must always give the choice ribs and the upper joint of the right hind leg to Aaron's descendants who have been ordained as priests to serve me. V. 35 is included for context.
The Living Bible	Then the priest shall burn the fat upon the altar, but the breast shall belong to Aaron and his sons, while the right thigh shall be given to the officiating priest. For I have designated the breast and thigh as donations from the people of Israel to the sons of Aaron. Aaron and his sons must always be given this portion of the sacrifice. V. 31 is included for context.
New Berkeley Version New Life Version	. And you will give the right thigh to the religious leader as his part of your peace gift. The son of Aaron who gives the blood and the fat of the peace gift will have the right thigh for his share. For I have taken the breast of the wave gift and the right thigh out of the peace gifts given by the people of Israel. And I have given them to Aaron the religious leader and to his sons as their share forever from the people of Israel.
New Living Translation	Give the right thigh of your peace offering to the priest as a gift. The right thigh must always be given to the priest who offers the blood and the fat of the peace offering. For I have reserved the breast of the special offering and the right thigh of the sacred offering for the priests. It is the permanent right of Aaron and his descendants to share in the peace offerings brought by the people of Israel.
Unfolding Bible Simplified	You must give to the priest the right thigh of the animal that you presented to promise friendship with Yahweh. The son of Aaron who offers the blood and the fat of that sacrifice will receive the right thigh of the animal as his share. From the offerings that the Israelite people give to promise friendship with Yahweh, he has declared that he has given to Aaron and his descendants the breast that is lifted high and the right thigh that is offered. Those portions will always be their regular share from the Israelite people.

Partially literal and partially paraphrased translations:

American English Bible	'You must also cut off the right shoulder of the Salvation Offering and give it to the Priest. The right shoulder of the Salvation Offering belongs to the one from among the sons of Aaron who offers up the blood and the fat. V. 34 will be placed with the next passage for context.
Beck's American Translation Common English Bible	. You will give the right thigh of your communal sacrifice of well-being to the priest as a gift. The right thigh will belong to the son of Aaron who offers the blood and fat of the well-being offering. I have taken the breast of the uplifted offering and the thigh that is given by the Israelites from their communal sacrifices of well-being, and have given them to Aaron the priest and to his sons as a permanent portion from the Israelites.
New Advent (Knox) Bible	The right shoulder of the victim slain in welcome-offering is also the priest's prerogative; whichever of Aaron's sons offers the blood and the fat, is to have the right shoulder for his portion. The breast that is held up in sign of consecration, the shoulder that is separated from the rest, are the portions of the welcome-offering which I demand of the Israelites; making them over to Aaron, my priest, and to his descendants, as a right due to them at all times from the sons of Israel.
Translation for Translators	You must give to the Supreme Priest the right thigh of the animal that is sacrificed to maintain fellowship with Yahweh. The son of Aaron who offers the blood and the fat of that sacrifice must be given the right thigh of the animal as his share. From the offerings that the Israeli people give to maintain fellowship with Yahweh, he has declared that he has given to Aaron and his sons the breast that is lifted up and the

right thigh that is offered; those portions must always be their regular share from the Israeli people.' ”

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	And you are to give the right thigh to the priest as a contribution from your peace offering. The son of Aaron who presents the blood and fat of the peace offering shall have the right thigh as a portion. I have taken from the sons of Israel the breast of the wave offering and the thigh of the contribution of their peace offerings, and I have given them to Aaron the priest and his sons as a permanent portion from the sons of Israel.”
Christian Standard Bible	You are to give the right thigh to the priest as a contribution from your fellowship sacrifices. The son of Aaron who presents the blood of the fellowship offering and the fat will have the right thigh as a portion. I have taken from the Israelites the breast of the presentation offering and the thigh of the contribution from their fellowship sacrifices, and have assigned them to the priest Aaron and to his sons as a permanent portion[f] from the Israelites.”
Revised Ferrar-Fenton Bible	The raised leg also you shall give to the priest who lifts it up as a sacrifice for a benefit. Whoever of the sons of Aaron offers the blood of the thank-offering, shall have the right leg for a gift. For the waved breast, and the raised leg I have taken from the children of Israel, from their sacrifice of thanks, and I give them to Aaron the Priest and to his sons to be taken by them forever from the children of Israel.
International Standard V	“The descendant of Aaron’s sons who brings the blood from the peace offering and the fat will have the right thigh for his own portion, since I’ve taken the breast and the thigh as raised offerings from the sacrifices of peace offerings of the Israelis and have given them to Aaron the priest and his sons as their perpetual portion from the Israelis.” v. 32 is placed with the previous passage.
Unfolding Bible Literal Text	You must give the right thigh to the priest as an offering presented out of the sacrifice of your peace offerings. The priest, one of Aaron's descendants, who offers the blood of the peace offerings and the fat—he will have the right thigh as his share of the offering. For I have taken from the people of Israel, the breast of the wave offering, and the thigh that is the contribution, and they have been given to Aaron the priest and his sons as their regular share.
Urim-Thummim Version	And the right shoulder will you give to the priest for a Heave-Offering from the sacrifices of your Peace-Offerings. He among the sons of Aaron that presents the blood of the Peace-Offerings, and the fat will have the right shoulder for his part. Because the Wave breast and the Heave shoulder have I taken from the children of Israel from off the sacrifices of their Peace-Offerings, and have given them to Aaron the priest and to his sons by a statute for the ages from among the children of Israel.
Wikipedia Bible Project	And the right thigh you will donate to the priest from your payment offerings. He who sacrifices the blood of payment offering, and the fat, from the sons of Aaron, the right thigh will be for him, as a serving. Because the waving breast and the donation thigh, I took it from the sons of Israel, from the sacrifices of their payment offers, and I will give them to Aaron the priest and his sons, for an eternal statute, from the sons of Israel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You must set aside and give to the priest the right hind leg from your peace offering. The right hind leg shall be the share of the son of Aaron who offers the blood and fat of the peace offering. Thus, I keep back this breast and hind leg out of every peace offering presented by the sons of Israel, and give these to Aaron the priest and to his sons: this is a law for the sons of Israel forever.” Dt 18:3
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The Heritage Bible	<p>And you shall give the right shoulder to the priest for a lifted up offering of the sacrifices of your peace offerings.</p> <p>He among the sons of Aaron who brings near the blood of the peace offerings and the fat shall have the right shoulder for his part,</p> <p>Because I have taken from the children of Israel from the sacrifices of their peace offerings the breast of the wave offering, and the shoulder of the lifted up offering, and have given them to Aaron, the priest, and to his sons by an enactment forever from the children of Israel.</p>
New American Bible (2011)	<p>Moreover, from your communion sacrifices you shall give to the priest the right leg as a contribution. The one among Aaron's sons who offers the blood and the fat of the communion offering shall have the right leg as his portion, for from the communion sacrifices of the Israelites I have taken the brisket that is elevated and the leg that is a contribution, and I have given them to Aaron, the priest, and to his sons as their due from the Israelites forever.^s</p> <p>s. [7:34] Ex 29:27–28.</p>
New Jerusalem Bible	<p>You will set aside the right thigh from your communion sacrifice and give it to the priest. The right thigh will be the portion of the descendant of Aaron who offers the blood and fat of the communion sacrifice. For I have deprived the Israelites of the forequarter offered and the thigh presented in their communion sacrifices, and given them to the priest Aaron and his descendants; this is a perpetual law for the Israelites." ' "</p>
Revised English Bible—1989	<p>Give the right hind leg of your shared-offerings as a contribution for the priest; it will be the perquisite of the Aaronite who presents the blood and the fat of the shared-offering. I have taken from the Israelites the breast of the dedicated portion and the leg of the contribution made out of the shared-offerings, and have given them as a due from the Israelites to Aaron the priest and his descendants for all time.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>You are to give the right thigh from your sacrifices of peace offerings to the <i>cohen</i> as a contribution. The descendant of Aharon who offers the blood of the peace offerings is to have the right thigh as his share. For the breast that has been waved and the thigh that has been contributed I have taken from the people of Isra'el out of their sacrifices of peace offerings and given them to Aharon the <i>cohen</i> and to his descendants as their share forever from the people of Isra'el." ' "</p>
Kaplan Translation	<p>The right hind leg of your peace offerings shall [also] be given as an elevated gift to the priest. Any descendant of Aaron [fit to] offer the blood and fat of the peace offerings shall have the right leg as a portion. This is because I have taken the chest as a wave offering and the hind leg as an elevated gift from the Israelites, from their peace sacrifices, and I have given [these parts] to Aaron the priest and his descendants. It is a law for all times [that this be taken] from the Israelites.</p> <p>7:33 fit to (Zevachim 98b; Rashi).</p> <p>7:34 It is a law . . . See Exodus 29:27,28.</p>
The Scriptures—2009	<p>'And the right thigh you give to the priest as a contribution from the slaughtering of your peace offerings.</p> <p>'He among the sons of Aharon, who brings the blood of the peace offerings, and the fat, the right thigh is his for a portion.</p> <p>'For the breast of the wave offering and the thigh of the contribution I have taken from the children of Yisra'el, from the slaughterings of their peace offerings, and I give them to Aharon the priest and to his sons, as a law forever, from the children of Yisra'el.' "</p>
Tree of Life Version	<p>The right thigh you are to give to the kohen for a contribution out of the sacrifices of your fellowship offerings. The one among Aaron's sons who offers the blood of</p>

the fellowship offerings and the fat is to have the right thigh for a portion. For the breast of the wave offering and the thigh contribution I have taken from Bnei-Yisrael out of the sacrifices of their fellowship offerings and have given them to Aaron the kohen and to his sons as their portion forever from Bnei-Yisrael.”

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	(§7:32) AND YOU SHALL GIVE THE RIGHT SHOULDER FOR A CHOICE PIECE TO THE PRIEST OF YOUR SACRIFICES OF PEACE-OFFERING. (§7:33) HE THAT OFFERS THE BLOOD OF THE PEACE-OFFERING, AND THE FAT, OF THE SONS OF AARON, HIS SHALL BE THE RIGHT SHOULDER FOR A PORTION. (§7:34) FOR I HAVE TAKEN THE WAVE-BREAST AND SHOULDER OF SEPARATION FROM THE CHILDREN OF ISRAEL FROM THE SACRIFICES OF YOUR PEACE-OFFERINGS, AND I HAVE GIVEN THEM TO AARON THE PRIEST AND HIS SONS, A LONG-TERM ORDINANCE DUE FROM THE CHILDREN OF ISRAEL. (Vv. 22–24 in the AOB)
Awful Scroll Bible	The right leg was to be given to the priest, for a heave offering of the sacrifices of the peace offering, the son of Aaron bringing near the blood, of the peace offering and the fat, even the right leg is his portion. The wave offering of the breast and the heave offering of the leg, is to have been taken out of the sons of Isra-el, from the sacrifices of their peace offerings, it was to be given to Aaron, the priest, and his sons, as a continual prescription of the sons of Isra-el.
Concordant Literal Version	The right leg shall you give as a heave offering to the priest from the sacrifices of your peace offerings. The one of the sons of Aaron bringing near the blood of peace offerings and the fat shall come to have the right leg as an assigned share, for the wave breast and the heave leg I take from the sons of Israel, from the sacrifices of their peace offerings, and I shall give them to Aaron the priest and to his sons as an eonian statute, due from the sons of Israel.
exeGesés companion Bible	And give the right hindleg to the priest for an exaltment of the sacrifices of your shelamim. He, among the sons of Aharon, who oblates the blood and the fat of the shelamim, has the right hindleg for his part. For I take the wave breast and the hindleg of the exaltment of the sons of Yisra El from off the sacrifices of their shelamim and give them to Aharon the priest and to his sons - an eternal statute from among the sons of Yisra El.
Orthodox Jewish Bible	And the right thigh shall ye give unto the kohen for a terumah (raised up offering) of the zevakhim of your shelamim. He among the Bnei Aharon, that offereth the dahm hashelamim and the chelev (fat), shall have the right thigh for his part. For the breast of the waving (tenufah) and the thigh of the terumah (raising) I have taken of the Bnei Yisroel from the zevakhim of their shelemim, and have given them unto Aharon the kohen and unto his Banim by a chok olam from among the Bnei Yisroel.

Expanded/Embellished Bibles:

The Expanded Bible	You must also give the right thigh from the ·fellowship [or peace; well-being] offering [3:1] to the priest as a ·gift [^L elevation offering]; it will belong to the ·priest [^L son of Aaron] who offers the blood and fat of the ·fellowship [or peace; well-being] offering.
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Kretzmann's Commentary	<p>I have taken the breast and the thigh from the fellowship [or peace; well-being] offerings [3:1] of the Israelites [^L sons/^T children of Israel], and I have given these parts to Aaron and the priests [^L his sons] as their share for all time [an eternal regulation] from the Israelites [^L sons/T children of Israel].”</p> <p>And the right shoulder shall ye give unto the priest, the officiating priest alone, for an heave-offering of the sacrifices of your peace-offerings. The ceremony of offering here consisted in a simple lifting up of the gift on high.</p> <p>He among the sons of Aaron that offereth the blood of the peace-offerings and the fat shall have the right shoulder for his part.</p> <p>For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron, the priest, and unto his sons by a statute forever from among the children of Israel. As long as the Aaronic priesthood was to endure, so long were the Israelites to make their payment of fees to the priests as here set forth.</p>
Lexham English Bible	<p>And the right upper thigh you [Plural] must give as a contribution for the priest from your [Plural] fellowship offerings' sacrifice. As for the one from Aaron's sons who presents the blood of the fellowship offerings and the fat, the right upper thigh shall belong to him [Literally "for him it shall be"] as his share, because I have taken the wave offering's breast section and the contribution offering's upper thigh from the Israelites [Literally "sons/children of Israel"] out of their fellowship offerings' sacrifices, and I have given them to Aaron the priest and his [Hebrew "to his"] sons from the Israelites [Literally "sons/children of Israel"] as a lasting rule.' ”</p>
The Voice	<p>Eternal One: The right thigh from the sacrifice of your peace offerings is to go to the priest as your contribution <i>to his service</i>. The right thigh will be the portion set aside for the son of Aaron who officiates <i>at the sacrifice</i> and presents the fat and blood of the peace offerings. For I, <i>the Eternal One</i>, have taken the breast from the wave offering and the thigh as a gift from the sacrifices brought by the people of Israel as peace offerings, and I have handed them over to Aaron the priest and his sons. This is for all time their rightful portion of the offering from the people of Israel.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And you shall give the right thigh as an elevation offering to the kohen, from your peace offering.</p> <p>the right thigh: refers to [the part of the animal's hind leg extending] from the הַבֹּקֶרֶת [knee-joint, the bone and the flesh of which are usually] sold together with the head, up till the middle joint [of the upper leg] which is called שֵׁשׁ רִבְּעִים. [The animal's leg has three sections to it; thus, the שֵׁשׁ רִבְּעִים is the middle of those three sections.] [Chul. 134b]</p> <p>[Anyone] of the sons of Aaron who offers up the blood of the peace offering and the fat he shall have the right thigh as a portion.</p> <p>who offers up the blood... i.e., who is fit [to perform] the dashing of its blood and to burn its fats. Thus excluded from receiving a share in the meat [of the breast and thigh], is a kohen who is unclean at the time of the dashing of the blood or at the time of the burning of the fats. — [Torath Kohanim 7:153]</p> <p>For I have taken the breast of the waving and the thigh of the elevation from the children of Israel, from their peace offerings, and I have given them to Aaron the kohen and to his sons as an eternal statute, from the children of Israel.</p> <p>waving...elevation: [The term הִפְזֹנֶת, waving, denotes a forward and backward motion, while the term הֶמְוָהֶת, elevation, denotes an upward and downward motion. Since both terms are used here, we learn that] the kohen would move them forward and backward, upward and downward. — [Torath Kohanim 7:150]</p>
NET Bible®	<p>The right thigh you must give as a contribution offering⁴¹ to the priest from your peace offering sacrifices. The one from Aaron's sons who presents the blood of the peace offering and fat will have the right thigh as his share, for the breast of the</p>

wave offering and the thigh of the contribution offering I have taken from the Israelites out of their peace offering sacrifices and have given them to Aaron the priest and to his sons from the people of Israel as a perpetual allotted portion.”⁴²

⁴¹tn Older English versions (e.g., KJV, ASV) translate this Hebrew term (תְּרוּמָה, tǝrumah) “heave offering,” derived from the idea of “to raise, to lift” found in the verbal root (cf. NAB “a raised offering”). “Contribution offering” is a better English rendering because it refers to something “taken out from” (i.e., “lifted up from”; cf. the Hebrew term מִירָה (herim) in, e.g., Lev 2:9; 4:8, etc.) the offering as a special contribution to the specific priest who presided over the offering procedures in any particular instance (see the next verse and R. E. Averbeck, NIDOTTE 4:335-37). Cf. TEV “as a special contribution”; NCV, NLT “as a gift.”

⁴²tn Or “a perpetual regulation”; cf. NASB “as their due forever”; NRSV “as a perpetual due”; NLT “their regular share.”

Rotherham's *Emphasized B.* But <the right shoulder>^f shall ye give as a heave-offering unto the priest,—from among your peace'-offerings <he that bringeth near the blood of the peace'-offerings and the fat from among the sons of Aaron> ||to him|| shall belong the right shoulder^g for a portion. For <the wave-breast and the heave-shoulder> have I taken of the sons of Israel, out of their peace'-offerings,—and have given them unto Aaron the priest and unto his sons as an age abiding statute, from the sons of Israel.

^f Or: “leg”—Kalisch. “Thigh”—P.B.

^g Or: “leg”—Kalisch. “Thigh”—P.B.

Literal, almost word-for-word, renderings:

Charles Thomson OT	You shall also give the right shoulder, as a portion dedicated and set apart for the priest, from your sacrifices of thanksgiving. That one of the sons of Aaron who offereth the blood of the thank offering, and the suet, shall have the right shoulder for his portion. For the breast which is dedicated by being laid upon hands, and the shoulder which is dedicated by being set apart, I have taken from the children of Israel; from your sacrifices of thanksgiving; and have given them to Aaron the priest and his sons. It is an everlasting due from the children of Israel.
Context Group Version	And the right thigh you (pl) shall give to the priest for a heave-offering out of the sacrifices of your (pl) peace-offerings. He among the sons of Aaron that offers the blood of the peace-offerings, and the fat, shall have the right thigh for a portion. For the wave-breast and the heave-thigh I have taken of the sons of Israel out of the sacrifices of their peace-offerings, and have given them to Aaron the priest and to his sons as [their] portion forever from the sons of Israel.
Green's Literal Translation	And you shall make a heave offering of the right leg to the priest of the sacrifices of your peace offerings; one of the sons of Aaron who is bringing near the blood of the peace offerings, and the fat, the right leg is his for a portion. For the breast of the wave offering and the leg of the heave offering, I have taken from the sons of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest, and to his sons, by a never ending statute, from the sons of Israel.
Holy Bible Improved Edition	And the right shoulder [Right shoulder, or right leg; so elsewhere] from your peace offerings ye shall give as a heave offering for the priest. He among the sons of Aaron that offers the blood of the peace offerings and the fat shall have the right shoulder for his part; for the breast of the wave offering and the shoulder of the heave offering I have taken of the sons of Israel from their peace offerings, and have given them to Aaron the priest and to his sons for a perpetual allowance from the sons of Israel.
Literal Standard Version	And the priest has made incense with the fat on the altar, and the breast has been Aaron's and his sons; and you give the right leg to the priest [as] a raised-offering of the sacrifices of your peace-offerings; he from the sons of Aaron who is bringing

the blood of the peace-offerings and the fat near—the right leg is for a portion for him. For I have taken the breast of the wave-offering and the leg of the raised-offering from the sons of Israel, from the sacrifices of their peace-offerings, and I give them to Aaron the priest, and to his sons, by a continuous statute, from the sons of Israel.” V. 31 is included for context.

Revised Mechanical Trans.

...and the right thigh you will give as an offering to the administrator from the sacrifices of your offerings of restitution. The one from the sons of Aharon bringing near the blood of the offerings of restitution, and the fat, the right thigh will exist for him for a share, given that the chest of the waving and the thigh of the offering, I took from the sons of Yisra'eyl from the sacrifices of their offerings of restitution, and I will give them to Aharon the administrator and to his sons from the sons of Yisra'eyl for a distant custom...

Young's Updated LT

...and the right leg ye do make a heave-offering to the priest of the sacrifices of your peace-offerings; he of the sons of Aaron who is bringing near the blood of the peace-offerings, and the fat, his is the right leg for a portion.

'For the breast of the wave-offering, and the leg of the heave-offering, I have taken from the sons of Israel, from the sacrifices of their peace-offerings, and I give them to Aaron the priest, and to his sons, by a statute age-during, from the sons of Israel.'

The gist of this passage:
32-34

The priests were also given the right leg of the animal.

Leviticus 7:32

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
shôwq (שׁוֹךְ) [pronounced <i>shohk</i>]	<i>leg</i> (when referring to man, it is the lower portion of the leg—the calf; when referring to a sacrificial animal, it is the upper portion of the leg, or the thigh)	feminine singular construct	Strong's #7785 BDB #1003
yâmîyn (יְמִינִי) [pronounced <i>yaw-MEEN</i>]	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the definite article	Strong's #3225 BDB #411
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine plural, Qal imperfect	Strong's #5414 BDB #678
terûmâh/terûwmâh (תְּרוֹמָה/תְּרוֹמָה) [pronounced <i>tehr-oo-MAW</i>]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine singular noun	Strong's #8641 BDB #929
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Leviticus 7:32

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
zebach (זֶבַח) [pronounced ZEH ^B -vakh]	slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal	masculine plural construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-Iem]	peace-offerings, sacrifice for alliance or friendship	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #8002 BDB #1023

Translation: You [all] will give the right thigh [as] a presentation offering to the priest, [taken] from the slaughtered animals of your peace offerings.

There are certain portions of the offerings which will be given over to the priests. They need to eat; so that this is a practical consideration. They receive the breast and the right leg.

On the symbolic side, eating an animal sacrifice is analogous to believing in Jesus Christ; indicating that all of the priesthood was enjoined to believe in the Revealed God as well.

Leviticus 7:32 You [all] will give the right thigh [as] a presentation offering to the priest, [taken] from the slaughtered animals of your peace offerings. (Kukis mostly literal translation)

Which priest this would go to will be explained in the next verse.

Leviticus 7:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	causing to approach, bringing [drawing] near, bringing, offering; bringing together; causing to withdraw, removing	masculine singular, Hiphil participle with the definite article	Strong #7126 BDB #897
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dâm (דָּם) [pronounced dawm]	blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]	masculine singular construct	Strong's #1818 BDB #196
shelem (שְׁלֵם) [pronounced SHEH-Iem]	peace-offerings, sacrifice for alliance or friendship	masculine plural noun with the definite article	Strong's #8002 BDB #1023
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

Leviticus 7:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chêleb (חֵלֶב) [pronounced <i>KHAY-le^b</i>]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: The blood from the peace offerings and the fat from the sons of Aaron will be brought near;...

The blood and the fat have already been discussed. They were not to be consumed; but they were burned on the brazen (copper) altar.

The blood of the animal represents the blood of Christ, which represents the spiritual death of Jesus Christ (that is, His paying for the sins which we have committed). Generally speaking, fat represents prosperity; and the Christian life is a life of prosperity (and there are a variety of kinds of prosperities).

Leviticus 7:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l^e</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
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 imperfect	Strong's #1961 BDB #224
shôwq (שׁוֹךְ) [pronounced <i>shohk</i>]	<i>leg (when referring to man, it is the lower portion of the leg—the calf; when referring to a sacrificial animal, it is the upper portion of the leg, or the thigh)</i>	feminine singular construct	Strong's #7785 BDB #1003
yâmîyn (יְמִינִי) [pronounced <i>yaw-MEEN</i>]	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the definite article	Strong's #3225 BDB #411

Leviticus 7:33b

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
mânâh (מָנָה) [pronounced maw-NAW]	<i>[properly] something weighed out; a division; a part, a [specific] portion; a lot</i>	feminine singular noun	Strong's #4490 BDB #584

Translation: ...the right thigh will be his [lit., to him] as [his] portion.

The right thigh would be the portion of the priest. Although it is not completely clear here, it would seem reasonable that all of the right thighs—or as many as are necessary—would go to the priesthood. I posit this from a practical standpoint.

Leviticus 7:33 The blood from the peace offerings and the fat from the sons of Aaron will be brought near; the right thigh will be his [lit., to him] as [his] portion. (Kukis mostly literal translation)

All the sons of Aaron had various functions around the Tabernacle and some of them did the offering of the animals on the brazen altar.

Leviticus 7:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'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
châzeh (חֶזֶה) [pronounced khaw-ZEH]	<i>breast [of animals] [of an animal sacrifice]</i>	masculine singular construct	Strong's #2373 BDB #303
t ^e nûwphâh (תְּנוּפָחַ) [pronounced t'noo-PHAWH]	<i>presentation offering, wave-offering; offering [gold or brass]; swinging, waving, brandishing [of God's hand, weapons]</i>	feminine singular noun with the definite article	Strong's #8573 BDB #632
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
'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
shôwq (שׁוֹק) [pronounced shohk]	<i>leg (when referring to man, it is the lower portion of the leg—the calf; when referring to a sacrificial animal, it is the upper portion of the leg, or the thigh)</i>	feminine singular construct	Strong's #7785 BDB #1003

Leviticus 7:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i>]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine singular noun with the definite article	Strong's #8641 BDB #929
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person singular, Qal perfect	Strong's #3947 BDB #542
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zebach (זָבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine plural construct	Strong's #2077 BDB #257
shelem (שָׁלֵם) [pronounced <i>SHEH-lem</i>]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #8002 BDB #1023

Translation: At that time, I will take the breast [which is] presented [to God] and the thigh [which is also] a presentation offering from the sons of Israel, from [among] the slaughtered animals of their peace offerings.

God describes Himself as the one taking the breast and the thigh and giving over to the sons of Israel.

Again, even though *breast* and *thigh* are in the singular; I suspect that as many as are needed are taken by the priests. At this point in time, there is Aaron and his 4 sons; but, in very short order, this would change dramatically.

Leviticus 7:34b			
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
nâthan (נָתַן) [pronounced naw-THAHN]	<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 (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
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
'Ahărôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
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
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
bânîym (בָּנִים) [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: I will give these portions [lit., *them*] to Aaron the priest and to his sons. ...

These portions of the meat will be give to Aaron and his sons.

Leviticus 7:34c			
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
chôq (חֹק) [pronounced khome]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular construct	Strong's #2706 BDB #349

Leviticus 7:34c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿōwlām (עֹלָם) [pronounced <i>go-LAWM</i>]	properly <i>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
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min ʾêth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...[This will be] an everlasting statute for [lit., *from with*] the sons of Israel.' "

This statute will continue throughout the existence of nation Israel (that is, under the old economy).

Leviticus 7:34 At that time, I will take the breast [which is] presented [to God] and the thigh [which is also] a presentation offering from the sons of Israel, from [among] the slaughtered animals of their peace offerings. I will give these portions [lit., *them*] to Aaron the priest and to his sons. [This will be] an everlasting statute for [lit., *from with*] the sons of Israel.' " (Kukis mostly literal translation)

On one level, our Lord was taken out from the people of Israel; however, we have the more simplified interpretation that this is how God provided for the sons of Aaron.

Leviticus 7:32–34 You [all] will give the right thigh [as] a presentation offering to the priest, [taken] from the slaughtered animals of your peace offerings. The blood from the peace offerings and the fat from the sons of Aaron will be brought near; the right thigh will be his [lit., *to him*] as [his] portion. At that time, I will take the breast [which is] presented [to God] and the thigh [which is also] a presentation offering from the sons of Israel, from [among] the slaughtered animals of their peace offerings. I will give these portions [lit., *them*] to Aaron the priest and to his sons. [This will be] an everlasting statute for [lit., *from with*] the sons of Israel.' " (Kukis mostly literal translation)

Leviticus 7:32–34 You will take a right thigh from among your peace offerings and give that, as a presentation offering, to the priest, as his portion. The blood and fat from these offerings will also be brought near to God to be burned up. I will take the thigh and the breast, both having been presented before God, and I will give them to Aaron and his sons as their portion/remuneration. This will be a permanent statute among the sons of Israel.’ ” (Kukis paraphrase)

Several good translations have the quotation ending at v. 36 (ESV, Niobi SB); my superficial reading ends the quote back in v. 34. A considerable number end the quotation at v. 34 (AFV, BSB, ISV, WEB, Young).

This [is] an anointing of Aaron and an anointing of his sons; from fire offerings to Y^ehowah in a day of he brings them near to serve as priests to Y^ehowah. Who commanded Y^ehowah to give to them in a day of his anointing them from with sons of Israel; a decree of everlasting to their generations.

Leviticus
7:35–36

This [describes] the [offering of] anointing of Aaron and his descendants, beyond the fire offerings of Y^ehowah, in the day that the High Priest [lit., *he*] brings his sons [lit., *them*] near [to God] in order to serve as Y^ehowah's priests. Then Y^ehowah will instruct [His people] to give them [their sacrificial portion] at the time that the High Priest [lit., *he*] anoints them [as separated to God] out from the sons of Israel. [This will stand] as an everlasting decree throughout their generations.

What we have been studying describes the offerings which mark the anointing of Aaron and his descendants, over and above Jehovah's fire offerings, in the day that the High Priest brings his own sons near to God in order that they may serve as Jehovah's priests. Then Jehovah will instruct His people to give these men their sacrificial portions, particularly at the time that the High Priest anoints them as being separated to God out from the sons of Israel. These decrees will stand forever throughout all of your generations.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	This [is] an anointing of Aaron and an anointing of his sons; from fire offerings to Y ^e howah in a day of he brings them near to serve as priests to Y ^e howah. Who commanded Y ^e howah to give to them in a day of his anointing them from with sons of Israel; a decree of everlasting to their generations.
Dead Sea Scrolls	.
Targum (Onkelos)	This is [for] the anointing [inauguration to greatness] of Aharon and [for] the anointing [inauguration to greatness] of his sons from the fire-offering [offerings] of Adonoy, on the day He brought them to serve before Adonoy, that Adonoy commanded to give to them, on the day He anointed [inaugurated] them [to greatness], from Bnei Yisroel, an everlasting statute for all their descendants.
Targum (Pseudo-Jonathan)	This pertaineth to the consecration of Aharon a to the consecration of his sons over all the Levites their brethren, that they may eat of the Lord's oblations in the day that they present them to minister before the Lord; which the Lord commanded to be given them in the day of their consecration from among the sons of Israel, by an everlasting statute to your generations.
Douay-Rheims 1899 (Amer.)	This is the anointing of Aaron and his sons, in the ceremonies of the Lord, in the day when Moses offered them, that they might do the office of priesthood, And the things that the Lord commanded to be given them by the children of Israel, by a perpetual observance in their generations.

Aramaic ESV of Peshitta	This is the anointing portion of Aaron, and the anointing portion of his sons, out of the offerings of Mar-Yah made by fire, in the day when he presented them to minister to Mar-Yah in the priest's office; which Mar-Yah commanded to be given them of the B'nai Yisrael, in the day that he anointed them. It is their portion forever throughout their generations.
Lamsa's Peshitta (Syriac)	This is the anointing of Ahron and the anointing of his children from the offering of LORD JEHOVAH in the day when he is brought near to serve LORD JEHOVAH; For LORD JEHOVAH commanded to give to them from the children of Israel in the day that he anointed them, a covenant to eternity for their generations."
Samaritan Pentateuch	This [is the portion] of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day [when] he presented them to minister unto the LORD in the priest's office; Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, [by] a appointment for ever throughout their generations.
Updated Brenton (Greek)	This is the anointing of Aaron, and the anointing of his sons, their portion of the burnt offerings of the Lord, in the day in which He brought them forward to minister as priests to the Lord; as the Lord commanded to give to them in the day in which He anointed them of the sons of Israel, a perpetual statute through their generations.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	This is the holy part given to Aaron and to his sons, out of the offerings made to the Lord by fire, on the day when they were made priests before the Lord; Which the Lord said the children of Israel were to give them, on the day when he made them his priests. It is their right for ever from generation to generation.
Easy English	The Lord gave this part of the Israelites' offerings to Aaron's sons. He gave it to them on the day when they became the Lord's priests. The Lord told the Israelites that they must do this. He told them that on the day that Aaron's sons became priests. All their sons and grandsons must always give these offerings to the priests."
Easy-to-Read Version—2008	Those parts from the gifts offered to the LORD were given to Aaron and his sons. Whenever Aaron and his sons serve as the LORD'S priests, they get that share of the sacrifices. The LORD commanded the Israelites to give those parts to the priests once they have been anointed. That will be their share from the Israelites forever.
God's Word™	"This is the share for Aaron and his sons from the sacrifices by fire made to the LORD. It was given to them on the day Moses ordained them to serve the LORD as priests. The LORD commanded the Israelites to give it to them on the day he anointed them. This is a permanent law for generations to come." (God's Word™ treats this as a self-contained quote; but without attribution. V. 34 does not end with quotations marks, so this means that this continues the quote, but is a new paragraph.)
Good News Bible (TEV)	This is the part of the food offered to the LORD that was given to Aaron and his sons on the day they were ordained as priests. On that day the LORD commanded the people of Israel to give them this part of the offering. It is a regulation that the people of Israel must obey for all time to come.
The Message	From the day they are presented to serve as priests to God, Aaron and his sons can expect to receive these allotments from the gifts of God. This is what God commanded the People of Israel to give the priests from the day of their anointing. This is the fixed rule down through the generations.

NIRV That is the part of the food offerings presented to the Lord. It is given to Aaron and the priests in his family line. It was given to Aaron and his sons on the day they were set apart to serve the Lord as priests. On the day they were anointed, the Lord commanded the Israelites to give that part to them. For all time to come, it will be the share of Aaron and the priests in his family line.

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

Casual English Bible This is the share of the peace offerings that go to Aaron and his sons once they become priests. This is the same offering the Israelites brought to God when Aaron and his sons became priests. [14] This share of meat God assigned to priests is permanent. Future priests get this meat, too.
¹⁴7:36 Exodus 29:24.

Contemporary English V. I have decided that the people of Israel must always give the choice ribs and the upper joint of the right hind leg to Aaron's descendants who have been ordained as priests to serve me. This law will never change. I am the LORD! V. 34 is included for context.

The Living Bible This is their pay! It is to be set apart from the burnt offerings, and given to all who have been appointed to minister to the Lord as priests—to Aaron and to his sons. For on the day the Lord anointed them, he commanded that the people of Israel give these portions to them; it is their right forever throughout all their generations."

New Berkeley Version .

New Life Version 'This is the share for Aaron and his sons from the gifts made by fire to the Lord. It was set apart for them on the day they were set apart to work as religious leaders for the Lord. The Lord said that this should be given to them by the people of Israel on the day they were set apart. It is their share forever.'"

New Living Translation This is their rightful share. The special gifts presented to the Lord have been reserved for Aaron and his descendants from the time they were set apart to serve the Lord as priests. On the day they were anointed, the Lord commanded the Israelites to give these portions to the priests as their permanent share from generation to generation."

Unfolding Bible Simplified Those are the portions of the offerings brought to Yahweh and burned in fire that are allotted to Aaron and his descendants on the day that you, Moses, will set apart to serve Yahweh as priests. Yahweh commands that on the day that the priests are appointed, that the Israelite people must always give those portions to the priests.'"

Partially literal and partially paraphrased translations:

American English Bible So, I have taken the breast of the Offering of the Blessings and the cut-off portion of the right shoulder from the sacrifices of the sons of IsraEl and given it all to Aaron the Priest and to his sons.
This is to be a law through the ages for IsraEl, since this is [part of] the anointing of Aaron and his sons... it is their portion of the Offering of the Blessings that Jehovah gave to them on the day that He appointed them to officiate as Priests to Him, and when He appointed them and anointed them from among the sons of IsraEl as an age-long law through the generations.' V. 34 is included for context.

Beck's American Translation .

Common English Bible This is what Aaron and his sons are allotted from the LORD's food gifts once they have been presented to serve the LORD as priests. The LORD commanded that these things be given to the priests by the Israelites, following their anointment. It is their permanent portion throughout their future generations.

New Advent (Knox) Bible Such are the privileges[2] Aaron and his sons enjoy in the worship offered to the Lord, ever since the day when Moses presented them to him to be his priests; such

gifts the Lord bade the Israelites bestow upon them by a right unalterable, age after age.

[2] Literally, 'the anointing'.

Translation for Translators

Those are the portions of the offerings brought/given to Yahweh and burned in fire that are allotted to Aaron and his sons on the day that they are set apart to serve Yahweh as priests. Yahweh commands that on the day that the priests are appointed [MTY], the Israeli people must always give those portions to the priests.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible

"They are the portion of Aaron, and the portion of his sons from the gifts to the EVER-LIVING, during the time they offer them as priests to the EVER-LIVING; which the EVER-LIVING commanded to be given to them at the time He consecrated them, as an endowment from the children of Israel, and their posterity forever."

International Standard V

This is the consecrated portion for Aaron and his descendants from the offerings made by fire to the Lord, the day they were presented to be priests to the Lord. This is what the Lord had commanded to give them the day he anointed them from among the Israelis—a perpetual portion for their generations.

Unfolding Bible Literal Text

This is the share for Aaron and his descendants from the offerings for Yahweh made by fire, on the day when Moses presented them to serve Yahweh in the work of priest. This is the share that Yahweh commanded to be given them from the people of Israel, on the day that he anointed the priests. It will always be their share throughout all generations.

Urim-Thummim Version

This is the consecrated portion of the anointing of Aaron and of the consecrated portion of his sons, out of the Burnt-Offerings of YHWH made by fire in the day when he presented them to YHWH for the priesthood. Which YHWH commanded to be given them from the children of Israel, in the day that he anointed them by a statute for the ages throughout their generations.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

This is the share of Aaron and his sons in Yahweh's burnt offerings since the day he called them to be his priests. This is what Yahweh commands the sons of Israel to give them from the day they are ordained as priests: this is a law for all their descendants for all time to come.

The Heritage Bible

This is their portion because of the anointing of Aaron and the anointing of his sons out of the burnt offerings of Jehovah, in the day when he presents them to Jehovah to officiate in the priest's office,

Which Jehovah commanded to be given them from the children of Israel in the day that he anointed them, by an enactment forever throughout their generations.

New American Bible (2011)

This is the priestly share from the oblations for the LORD, allotted to Aaron and his sons on the day they were brought forth to be the priests of the LORD, which the LORD ordered to be given them from the Israelites on the day they were anointed, as their due throughout their generations forever.

The Catholic Bible

" 'This is the portion consecrated to Aaron and the portion consecrated to his sons from the offerings made by fire to the Lord. They will receive them on the day that they present them ministering unto the Lord. On the day that he anointed them, the Lord commanded that the children of Israel give this to them. It is a statute from one generation to the next.' "

New Jerusalem Bible

Such was the portion of Aaron and his descendants in the food burnt for Yahweh, the day he presented them to Yahweh for them to become his priests. This was

what Yahweh ordered the Israelites to give them on the day they were anointed: a perpetual law for all their descendants.

Revised English Bible—1989 This is the portion allotted to Aaron and his descendants out of the LORD's food-offerings, appointed on the day when they were presented as priests to the LORD; and on the day when they were anointed, the LORD commanded that these prescribed portions should be given to them by the Israelites. This is a rule binding on their descendants for all time.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible On the day when Aharon and his sons were presented to serve ADONAI in the office of cohen, this portion was set aside for him and his descendants from the offerings for ADONAI made by fire. On the day they were anointed, ADONAI ordered that this be given to them by the people of Isra'el. It is their share forever through all their generations.

Kaplan Translation This is the [portion] of God's fire offerings [that was given when] Aaron and his sons were anointed, on the day that He brought them forth to be priests to God. On the day that He anointed them, God commanded that this be given to them by the Israelites. It is an eternal law for all generations.
7:35 **This is the portion.** See Exodus 29:22,26.

The Scriptures—2009 This is the anointed portion for Aharon and the anointed portion for his sons, from the offerings made by fire to הוה, on the day when Mosheh presented them to serve as priests to הוה, which הוה commanded to be given to them by the children of Yisra'el, on the day that He anointed them, a law forever throughout their generations.

Tree of Life Version This is the anointed portion of Aaron and the anointed portion of his sons out of the offerings of Adonai made by fire, on the day when he presented them to serve Adonai in the office of kohen. Adonai commanded these to be given to them from Bnei-Yisrael on the day that he anointed them. It is their portion forever throughout their generations.

Weird English, 𐤀𐤎𐤁𐤏 English, Anachronistic English Translations:

Alpha & Omega Bible (§7:35) · 𐤀𐤎𐤁𐤏 · THIS IS THE ANOINTING OF AARON, AND THE ANOINTING OF HIS SONS, THEIR PORTION OF THE BURNT-OFFERINGS OF JESUS, IN THE DAY IN WHICH HE BROUGHT THEM FORWARD TO MINISTER AS PRIESTS TO JESUS;
(§7:36) AS JESUS COMMANDED TO GIVE TO THEM IN THE DAY IN WHICH HE ANOINTED THEM OF THE SONS OF ISRAEL, A LONG-TERM STATUTE THROUGH THEIR GENERATIONS. (Vv. 25–26 in the AOB)

Awful Scroll Bible The anointing of Aaron and the anointing of his sons, for the fire offerings to Sustains To Become even by fire, in the day he is to have brought them near to Sustains To Become in their ministry as priests,
as Sustains To Become is to have laid charge to give to them, of the sons of Isra-el, in the day he is to be anointed, even a continual prescription of their generations.

Concordant Literal Version This is the anointed right of Aaron and the anointed right of his sons from the fire offerings of Yahweh on the day he brought them near to serve as priests to Yahweh,
which Yahweh instructed to give to them on the day of his anointing them, from the sons of Israel. It is an eonian statute throughout their generations.

exeGeses companion Bible This is the anointing of Aharon
and the anointing of his sons
from the firings to Yah Veh;
in the day he oblates them

to priest the priesthood to Yah Veh;
 which Yah Veh misvahed to give them
 of the sons of Yisra El,
 in the day he anoints them,
 - an eternal statute throughout their generations.

Orthodox Jewish Bible

This is the anointed portion of Aharon, and the anointed portion of his Banim, out of the offerings of Hashem made by eish, in the day when he presented them to minister unto Hashem in the kohen's office;
 Which Hashem commanded to be given them of the Bnei Yisroel, in the day that He anointed them, by a chukkat olam throughout their dorot.

Expanded/Embellished Bibles:

The Amplified Bible

'This is the consecrated portion from the offerings by fire to the Lord that was designated for Aaron and his sons on the day he presented them to serve as priests to the Lord. The Lord commanded this to be given to the priests by the Israelites on the day that He anointed them. It is their portion perpetually throughout their generations.'

The Expanded Bible

This is the portion that belongs to Aaron and his sons from the offerings made by fire to the Lord. They were given this share on the day they were presented to the Lord as priests. On the day the Lord appointed the priests [^Lhe anointed them], he commanded Israel to give this share to them, and it is to be given to the priests as their share [^Lan eternal regulation] from now on [^Lthroughout their generations].

Kretzmann's Commentary

This is the portion of the anointing of Aaron and of the anointing of his sons, these are the parts of the animals which were set aside for their emoluments, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office, these were their fees beginning with the day that Moses inducted them into office;

Lexham English Bible

which the Lord commanded to be given them of the children of Israel in the day that he (Moses) anointed them, by a statute forever throughout their generations.

This is Aaron's allotted portion and his sons' allotted portion from Yahweh's offerings made by fire when [Literally "in a day"] he brought them forward to serve as priests for Yahweh. This is what Yahweh commanded to give them from the Israelites [Literally "sons/children of Israel"] on the day of his anointing them; it is a lasting statute for their generations.

The Voice

Eternal One: From the *first* day they are brought forward as priests in My service, this is the portion set aside for Aaron and his sons taken from the fire-offerings presented to Me. From the day when I anointed *and consecrated* them *as priests*, I directed this gift be made to them by the people of Israel. This is their rightful portion for all time and throughout all generations.

The wave offering is a particularly solemn moment in the ceremony when the priest lifts and waves the sacrifice before God. Afterward, the portions waved became property of the priests.

Bible Translations with Many Footnotes:

The Complete Tanach

This is [the grant for] Aaron's anointment and his sons' anointment, from the fire offerings of the Lord, on the day that He brought them near, to be kohanim for the Lord. Which the Lord commanded to give them on the day that He anointed them, from the children of Israel. [This is] an eternal statute for their generations.

NET Bible®

This is the allotment of Aaron and the allotment of his sons from the Lord's gifts on the day Moses⁴³ presented them to serve as priests⁴⁴ to the Lord. This is what the

Lord commanded to give to them from the Israelites on the day Moses⁴⁵ anointed them⁴⁶ – a perpetual allotted portion throughout their generations.⁴⁷

^{43tn} Heb “the day he”; the referent (Moses) has been specified in the translation for clarity.

^{44tn} Heb “in the day of he presented them to serve as priests to the Lord.” The grammar here is relatively unusual. First, the verb “presented” appears to be in the perfect rather than the infinitive (but see GKC 531), the latter being normal in such temporal expressions. Second, the active verb form appears to be used as a passive plural (“they were presented”). However, if it is translated active and singular then Moses would be the subject: “on the day he [Moses] offered them [Aaron and his sons].”

^{45tn} Heb “the day he”; the referent (Moses) has been specified in the translation for clarity.

^{46tn} Heb “which the Lord commanded to give to them in the day he anointed them from the children of Israel.” Thus v. 36 is tied syntactically to v. 35 (see the note there).

^{47tn} Heb “for your generations”; cf. NIV “for the generations to come”; TEV “for all time to come.”

Rotherham's *Emphasized B.* ||This|| is what pertaineth to the anointing of Aaron, and to the anointing of his sons out of the altar-flames of Yahweh,—[granted] in the day when he brought them near to minister as priests unto Yahweh: which^a Yahweh commanded to give them in the day when he anointed them, from among the sons of Israel,—||an age-abiding statute to their generations||.

^a A sp. v.r. (sevir) and some cod. (w. Sep. and Syr.) have: “as”— G.n.

Literal, almost word-for-word, renderings:

Charles Thomson OT	This is the unction of Aaron and the unction of his sons, the reward assigned them from the homage offerings of the Lord, on the day he took them into his house to minister to the Lord in the priest's office; and which the Lord commanded to be given them on the day he anointed them from among the children of Israel, as an everlasting due throughout their generations.
Context Group Version	This is the anointing-portion of Aaron, and the anointing-portion of his sons, out of the offerings of YHWH made by fire, in the day when he presented them to serve YHWH in the priest's office; which YHWH commanded to be given to them of the sons of Israel, in the day that he anointed them. It is [their] portion forever throughout their generations.
English Standard Version	This is the portion of Aaron and of his sons from the LORD's food offerings, from the day they were presented to serve as priests of the LORD. The LORD commanded this to be given them by the people of Israel, from the day that he anointed them. It is a perpetual due throughout their generations."
Green's Literal Translation	This is the portion of the anointing of Aaron, and the anointing of his sons out of the fire offerings of Jehovah, in the day he shall bring them near to act as priests to Jehovah, which Jehovah has commanded to give to them the day of His anointing them, from the sons of Israel, a never ending statute throughout their generations.
Holy Bible Improved Edition	This is the portion of Aaron and the portion of his sons from the fire offerings of Jehovah in the day he brought them to be priests to Jehovah, which Jehovah commanded to be given to them from the sons of Israel, on the day he anointed them, a perpetual allowance throughout their generations.
Literal Standard Version	This [is] an anointed portion [for] Aaron, and an anointed portion [for] his sons out of the fire-offerings of YHWH, in the day he has brought them near to act as priest of YHWH, which YHWH has commanded to give to them from the sons of Israel, in the day of His anointing them—a continuous statute throughout their generations.

Modern Literal Version 2020	This is the anointing-portion of Aaron and the anointing-portion of his sons, out of the fire-offerings, in the day when he presented them to minister to Jehovah in the priest's office, which Jehovah commanded to be given them from the sons of Israel, in the day that he anointed them. It is an everlasting portion throughout their genealogy.
New American Standard B.	'This is the allotment to Aaron and the allotment to his sons from the offerings by fire to the Lord, on that day when he presented them to serve as priests to the Lord. These [Lit <i>Which</i>] the Lord had commanded to be given them from the sons of Israel on the day that He anointed them. It is their allotted portion forever throughout their generations.'
Revised Mechanical Trans.	This is the ointment of Aharon and the ointment of his sons from the fire offerings of YHWH, in the day he brought them near to be adorned for YHWH. Which YHWH directed to give to them in the day of his smearing them from the sons of Yisra'eyl, a distant custom for their generations.
Young's Updated LT	This is the anointing of Aaron, and the anointing of his sons out of the fire-offerings of Jehovah, in the day he has brought them near to act as priest to Jehovah, which Jehovah has commanded to give to them in the day of His anointing them, from the sons of Israel—a statute age-during to their generations.

The gist of this passage: From the day a priest is anointed, he receives certain portions of the animal sacrifices.

35-36

Leviticus 7:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zô'th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
mosh ^e châh (מִשְׁחָה) [pronounced <i>mosh-KHAW</i>]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular construct	Strong's #4888 BDB #603
'Ahărôn (אַהֲרֹן) [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
mosh ^e châh (מִשְׁחָה) [pronounced <i>mosh-KHAW</i>]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular construct	Strong's #4888 BDB #603
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: This [describes] the [offering of] anointing of Aaron and his descendants,...

What we have been studying is (or is similar to) the anointing of Aaron and his sons. Although there are some descriptions of the anointing of Aaron and his sons, I believe that took place back at the end of Exodus. I do not see specific offerings for these priests and their anointing—so named—either before or after this passage.

I have looked for the word *anoint* (or any similar word), and it appears that we have an actual ceremony coming up in Leviticus 8 (we really do not have anything which has come before this passage in these 7 chapters of Leviticus except for a little bit in Leviticus 6:20, 22. One possibility is, there were a set of directions, but they are not included; so what we read in the narrative of Leviticus 8 is following God's directions (even though not all of them are listed). Perhaps there were instructions which followed these two verses, but were left out, as what execution of those instructions takes place in Leviticus 8.

Leviticus 7:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, 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
ʾishshâh (אִשָּׁה) [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: ...beyond the fire offerings of Y^ehowah,...

I had no little difficulty picking out the meaning of the min preposition that made sense; I went with *beyond*, which is a legitimate, but not common definition. What will take place in Leviticus 8 is going to go beyond the offering of animals with fire.

Leviticus 7:35c			
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
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day</i> . Translations are taken from Leviticus 7:35.			
qârab (בָּרַב) [pronounced <i>kaw-RA^BV</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897
Other manuscripts have this as a Hiphil infinitive construct.			
ʾêth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Leviticus 7:35c			
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
kâhan (כֹּהֵן) [pronounced kaw-HAHN]	<i>to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest</i>	Piel infinitive construct	Strong's #3547 BDB #464
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...in the day that the High Priest [lit., *he*] brings his sons [lit., *them*] near [to God] in order to serve as Y^ehowah's priests.

I am assuming that I have properly identified the Hebrew pronouns here (actually, there are no pronouns here, but suffixes and verb forms).

There is a time when the High Priest brings his sons forward to serve God as priests.

Leviticus 7:35 This [describes] the [offering of] anointing of Aaron and his descendants, beyond the fire offerings of Y^ehowah, in the day that the High Priest [lit., *he*] brings his sons [lit., *them*] near [to God] in order to serve as Y^ehowah's priests. (Kukis mostly literal translation)

The common Hebrew words for *anointed* occur twice here, although there are several translations where you do not even find the word *anointed*. It also means **consecrated** portion; something which has been set aside, that something often being holy.

The verb for *brought near* is the same one that I often translate *approach* and many other translators render as *offering*. *Offering* is not a bad rendering; it just isn't the most literal. Even here, in a sense, they are offering themselves before Y^ehowah. However, this is the Hiphil stem where they are *caused* to be brought near.

Leviticus 7:36a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]; what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845

Leviticus 7:36a

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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
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 plural suffix	No Strong's # BDB #510
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 (יומ) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day</i> . Translations are taken from Leviticus 7:35.			
mâshach (משח) [pronounced maw- SHAHKH]	<i>to smear, to anoint</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #4886 BDB #602
'êth (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
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
Yis ^e râ'êl (יִסְרָאֵל) [pronounced yis-raw- ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Then Y^ehowah will instruct [His people] to give them [their sacrificial portion] at the time that the High Priest [lit., *he*] anoints them [as separated to God] out from the sons of Israel.

God, through His Word, instructs the people of what to do. They bring particular portions forward, and those portions belong to the priests.

Leviticus 7:36b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chôq (חֹק) [pronounced <i>khoke</i>]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular construct	Strong's #2706 BDB #349
ʿôwlâm (עוֹלָם) [pronounced <i>go-LAWM</i>]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
dôwrîym (דּוֹרִים) [pronounced <i>dohr-EEM</i>]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1755 BDB #189
This is variously translated, <i>throughout their generations [or, genealogy (ies)], to [for] their generations, throughout all future generations; forever.</i>			

Translation: [This will stand] as an everlasting decree throughout their generations.

What is being implied here is going to stand for all generations.

Leviticus 7:36 Then Y^ehowah will instruct [His people] to give them [their sacrificial portion] at the time that the High Priest [lit., *he*] anoints them [as separated to God] out from the sons of Israel. [This will stand] as an everlasting decree throughout their generations. (Kukis mostly literal translation)

The servants of Y^ehowah are to be supported by the people. This is one way that the priests were supported.

They are not given all of this on the day of their anointment; at that point in time, they were assigned those portions as being priests to Y^ehowah in the line of Aaron. The line of Aaron is consecrated or anointed; set aside in special service to the people of Israel and on behalf of the people of Israel; and, likewise, certain provisions are made available to them—anointed if you will.

Leviticus 7:35–36 This [describes] the [offering of] anointing of Aaron and his descendants, beyond the fire offerings of Y^ehowah, in the day that the High Priest [lit., *he*] brings his sons [lit., *them*] near [to God] in order to serve as Y^ehowah's priests. Then Y^ehowah will instruct [His people] to give them [their sacrificial portion] at the time that the High Priest [lit., *he*] anoints them [as separated to God] out from the sons of Israel. [This will stand] as an everlasting decree throughout their generations. (Kukis mostly literal translation)

Leviticus 7:35–36 What we have been studying describes the offerings which mark the anointing of Aaron and his descendants, over and above Jehovah's fire offerings, in the day that the High Priest brings his own sons near to God in order that they may serve as Jehovah's priests. Then Jehovah will instruct His people to give these men their sacrificial portions, particularly at the time that the High Priest anoints them as being separated to God out from the sons of Israel. These decrees will stand forever throughout all of your generations. (Kukis paraphrase)

What appears to be missing here is the entire process of anointing the sons of the High Priest as set apart to God. I think that there is a passage which logically comes before vv. 35–36, but it not there. However, what follows in Leviticus 8 is the application of that passage in real time (so to speak). So the instructions are not necessarily needed.

On the other hand, I may be misinterpreting vv. 35–36.

Chapter Outline

Charts, Graphics and Short Doctrines

Summary of Leviticus 1–7

This [is] the torah for the burnt offering, for the minchah offering, and for the sin offering, and for the guilt offering, and for the consecrations, and for an slaughtered animal of the peace offerings; that has commanded Y^ehowah Moses in a mountain of Sinai, in a day of His command of sons of Israel to bring near their qorbans to Y^ehowah in the desert-wilderness of Sinai.

Leviticus
7:37–38

These [were] the instructions concerning the burnt offerings, the minchah [or, *tribute offerings, grain offerings*] offerings, the sin offerings, the guilt offerings, the consecrations and concerning the peace offerings [involving] a slaughtered animal. [This is] what Y^ehowah had instructed Moses near Mount Sinai, when [lit., *in the day that*] he commanded the sons of Israel to bring near their [own] offerings [= qorbans] to Y^ehowah [while] in the desert-wilderness of Sinai.

What we have studied in the past 7 chapters have been the instructions which God gave to Moses when they were near Mount Sinai. The primary offerings which we have studied are as follows: the burnt offerings, the minchah offerings [or grain offerings], the sin offerings, and the guilt offerings. We also studied how priests were installed to their office as well as the peace offerings. While in the Sinai desert, Jehovah taught these ritual offerings to the people of Israel, through Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

This [is] the torah for the burnt offering, for the minchah offering, and for the sin offering, and for the guilt offering, and for the consecrations, and for an slaughtered animal of the peace offerings; that has commanded Y^ehowah Moses in a mountain of Sinai, in a day of His command of sons of Israel to bring near their qorbans to Y^ehowah in the desert-wilderness of Sinai.

Dead Sea Scrolls
Targum (Onkelos)

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This is the law for the burnt-offering, the meal-offering, the sin-offering and the guilt-offering; for the installation-sacrifices [sacrifices] and for the peace[sacred]-offering, that Adonoy commanded Moshe on Mount Sinai, on the day that he commanded Bnei Yisroel to bring their offerings to [before] Adonoy in the desert of Sinai.

Targum (Pseudo-Jonathan)	This is the law of the burnt offering which is brought to atone for the thoughts of the heart; of the mincha, of the sin offering, of the trespass offering, and of the peace offering, or the hallowed sacrifices which the Lord commanded Mosheh in Mount Sinai, in the day that he commanded the sons of Israel to offer their oblations before the Lord in the tabernacle that he made unto him in the wilderness of Sinai.
Douay-Rheims 1899 (Amer.)	This is the law of holocaust, and of the sacrifice for sin, and for trespass, and for consecration, and the victims of peace offerings: Which the Lord appointed to Moses in mount Sinai, when he commanded the children of Israel, that they should offer their oblations to the Lord in the desert of Sinai.
Aramaic ESV of Peshitta	This is the law of the burnt offering, of the meal offering, and of the sin offering, and of the trespass offering, and of the consecration, and of the sacrifice of peace offerings; which Mar-Yah commanded Mosha in Mount Sinai, in the day that he commanded the B'nai Yisrael to offer their offerings to Mar-Yah, in the wilderness of Sinai.
Lamsa's Peshitta (Syriac)	This is the Law of burning of the burnt offering and for the meal offering and for sin and for the offering and for consecration and for the sacrifice of burnt offering; Which LORD JEHOVAH commanded Moshe in the mountain of Sinai, in the day when he commanded him concerning the sons of Israel, to offer their offerings to LORD JEHOVAH in the wilderness of Sinai.
Samaritan Pentateuch	This [is] the law of the burnt offering, and of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.
Updated Brenton (Greek)	This is the law of the whole burnt offerings, and of sacrifice, and of sin-offering, and of offering for transgression, and of the sacrifice of consecration, and of the sacrifice of peace-offering; as the Lord commanded Moses on Mount Sinai, in the day in which He commanded the children of Israel to offer their gifts before the Lord in the Wilderness of Sinai.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	These are the laws for the burned offering, the meal offering, and the offering for wrongdoing; and for the making of priests, and for the giving of peace-offerings; As they were given by the Lord to Moses on Mount Sinai, on the day when the Lord gave orders to the children of Israel to make their offerings to the Lord, in the waste land of Sinai.
Easy English	These are all the rules that a person must use. They are for when he gives a gift to God. They are the rules for offerings of grain and the friendship offering. And they are rules for the offerings that people give to take away their sin. The rules tell them how to make Aaron's sons priests. And they tell people who have done bad things what to do. They must show God that they are sorry. Israel's people were in the Sinai desert. The Lord gave the rules to Moses on Sinai mountain. That was on the day that the Lord spoke to the people. He told them that they should bring their offerings to him there.
Easy-to-Read Version—2008	These are the laws about burnt offerings, grain offerings, sin offerings, guilt offerings, fellowship offerings, and offerings for when the priests are appointed. The LORD gave these laws to Moses on Mount Sinai when he commanded the Israelites to bring their offerings to the LORD in the desert of Sinai.

Good News Bible (TEV)	<p>These, then, are the regulations for the burnt offerings, the grain offerings, the sin offerings, the repayment offerings, the ordination offerings, and the fellowship offerings.</p> <p>There on Mount Sinai in the desert, the LORD gave these commands to Moses on the day he told the people of Israel to make their offerings.</p>
<i>The Message</i>	<p>These are the instructions for the Whole-Burnt-Offering, the Grain-Offering, the Absolution-Offering, the Compensation-Offering, the Ordination-Offering, and the Peace-Offering which God gave Moses at Mount Sinai on the day he commanded the People of Israel to present their offerings to God in the wilderness of Sinai.</p>
Names of God Bible	<p>Summary of Offerings</p> <p>These are the instructions for the burnt offering, the grain offering, the offering for sin, the guilt offering, the ordination offering, and the fellowship offering. On Mount Sinai Yahweh gave Moses commands about these offerings at the same time that he commanded the Israelites to bring their offerings to Yahweh in the Sinai Desert.</p>
NIRV	<p>These are the rules for burnt offerings, grain offerings, sin offerings, guilt offerings and friendship offerings. They are also the rules for the offerings that are given when priests are being prepared to serve the Lord. They are the rules the Lord gave Moses on Mount Sinai. He gave them on the day he commanded the Israelites to bring their offerings to the Lord. That took place in the Sinai Desert.</p>

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

Casual English Bible	<p>So, these are the laws about the burnt offering, grain offering, sin offering, guilt offering, ordination offering, and peace offering. The LORD gave these laws to Moses at Mount Sinai. Then he told the people of Israel to start bringing their offerings to the LORD there in the badlands of the Sinai Peninsula.</p>
Contemporary English V.	<p>These are the ceremonies for sacrifices to please the LORD, to give him thanks, and to ask his blessing or his forgiveness, as well as the ceremonies for those sacrifices that demand a payment and for the sacrifices that are offered when priests are ordained. While Moses and the people of Israel were in the desert at Mount Sinai, the LORD commanded them to start offering these sacrifices.</p>
The Living Bible	<p>These were the instructions concerning the burnt offering, grain offering, sin offering, and guilt offering, and concerning the consecration offering and the peace offering; these instructions were given to Moses by the Lord on Mount Sinai, to be passed on to the people of Israel so that they would know how to offer their sacrifices to God in the Sinai Desert.</p>
New Berkeley Version	.
New Life Version	<p>This is the Law of the burnt gift, the grain gift, the sin gift, the guilt gift, the gift when the religious leader is set apart for the Lord's work, and the peace gift. The Lord gave this Law to Moses on Mount Sinai on the day that He told the people of Israel to give their gifts to the Lord in the Desert of Sinai.</p>
New Living Translation	<p>These are the instructions for the burnt offering, the grain offering, the sin offering, and the guilt offering, as well as the ordination offering and the peace offering. The Lord gave these instructions to Moses on Mount Sinai when he commanded the Israelites to present their offerings to the Lord in the wilderness of Sinai.</p>
Unfolding Bible Simplified	<p>So those are the regulations for the offerings that are to be completely burned on the altar, the offerings made from flour, the offerings to cause people to become acceptable to God again, the offerings for when people are guilty of not giving to Yahweh the things that are required to be given to him, the offerings given when the priests are appointed, and the offerings to promise friendship with Yahweh. They are regulations that Yahweh gave to Moses on Mount Sinai, on the day that he commanded the Israelite people to start bringing their offerings to him, in the wilderness around Sinai.</p>

Partially literal and partially paraphrased translations:

American English Bible	These are the laws of the whole burnt offerings, of the sacrifices for sins and for errors, of the consecration, and of the sacrifices of the Salvation Offerings, in the way that the Lord gave these instructions to Moses on Mount Sinai on the day that He ordered the sons of IsraEl to bring their gift offerings before Jehovah, there in the Sinai Desert.
Beck's American Translation . Common English Bible	Conclusion concerning offerings This concludes the Instructions for the entirely burned offering, the grain offering, the purification offering, the compensation offering, the ordination offering, and the communal sacrifice of well-being, which the LORD commanded Moses at Mount Sinai on the day when he ordered the Israelites to present their offerings to the LORD, in the Sinai desert.
New Advent (Knox) Bible	Thus far the rules which govern burnt-sacrifice,[3] and sacrifices for a fault or a wrong done, for the hallowing of priests, and for the victims used in welcome-offering, as the Lord prescribed them to Moses on mount Sinai, when he commanded the sons of Israel, there in the desert of Sinai, to bring him their offerings.
Translation for Translators	[3] 'Burnt-sacrifice'; in the Hebrew text, 'burnt-sacrifice and bloodless offerings'. Those are the regulations for the offerings that are to be completely burned on the altar, the offerings made from grain, the offerings to enable people to become acceptable to God again, the offerings for when people are guilty of not giving to Yahweh the things that are required to be given to him, the offerings given when the priests are appointed, and the offerings to maintain fellowship with Yahweh. They are regulations that Yahweh gave to Moses/me on Sinai Mountain in the Sinai Desert, on the day that he commanded the Israeli people to start bringing their offerings to him.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	This is the law for burnt-offerings, and for sins, and for trespasses, and for consecrations, and for sacrifices of thanks, which the EVER-LIVING commanded to Moses upon Mount Sinai, at the time He commanded the children of Israel to offer gifts to the EVER-LIVING in the desert of Sinai.
International Standard V	Summary of Gifts This is the regulation concerning burnt, grain, sin, guilt, and installation offerings, along with the sacrifice for peace offerings. This is what the Lord had commanded Moses on Mount Sinai on the day when he commanded the Israelis to bring their offerings to the Lord in the Sinai wilderness.
Urim-Thummim Version	This is the Law of the Burnt- Offering, Gift-Offering, Sin-Offering, and of the Guilt-Offering and of the installations, and of the sacrifice of the Peace- Offerings. YHWH commanded Moses in Mount Sinai in the day that He commanded the children of Israel to present their offerings unto YHWH in the wilderness of Sinai.
Wikipedia Bible Project	And this is the teaching for the meal offering raised, and for the sins offer, and for the guilt offer, and for the fulfilment offer, and for the sacrifice of the payment offer. That which Yahweh commanded of Moses on mount Sinai, on the day he commanded him of the sons of Israel, to sacrifice their sacrifices to Yahweh, in the Sinai desert.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Such is the regulation for burnt offerings, grain offerings, sacrifices for sin, sacrifices of repayment, ordination and peace offerings. This is what Yahweh commanded
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	Moses on Mount Sinai when he told the people of Israel to make their offerings to Yahweh in the wilderness of Sinai.
The Heritage Bible	This is the law for the burnt offering for the food offering, and for the sin offering, and for the trespass offering, and for the consecrations, and for the sacrifice of the peace offerings,
	Which Jehovah commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to bring near their offerings to Jehovah in the wilderness of Sinai.
New American Bible (2011)	Summary. This is the ritual for the burnt offering, the grain offering, the purification offering, the reparation offering, the ordination offering, ^t and the communion sacrifice, which the LORD enjoined on Moses at Mount Sinai at the time when he commanded the Israelites in the wilderness of Sinai to bring their offerings to the LORD. ^u t. [7:37] Lv 8:22. u. [7:38] Lv 26:46; 27:34.
The Catholic Bible	These are the statutes concerning the burnt offerings, the grain offerings, the sin offerings, the guilt offerings and the consecration of the sacrifice of the peace offerings. The Lord gave these commands to Moses on Mount Sinai on the day that he commanded the children of Israel to offer their oblations to the Lord when they were in the Desert of Sin.
New Jerusalem Bible	Such was the ritual for burnt offering, cereal offering, sacrifice for sin, sacrifice of reparation, investiture sacrifice and communion sacrifice, which Yahweh laid down for Moses on Mount Sinai, the day he ordered the Israelites to make their offerings to Yahweh in the desert of Sinai.
NRSV (Anglicized Cath. Ed.)	This is the ritual of the burnt-offering, the grain-offering, the sin-offering, the guilt-offering, the offering of ordination, and the sacrifice of well-being, which the Lord commanded Moses on Mount Sinai, when he commanded the people of Israel to bring their offerings to the Lord, in the wilderness of Sinai.
Revised English Bible–1989	Such, then, is the law concerning the whole-offering, the grain-offering, the purification-offering, the reparation-offering, the ordination-offering, and the shared-offering, with which the LORD charged Moses on Mount Sinai on the day when he commanded the Israelites to present their offerings to the LORD in the wilderness of Sinai.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	This is the law for the burnt offering, the grain offering, the sin offering, the guilt offering, the consecration offering and the sacrifice of peace offerings which <i>ADONAI</i> ordered Moshe on Mount Sinai on the day he ordered the people of Isra'el to present their offerings to <i>ADONAI</i> , in the Sinai Desert.
Kaplan Translation	This then is the law of the burnt offering, the meal offering, the sin offering, the inauguration offering, and the peace offering, which God gave to Moses on Mount Sinai. [It was given] on the day that He commanded the Israelites to offer their sacrifices to God in the Sinai Desert.
The Scriptures–2009	7:38 It was given . . . See Exodus 24:5 (cf. Ibn Ezra). Or, "lin the Tabernacle] in the desert" (Targum Yonathan). Or, "It was given in the desert on the day. , This is the Torah of the ascending offering, of the grain offering, and of the sin offering, and of the guilt offering, and of the ordinations, and of the slaughtering of peace offerings, which יהוה commanded Mosheh on Mount Sinai, on the day when He commanded the children of Yisra'el to bring their offerings to יהוה, in the Wilderness of Sinai.
Tree of Life Version	This is the Torah of the burnt offering, the grain offering, the sin offering, the trespass offering, the ordination offering, and the sacrifice of fellowship offerings,

which Adonai commanded Moses at Mount Sinai, on the day He commanded Bnei-Yisrael to present their offerings to Adonai, in the wilderness of Sinai.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	(§7:37) THIS IS THE LAW OF THE WHOLE BURNT OFFERINGS, AND OF SACRIFICE, AND OF SIN-OFFERING, AND OF OFFERING FOR TRANSGRESSION, AND OF THE SACRIFICE OF CONSECRATION, AND OF THE SACRIFICE OF PEACE-OFFERING; (§7:38) AS JESUS COMMANDED MOSES IN THE MOUNT SINAI, IN THE DAY IN WHICH HE COMMANDED THE CHILDREN OF ISRAEL TO OFFER THEIR GIFTS BEFORE JESUS IN THE DESERT OF SINAI.” vv. 27–28 in the AOB.
Awful Scroll Bible	even are these to be the instructions for the whole burnt offering, the tribute offering, and that for misses of the the mark and trespasses; even their consecration; and for the sacrifice of the peace offering, that Sustains To Become is to have given charge to Moses on Mount Sinai, in the day he is to command the sons of Isra-el, that are to bring near their offering to Sustains To Become being in the wilderness of Sinai.
Concordant Literal Version	This is the law for the ascent offering, for the cereal approach present, for the sin offering, for the guilt offering, for the consecrations and for the sacrifice of peace offerings, as Yahweh had instructed Moses on Mount Sinai on the day when He gave instructions that the sons of Israel bring near their approach presents to Yahweh in the wilderness of Sinai.
exeGesés companion Bible	This is the torah for the holocaust for the offering and that for the sin and that for the guilt and for the fulfillments and for the sacrifice of the shelamim which Yah Veh misvahed Mosheh in mount Sinay, in the day he misvahed the sons of Yisra El to oblate their qorbans to Yah Veh, in the wilderness of Sinay.
Orthodox Jewish Bible	This is the torah of the olah (burnt offering), of the minchah (grain offering), and of the chattat (sin offering), and of the asham (trespass offering), and of the ordination offerings, and of the zevach hashelamim (sacrifice of the peace offerings); Which Hashem commanded Moshe on Mt. Sinai, in the day that He commanded the Bnei Yisroel to offer their korbanot unto Hashem, in the Sinai Desert.

Expanded/Embellished Bibles:

The Expanded Bible	These are the ·teachings [laws; instructions] about the whole burnt offering, the ·grain [gift; tribute] offering [2:1], the ·sin [or purification; 4:3] offering, the ·penalty [guilt; reparation] offering [5:14–6:7], the offering for ·the appointment of priests [ordination], and the ·fellowship [or peace; well-being] offering [3:1]. The Lord ·gave these teachings to [^L commanded] Moses on Mount Sinai on the day he commanded the ·Israelites [^L sons/T children of Israel] to bring their ·offerings [gifts] to the Lord in the Sinai ·Desert [Wilderness].
Kretzmann's Commentary	This is the law of the burnt offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, of the fillings of the hands which characterized the priest's work, Exodus 29:19-28; Leviticus 6:20, and of the sacrifice of the peace-offerings, the whole law of sacrifice having been given in the preceding Chapters; which the Lord commanded Moses in Mount Sinai, in the day that He commanded the children of Israel to offer their oblations, both their voluntary gifts and their

stated sacrifices, unto the Lord, in the Wilderness of Sinai. All the sacrificial meals of the Old Testament were but weak types of the intimate fellowship with God which we, as the members of the household of God, enjoy in the Gospel, Luke 14:15; Luke 22:30.

Lexham English Bible

Concluding Summary Concerning the Offerings

This is the regulation for the burnt offering, for the grain offering and for the sin offering and for the guilt offering and for the consecration offering and for the fellowship offerings' sacrifice, which Yahweh commanded Moses on Mount Sinai [Literally "the mountain of Sinai"] on the day of his commanding the Israelites [Literally "sons/children of Israel"] to present their offerings to Yahweh in the desert of Sinai.

The Voice

Eternal One:

The Voice

These are the instructions for the burnt offering, grain offering, purification offering for sin, guilt offering, ordination offering, and peace offering. The Eternal gave these instructions to Moses on Mount Sinai the same day He told the Israelites to bring their offerings to Him in the desert.

Bible Translations with Many Footnotes:

The Complete Tanach

This is the law for the burnt offering, for the meal offering, and for the sin offering, and for the guilt offering, and for the investitures, and for the peace offering,...

and for the investitures: The day of the initiation into the kehunah.

...which the Lord commanded Moses on Mount Sinai, on the day He commanded the children of Israel to offer up their sacrifices to the Lord in the Sinai Desert.

NET Bible®

Summary of Sacrificial Regulations in Leviticus 6:8-7:36

This is the law⁴⁸ for the burnt offering, the grain offering,⁴⁹ the sin offering, the guilt offering, the ordination offering,⁵⁰ and the peace offering sacrifice, which the Lord commanded Moses on Mount Sinai on the day he commanded the Israelites to present their offerings to the Lord in the wilderness of Sinai.

^{48sn} The Hebrew term translated "law" (הַתּוֹרָה [torah]) occurs up to this point in the book only in Lev 6:9 [6:2 HT], 14 [7 HT], 25 [18 HT], 7:1, 7, 11, and here in 7:37. This suggests that Lev 7:37-38 is a summary of only this section of the book (i.e., Lev 6:8 [6:1 HT]-7:36), not all of Lev 1-7.

^{49tc} In the MT only "the grain offering" lacks a connecting ו (vav). However, many Hebrew, Smr, LXX, Syriac, and some mss of Tg. Onq. have the ו (vav) on "the grain offering" as well.

^{50sn} The inclusion of the "ordination offering" (מִלּוּ'ִים, milu'im; the term apparently comes from the notion of "filling [of the hand]," cf. Lev 8:33) here anticipates Lev 8. It is a kind of peace offering, as the regulations in Lev 8:22-32 will show (cf. Exod 29:19-34). In the context of the ordination ritual for the priests it fits into the sequence of offerings as a peace offering would: sin offering (Lev 8:14-17), burnt and grain offering (Lev 8:18-21), and finally peace (i.e., ordination) offering (Lev 8:22-32). Moreover, in this case, Moses received the breast of the ordination offering as his due since he was the presiding priest over the sacrificial procedures (Lev 8:29; cf. Lev 7:30-31), while Aaron and his sons ate the portions that would have been consumed by the common worshipers in a regular peace offering procedure (Exod 29:31-34; cf. Lev 7:15-18). For a general introduction to the peace offering see the note on Lev 3:1.

Rotherham's *Emphasized B.* ||This|| is the law—

for the ascending-sacrifice,
for^b the meal-offering,
and for the sin-bearer,^c
and for the guilt-bearer,—
and for the installation-offerings,
and for the peace-offering:

which Yahweh commanded Moses in Mount Sinai,—in the day when he commanded the sons of Israel to bring near their oblations unto Yahweh in the desert of Sinai.

^b Some cod. (w. Onk. MS., Sam., Sep. and Syr.): “and for”— G.n.

^c Or: “failure-offering.”

Literal, almost word-for-word, renderings:

Charles Thomson OT	This is the law of the whole burnt offering and the sacrifice of flour, and of the sin offering, and of the trespass offering and of the consecration offering and of the sacrifice of thanksgiving, as the Lord commanded Moses at mount Sina, on the day when he commanded the children of Israel to bring their gifts before the Lord in the wilderness of Sina.
Context Group Version	This is the law of the ascension [offering], of the tribute [offerings], and of the purification-offering, and of the trespass-offering, and of the consecration, and of the sacrifice of peace-offerings; which YHWH commanded Moses in mount Sinai, in the day that he commanded the sons of Israel to offer their offerings to YHWH, in the wilderness of Sinai. food
Revised Mechanical Trans.	This is the teaching for the ascension offering, for the deposit and for the failure and for the guilt and for the settings and for the sacrifice of offerings of restitution. Which YHWH directed Mosheh in the hill of Sinai in the day of his directing the sons of Yisra'eyl to bring near their donations to YHWH in the wilderness of Sinai,...
Young's Updated LT	This is the law for burnt-offering, for present, and for sin-offering, and for guilt-offering, and for consecrations, and for a sacrifice of the peace-offerings, which Jehovah has commanded Moses in Mount Sinai, in the day of his commanding the sons of Israel to bring near their offerings to Jehovah, in the wilderness of Sinai.

The gist of this passage:

37-38

I believe that we can reasonably assume that what follows in v. 37 comprise the major topics of Leviticus 1–7. However, see below in v. 37a.

Leviticus 7:37a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zō'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
tōwrah (הַרְוֹת אוֹרְוֹת) [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
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
‘ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

Translation: These [were] the instructions concerning the burnt offerings,...

The word translated *instructions* is actually *tôwrah* (תּוֹרָה or הִרָּט) [pronounced *TOH-rah*], which means, *instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah*. Strong's #8451 and #8452 BDB #435. In Leviticus, this word only goes back as far as Leviticus 6:9. Therefore many understand this to be a summary statement of just the past few chapters (Leviticus 6–7).¹⁸

The burnt offerings would be the animals offered to God on the altar.

Leviticus 7:37b			
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
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: ...the mincah [or, tribute offerings, grain offerings] offerings,...

The mincah offerings are the grain offerings; the bloodless offerings. These offerings focused upon the Person of Jesus Christ; upon His humanity.

Leviticus 7:37c			
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
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
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the definite article	Strong's #2403 BDB #308

Translation: ...the sin offerings,...

Sin offerings emphasized the sins which we have committed; sins which need to be forgiven.

Leviticus 7:37d			
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

¹⁸ Recall that in the original writings, there were no chapter divisions.

Leviticus 7:37d			
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
'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 guilt offerings,...

As human persons, we are guilty before God; we stand before Him as the righteous Judge and we are guilty.

Leviticus 7:37e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
mîllu'yîm (מִלֻּאִיִּם) [pronounced mil-loo-EEM]	<i>settings, stone insets; installation [of a priest]; ceremonial activities re: consecration of a priest</i>	masculine plural noun with the definite article	Strong's #4394 BDB #571

Translation: ...the consecrations...

There was also the **consecrations** or installation into the office of priesthood. These regulations are specifically for the sons of Aaron.

Leviticus 7:37f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
zebach (זָבַח) [pronounced ZEH ^b -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257

Leviticus 7:37f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shelem (שֶׁלֶם) [pronounced SHEH-lem]	peace-offerings, sacrifice for alliance or friendship	masculine plural noun with the definite article	Strong's #8002 BDB #1023

Translation: ...and concerning the peace offerings [involving] a slaughtered animal.

Jesus Christ establishes peace between God and us by offering up Himself (represented by the slaughtered animal). We, as human persons, are at enmity with God. There is no peace between God and man.

Leviticus 7:37 These [were] the instructions concerning the burnt offerings, the minchah [or, tribute offerings, grain offerings] offerings, the sin offerings, the guilt offerings, the consecrations and concerning the peace offerings [involving] a slaughtered animal. (Kukis mostly literal translation)

This sums up the kind of offerings which were discussed in the previous seven chapters of Leviticus. Furthermore, this verse clearly indicates that the word for *sin* and for *offensive/guilty* could also stand for their respective offerings; and it again confirms my hypothesis of having a definite article in front of them. The installation offering (also called the ordination offering) was covered in Exodus 29 and will actually occur in Leviticus 8:14–36.

Leviticus 7:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'āsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
tsāvâh (צָוָה) [pronounced tsaw-VAW]	to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced moh- SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
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
har (הַר) [pronounced har]	hill; mountain, mount; hill- country, a mountainous area, mountain region	masculine singular construct	Strong's #2022 (and #2042) BDB #249

Leviticus 7:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Çîynai (יִנַּי) [pronounced see-NAH-ee]	<i>thorny</i> ; transliterated <i>Sinai</i>	singular proper noun	Strong's #5514 BDB #696

Translation: [This is] what Y^ehowah had instructed Moses near Mount Sinai,...

All this information that we have studied came from Moses, who was taught it by God. They are in the region of Mount Sinai at this point in time.

Leviticus 7:38b

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 construct	Strong's #3117 BDB #398
Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day</i> . Translations are taken from Leviticus 7:35.			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #6680 BDB #845
'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
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
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
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 construct	Strong #7126 BDB #897

Leviticus 7:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’êth (תָּא) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qorbân/qurbân (קֹרְבָן/קֻרְבָּן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Çîynai (סִינַי) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	singular proper noun	Strong's #5514 BDB #696

Translation: ...when [lit., *in the day that*] he commanded the sons of Israel to bring near their [own] offerings [= qorbans] to Y^ehowah [while] in the desert-wilderness of Sinai.

This is the time frame during which God taught the Israelites of how to properly worship Him. This teaching takes place while they are in the desert of Mount Sinai.

Leviticus 7:38 [This is] what Y^ehowah had instructed Moses near Mount Sinai, when [lit., *in the day that*] he commanded the sons of Israel to bring near their [own] offerings [= qorbans] to Y^ehowah [while] in the desert-wilderness of Sinai. (Kukis mostly literal translation)

Moses is no longer going to Mount Sinai to speak with God. For awhile, their had been a tent outside the camp and now there was the Tabernacle inside the camp. The preposition used with Mount Sinai is one denoting proximity and they are still within the sight of the Mountain range of Mount Sinai, camped in the desert of Sinai. They have broken camp one time and have moved (this occurred at the beginning of Leviticus) but they are still close enough to the mountain to be in its proximity.

Now would be a good time to examine all of the different offerings in chart form. These have been placed in the previous chapter. Also, in the **Addendum**, there are several contributions by other authors about the various offerings.

Leviticus 7:37–38 These [were] the instructions concerning the burnt offerings, the minchah [or, *tribute offerings, grain offerings*] offerings, the sin offerings, the guilt offerings, the consecrations and concerning the peace offerings [involving] a slaughtered animal. [This is] what Y^ehowah had instructed Moses near Mount Sinai, when [lit., *in the day that*] he commanded the sons of Israel to bring near their [own] offerings [= qorbans] to Y^ehowah [while] in the desert-wilderness of Sinai. (Kukis mostly literal translation)

Leviticus 7:37–38 What we have studied in the past 7 chapters have been the instructions which God gave to Moses when they were near Mount Sinai. The primary offerings which we have studied are as follows: the burnt offerings, the minchah offerings [or grain offerings], the sin offerings, and the guilt offerings. We also studied how priests were installed to their office as well as the peace offerings. While in the Sinai desert, Jehovah taught these ritual offerings to the people of Israel, through Moses. (Kukis paraphrase)

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

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Leviticus 7 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 7

1. T
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Leviticus 7

Chapter Outline

Charts, Graphics and Short Doctrines

Shmoop tends to be rather flippant.

Shmoop Summary of Leviticus 7

J
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From <https://www.shmoop.com/study-guides/bible/leviticus/summary#chapter-7-summary> accessed .

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Leviticus*.

Edersheim Summarizes Leviticus 7

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 is a brief reference chart on the five offerings found in these seven chapters of Leviticus.

The Five Offerings Of Leviticus 1-7 (by Raymond K. Campbell)

In these five offerings we have a most wonderful presentation in typical language of types and shadows of the Person and work of the Lord Jesus Christ, the true "Lamb of God which taketh away the sin of the world" (John 1:29). All these offerings taken together give us a full view of Christ and His great sacrificial work on the cross of Calvary. They are like so many mirrors arranged around the Lord and the cross so that each one reflects a special view of His Person and work.

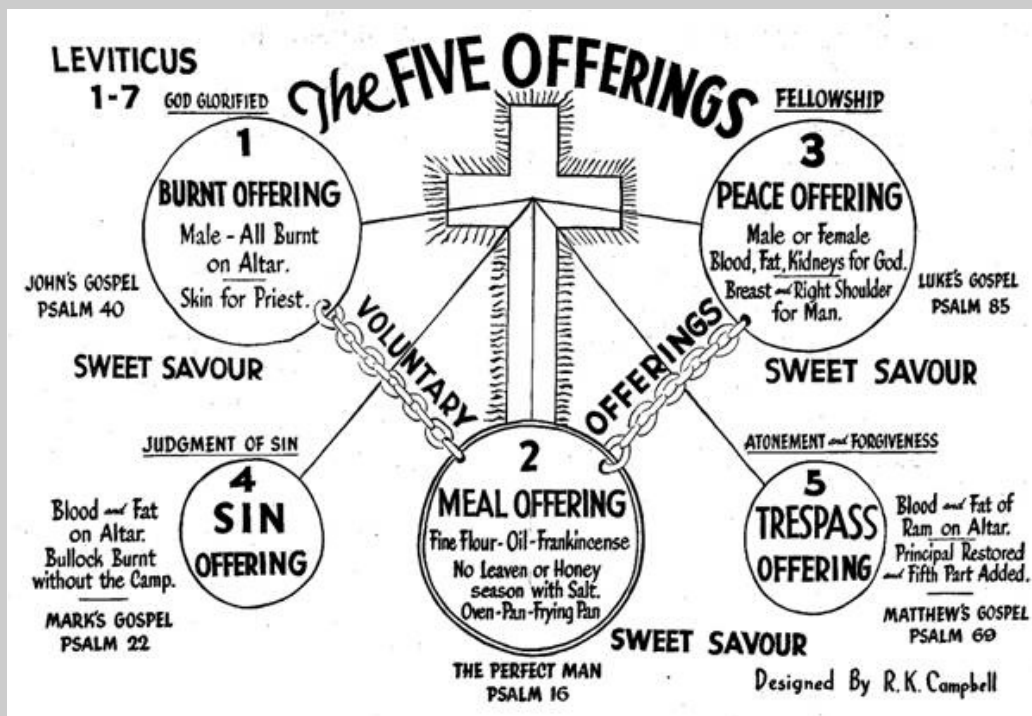
The Five Offerings Of Leviticus 1-7 (by Raymond K. Campbell)

1. The Burnt Offering

Here we have the highest aspect of the work of Christ where He is seen offering Himself up entirely to God to do His will even unto death. The whole offering, except the skin of the animal, was burnt upon the altar and all went up to God as a sweet savour. It pictures Christ who gave Himself as "a sacrifice to God for a sweet smelling savour" (Eph. 5:2). Christ is not seen here as bearing our sins, but as accomplishing the Father's will, glorifying Him and vindicating the holiness and majesty of His throne. This theme is especially prominent in John's Gospel and in Psalm 40.

2. The Meal Offering

This offering typifies Christ as the perfect and sinless Man and presents to us His wonderful Person and His spotless life which was ever an offering of a sweet savour unto God. There was no shedding of blood in this offering so it speaks of the perfections of Christ's Person and life rather than of His death. The fine flour pictures His sinless humanity with its evenness of moral qualities, the oil pictures the grace and power of the Holy Spirit which characterized His life, while the frankincense is emblematic of the sweetness and fragrance of His Person and life.



3. The Peace Offering

This was also an offering of a sweet savour to God. The blood, the fat and the kidneys of the offering were put upon the altar as "the food of the offering made by fire unto the Lord" (Lev. 3:11). This was God's part. Then the breast was given to Aaron and his sons and the right shoulder to the offering priest. This was man's part. Thus God and man both fed on the same offering which speaks of communion and fellowship and typifies the communion which the believer in Christ enjoys with God on the ground of the work of Christ at the cross and His blood shed there for our sins. We are at peace with God through the work of the cross and can feed upon Christ in fellowship with the Father. Luke's Gospel and Psalm 85 especially present this theme.

4. The Sin Offering

We come now to the non-sweet savour offerings. The special feature of this offering is in the whole bullock being burnt upon the ground outside the camp of Israel after the blood and fat were put upon the altar for God. This offering was for sin and pictures to us Christ who was made sin for us (2 Cor. 5:21) and endured the judgment and wrath of God against sin in our stead as our substitute. The holiness of God and the awfulness of sin are brought out in the bullock being entirely burnt up outside the camp. It pictures Christ, forsaken of God, as our Sin-bearer as given in Psalm 22 and Mark's Gospel.

The Five Offerings Of Leviticus 1-7 (by Raymond K. Campbell)

5. The Trespass Offering

Here sin is looked at as a trespass against the government of God. Amends had to be made for the wrong done and the fifth part added to it. Atonement was made by the blood of the offering, and the trespasser was forgiven. This offering presents Christ who died for our sins and trespasses on the cross restoring that which He took not away (Ps. 69:4). He has not only answered to God for our sins and paid our debt by His shed blood, but has added the fifth part, as it were, bringing more glory to God and more blessings to man than were had before sin was committed. This is the first view the sinner gets of the Cross of Christ. Psalm 69 and Matthew's Gospel present this aspect of the offering of Christ.

From <https://biblecentre.org/content.php?mode=7&item=899> accessed March 2, 2024.

The Five Offerings, a chart, is from [Bible Centre](#) as well. Accessed March 2, 2024.

[Chapter Outline](#)

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This gives us a pretty thorough outline of what the peace offerings were, when they took place, and who historically offered them.

Peace Offerings (from Torrey)

Peace-offerings

A male or female of herd or flock
Leviticus 3:1; Leviticus 3:6; Leviticus 3:12;

THE OFFERER REQUIRED

To give it freely
Leviticus 19:5;

To bring it himself
Leviticus 7:29; Leviticus 7:30;

To lay his hand upon its head
Leviticus 3:2; Leviticus 3:8; Leviticus 3:13;

To kill it at tabernacle door
Leviticus 3:2; Leviticus 8:13;

Required to be perfect and free from blemish
Leviticus 3:1; Leviticus 3:6; Leviticus 22:21;

THE PRIEST

Prepared
Ezekiel 46:2;

Sprinkled the blood on the altar
Leviticus 3:2; Leviticus 3:8; Leviticus 3:13;

Offered the inside fat, &c by fire
Leviticus 3:3; Leviticus 3:4; Leviticus 3:9; Leviticus 3:10;

Laid it upon the daily burnt offering to be consumed with it
Leviticus 3:5; Leviticus 6:12; Leviticus 6:13;

Peace Offerings (from Torrey)

Waved the breast as a wave-offering

Exodus 29:26; Exodus 29:28; Leviticus 7:29; Leviticus 7:30;

Heaved the right shoulder as an heave-offering

Exodus 29:22-27;

Had the shoulder and breast as his portion

Exodus 29:28; Leviticus 7:31-34;

An offering most acceptable

Leviticus 3:5; Leviticus 3:16;

Generally accompanied by a burnt-offering

Judges 21:4; 1Samuel 10:8; 1Kings 3:15;

Often accompanied by a sin-offering

Leviticus 23:19;

WAS OFFERED

As a thanksgiving-offering

Leviticus 7:12; Leviticus 7:13;

As a votive offering

Leviticus 7:16;

For reconciliation

Ezekiel 45:15; Ephesians 2:13; Ephesians 2:14;

For confirming the legal covenant

Exodus 24:5;

At consecration of priests

Exodus 29:22; Exodus 29:29;

For the people at large

Leviticus 9:4;

At expiration of Nazarite's vow

Numbers 6:14;

At all the festivals

Numbers 10:10;

At dedication of tabernacle

Numbers 7:17; Numbers 7:23;

At dedication of temple

1Kings 8:62-64;

At coronation of kings

1Samuel 11:15;

Peace Offerings (from Torrey)

By Joshua after his victories
Joshua 8:31;

By Israel after their defeat
Judges 20:26;

By David on bringing up the ark
2Samuel 6:17;

By David after the plague
2Samuel 24:25;

By Solomon three times a year
1Kings 9:25;

By Manasseh on repairing and restoring the altar
2Chronicles 33:15; 2Chronicles 33:16;

If a thanksgiving offering to be eaten the day offered
Leviticus 7:15;

If a votive offering to be eaten the same day or the next
Leviticus 7:16; Leviticus 7:17; Leviticus 19:6-8;

To be eaten before the Lord
Deuteronomy 12:17; Deuteronomy 12:18;

No unclean person to eat of
Leviticus 7:20; Leviticus 7:21;

R. A. Torrey, *New Topical Textbook*; from e-Sword: topic: Peace-offerings.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Christ Fulfills the Sacrifices of Leviticus

I may want to take this and change it into a two-sided table, to the sacrifice on one side and the fulfillment on the other. I may want to place it elsewhere in another chapter (like Leviticus 5).

Jesus Christ and The Sacrificial System (Guzik)

But this man, after he had offered one sacrifice for sins forever, sat down at the right hand of god. (Hebrews 10:12)

Jesus fulfilled the burnt offering (Leviticus 1:1-17)

As Christ also has loved us and given himself for us, an offering and a sacrifice to God for a sweet smelling aroma (Ephesians 5:2)

Jesus fulfilled the grain and firstfruits offering (Leviticus 2:1-16)

But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. (1Corinthians 15:20)

Jesus fulfilled the peace offering (Leviticus 3:1-17)

Therefore, having been justified by faith, we have peace with god through our lord, Jesus Christ. (Romans 5:1)

Jesus fulfilled the sin offering (Leviticus 4:1-35)

Jesus Christ and The Sacrificial System (Guzik)

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him (2Corinthians 5:21)

Jesus fulfilled the guilt offering (Leviticus 5:1-19)

Who was delivered up because of our offenses and was raised because of our justification (Romans 4:25)

You have made His soul an offering for sin (Isaiah 53:10)

Jesus fulfilled every sacrifice for us!

"He is the Burnt-offering, the Meat-offering, the Peace-offering, the Sin-offering, and the Trespass-offering for His people. By His one oblation of Himself once offered, He has stood in all these different relations" (Jukes)

We have been sanctified through the offering of the body of Jesus Christ once for all. (Hebrews 10:10)

From *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Leviticus 7:1–38.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Bob taught this in many series. I believe that this came from NB1.

The Blood of Christ (by R. B. Thieme, Jr.)

1. Blood speaks of the work of Christ on the cross; blood represents the judgement of our sins while Christ was bearing them on the cross (spiritual death).
2. The phrase "blood of Christ" is a representative analogy to animal sacrifices in the Old Testament, demonstrating the fact that the work of Jesus Christ was presented by means of these blood sacrifices — Hebrews 9:22.
3. The physical death of the animal is analogous to the spiritual death of Christ.
4. Every animal sacrifice spoke of Jesus Christ. John 1:29, "**Behold the Lamb of God which taketh away the sin of the world.**"
5. The animal hadn't done anything wrong. The animal was judged. In his judgement, the animal died physically.
6. Jesus Christ hadn't done anything wrong. He was judged (for us). In His judgement the sins of the whole world were poured out on Him. In His judgement He died spiritually. No blood involved — Matthew 26:46.
7. Jesus Christ bled from His hands and His feet, and from His face where He had been beaten up — literal blood.
8. After He died physically they ran a spear into His side and blood and water (serum) came out, (John 19:34) indicating he was truly dead spiritually. He did not bleed to death. His throat was not slit like the animal sacrifices.
9. Jesus Christ said, after His work (spiritual death) was finished, "It is finished," and then He said, "Father into thy hands I dismiss my spirit." He dismissed His spirit but He did not bleed to death.
10. The bleeding of the animal (his judgement) is analogous to the spiritual death of Jesus Christ (His judgement for us). The judgement of the animal was physical death. The judgement of Christ for our sins was spiritual death.
11. The analogy is between the physical death of an innocent animal and the spiritual death of the sinless humanity of Jesus Christ.
12. There has to be a meeting of the two sides of the cross and that meeting is in the phrase "the blood of Christ," which refers to the penalty of sin being paid — judgement for sin.
13. In the Old Testament the mercy seat was covered with the blood of the animal which had been judged by physical death.
14. The teaching of the death of Christ (Spiritual death — His judgement, Isaiah 53:9) before it occurred was by use of the blood sacrifices.
15. The significance of the blood in the death of Jesus Christ is that it relates to millions of people who were saved in the Old Testament as it relates to us — they are saved just as we are.
16. It sets up an analogy (Christ bearing our sins) between those who anticipated the cross historically and those who look back at it.

The Blood of Christ (by R. B. Thieme, Jr.)

17. One must understand the entire significance of the person and work of Christ. On the cross He bore our sins, and made provision for our forgiveness and cleansing. This was through Christ bearing our sins, those sins being judged. The blood of Christ expresses this.
18. There is no need to offer animal sacrifices any more, because Christ's sacrifice on the cross is once and for all.
19. It is apostasy to "plead the blood," or to ask that the "blood cover us." One does not "claim the blood," instead one claims promises.
20. In revelation 12:11 "overcoming by the blood of the Lamb" refers to a Tribulational person accepting Christ as personal saviour, not "by" but "because of" the blood, and being protected because they have entered the plan of God.
21. The blood of Christ (His work on the cross) keeps on cleansing: 1John 1:7,9.
 - a. When you believe in Christ, you are cleansed, and released from the penalty of sin through the person and work of Christ.
 - b. When you confess your sin as a believer, you are cleansed (Christian way of life).

This doctrine is often cited by critics of R. B. Thieme, Jr. as being blasphemous. It is not. Our salvation has nothing whatsoever to do with the physical blood of Jesus. We are saved because God the Father put our sins upon God the Son and judged them. There is nothing magic or efficacious about the physical blood of Jesus.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE Leviticus OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 9.

THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 11, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

A Complete Translation of Leviticus 7	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Guilt (or trespass) offerings	
This [is] the instruction of the guilt-offering (it [is] very holy): they will slaughter the guilt-offering at the place where they slaughter the burnt offering; and they will splash its blood around the altar.	This is the protocol for the guilt-offering, which is considered to be very holy. They will slaughter the animal at the same place where the burnt offerings are slaughtered; and they will splash its blood all around the altar.
They will bring near all of its fat. The fat tail, the fat covering [its] innards; [its] two kidneys and the fat which [is] on them, [and the fat] which [is] on the loins, the appendage on the liver and upon the kidneys, [which] the priest [lit., <i>he</i>] will remove [from the guilt offering]. The priest will make them smoke [and burn] on the altar [as] a fire offering to Y ^e howah.	They will offer up its fat on the altar. The priest will remove from the animal the fat tail, the fat covering its innards, including the two kidneys and the fat covering them, the fat which is on the loins and the appendage which is on the liver and kidneys. The priest will offer up these fat portions on the altar, burning and smoking them entirely as a fire offering to Jehovah.
This [is] a guilt-offering.	This is how a guilt offering is to be offered up.
The priest's portion	
Every male in the priesthood will eat [a portion of the guilt offering] [lit., <i>it</i>]. It will be eaten in a holy place, [because] it [is] most holy.	All of the priests will partake of the guilt offerings; and they will eat it in a holy place, because it is most holy.
As the sin offering, so the guilt offering—[there is] one protocol for them [both].	There will be one protocol for the sin and guilt offerings.
The sacrifice [lit., <i>it, him</i>] belongs [lit., <i>is</i>] to the priest [while it ceremonially] provides atonement for the offerer [lit., <i>him</i>]. [Regarding] the priest, who brings a man's burnt offering near [to God]: the hide of that burnt offering that [the offerer] brings to the priest, it belongs to the priest [lit., <i>him</i>].	The sacrifice will belong to the priest who ceremonially provides atonement for the offerer. An offerer brings a burnt offering to the priest. The hide of this offering will also belong to the priest.
All of the minchah offerings [or, <i>grain offerings</i>], [whether] baked in an oven, cooked [lit., <i>done, made</i>] in a frying pan or on a griddle, [which are brought] to the priest (who will bring it near [to God]), it belongs to the priest [lit., <i>him</i>]. Every minchah, [whether] mixed with oil or [left] dry, it is for all the sons of Aaron, every man [receives the same] as his brother.	All of the minchah (bloodless) offerings, no matter how prepared, will be given to the priest, who will then bring it near to God. These items will be given to the sons of Aaron to eat, without preference to any man.
The protocol for peace offerings	
This [is] the instruction of the peace offering which he brings near to Y ^e howah: if he brings it near because of thanksgiving, then he has come near with a slaughtered animal of thanksgiving [with] unleavened cakes mixed with oil, unleavened wafers spread with oil and cakes mixed with oil and fine flour.	This is the protocol for the peace offerings which are brought before Jehovah. He may bring a slaughtered animal to indicate gratitude. With the animal, he will bring unleavened cakes, mixed with oil; unleavened wafers with oil spread on top of them; and cakes mixed with oil and fine flour.

A Complete Translation of Leviticus 7	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
In addition to the cakes, he will bring near leavened bread [as] his qorban [or, <i>oblation</i>], [to be placed] over his peace offerings, a slaughtered animal of thanksgiving.	In addition to these cakes, the offerer may bring leavened bread as a part of his oblation, which is to be placed on top of the slaughtered animal—as his peace offering.
The priest [lit., <i>he</i>] will bring near from the sacrifice [lit., <i>it</i> , <i>he</i>] one [portion] from each qorban, [as] a presentation offering before Y ^e howah.	The priest will bring near a portion of each sacrifice and hold them up before God.
[This offering belongs] to the priest, the one splashing the blood of the peace offerings; it is for him.	These portions will belong to the priest.
The meat of the peace offerings—the slaughtered animal of thanksgiving—will be eaten in that day of his qorban [or, <i>oblation</i>]; he will not let any of the meat [lit., <i>from it</i>] remain by the [next] morning.	All the meat of the gratitude offering must be eaten the day it is offered; none of the meat should remain until the next morning.
Votive and freewill offerings	
And if [it is] a vow [offering] or a freewill [offering]—a slaughtered animal [being] his qorban [or, <i>oblation</i>] <i>—it is to be eaten right away [lit., in the day his sacrifice is brought near [to God]].</i>	Let's consider the vow offering or the freewill offering. When a sacrificial animal is brought forward as a man's qorban (or <i>his oblation</i>), it must be eaten within a reasonable amount of time.
On the next day, what remains from the sacrifice [lit., <i>him</i>] is to be eaten.	Whatever remains from the animal may be eaten even on the second day.
[Whatever] remains from the meat of the slaughtered animal on the third day will be burned.	However, if there is any meat from the sacrifice remaining on the third day, it must be completely burned up.
But if the meat of the slaughtered animal for a peace offering is eaten on the third day, the sacrifice [lit., <i>it</i>] will not be accepted [by God when] it is brought near.	If the meat from a peace offering is eaten on the third day, that sacrifice is no longer acceptable to God.
The animal sacrifice [lit., <i>it</i>] will not be credited to the offerer [lit., <i>to him</i>] <i>—it is an abomination. Furthermore, the person [lit., soul] eating from it [on the third day] bears his [own] iniquity.</i>	The offering of the animal will no longer be credited to the offerer because it has become a rotting abomination to God. The person eating from this meat on the third day will bear his own iniquity.
Coming into contact with that which is unclean	
[If] the meat touches any unclean thing, it will not be eaten but burned up in the fire [instead].	If the meat from a sacrifice accidentally touches any unclean thing, it will not be eaten but burned up in the fire instead.
But the meat of any clean thing may be eaten [lit., <i>he will eat</i>].	However, the meat that is ceremonially clean may be eaten.

A Complete Translation of Leviticus 7	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[Any] person who eats the meat of a slaughtered animal (a peace offering which [is made] to Y ^e howah) and he is unclean [lit., <i>his uncleanness is upon him</i>] [when eating it], that person will be cut off from his people.	If I person is unclean and he eats the meat of an animal offered to Jehovah as a peace offering, that man will be cut off from his people.
[If] a person touches any unclean thing—[whether some] uncleanness of man, or an unclean animal or any unclean idol—yet, he has eaten the meat of a slaughtered animal [offered up as] a peace offering, then that person will be cut off from his people.	If anyone comes into contact with something that is unclean—whether this be with another person who is unclean, or an animal that is unclean or an idol, which is unclean by definition—but then he eats the meat of a holy sacrifice to God, then that man will be cut off from his people.
God enjoins the people of Israel not to eat fat or blood	
Y ^e howah spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘You [all] will not eat the fat of oxen, lambs or goats.’	Jehovah spoke to Moses, saying, “Give these instructions to the people of Israel: ‘You will not be allowed to eat the fat of oxen, lambs or goats.’
The fat from a dead animal or from [an animal] torn apart [by a predator] may be used for any [other] purpose, but you [all] will not eat the fat [lit., <i>it, him</i>].	The fat from a dead animal or from an animal torn apart by some predator may be used for any other purpose; just not for eating.
Any [person] who eats the fat from an animal brought near in a fire offering to Y ^e howah, that person will be cut off from his people.	Any person who eats the fat of an animal which is brought near to Jehovah as a sacrifice, that person will be cut off from his people.
You will not eat any blood in any of your dwelling places, [not from] birds or mammals. [If] any person eats blood, then that person will be cut off from his people.”	Under no circumstances are you to eat blood, no matter where you choose to do it. You will not eat or drink the blood of birds or of mammals. Anyone who eats blood will be cut off from his people.”
The priest's portion	
Y ^e howah spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘[Concerning] the bringing near of the slaughtered animal [as] a peace offering to Y ^e howah: the priest [lit., <i>he</i>] will bring near his qorban [or, <i>oblation</i>] to Y ^e howah from the slaughtered animal of his peace offerings.’	Jehovah spoke to Moses, saying this: “Go before the sons of Israel and say, ‘This is the procedure for offering up a peace offering to Jehovah: the priest will bring near to Jehovah his qorban (or, <i>oblation</i>), taking it out from the slaughtered animals of the peace offering.’
His hands will carry the fire offerings of Y ^e howah. He will bring the fat over the breast; he will present the breast [as] a presentation before Y ^e howah.	He will carry the fire offerings himself, bringing the fat and the breast. The breast will be a presentation offering before Jehovah.
Then the priest will burn the fat upon the altar; but the breast will be [given] to Aaron and his sons.	Then the fat will be burned upon the altar, and the breast will be eaten by Aaron and his sons.
You [all] will give the right thigh [as] a presentation offering to the priest, [taken] from the slaughtered animals of your peace offerings.	You will take a right thigh from among your peace offerings and give that, as a presentation offering, to the priest, as his portion.

A Complete Translation of Leviticus 7	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The blood from the peace offerings and the fat from the sons of Aaron will be brought near; the right thigh will be his [lit., <i>to him</i>] as [his] portion. At that time, I will take the breast [which is] presented [to God] and the thigh [which is also] a presentation offering from the sons of Israel, from [among] the slaughtered animals of their peace offerings. I will give these portions [lit., <i>them</i>] to Aaron the priest and to his sons.	The blood and fat from these offerings will also be brought near to God to be burned up. I will take the thigh and the breast, both having been presented before God, and I will give them to Aaron and his sons as their portion/remuneration.
[This will be] an everlasting statute for [lit., <i>from with</i>] the sons of Israel.' "	This will be a permanent statute among the sons of Israel.' "
This [describes] the [offering of] anointing of Aaron and his descendants, beyond the fire offerings of Y ^e howah, in the day that the High Priest [lit., <i>he</i>] brings his sons [lit., <i>them</i>] near [to God] in order to serve as Y ^e howah's priests.	What we have been studying describes the offerings which mark the anointing of Aaron and his descendants, over and above Jehovah's fire offerings, in the day that the High Priest brings his own sons near to God in order that they may serve as Jehovah's priests.
Then Y ^e howah will instruct [His people] to give them [their sacrificial portion] at the time that the High Priest [lit., <i>he</i>] anoints them [as separated to God] out from the sons of Israel.	Then Jehovah will instruct His people to give these men their sacrificial portions, particularly at the time that the High Priest anoints them as being separated to God out from the sons of Israel.
[This will stand] as an everlasting decree throughout their generations.	These decrees will stand forever throughout all of your generations.
A summary of Leviticus 1–7	
These [were] the instructions concerning the burnt offerings, the minchah [or, <i>tribute offerings, grain offerings</i>] offerings, the sin offerings, the guilt offerings, the consecrations and concerning the peace offerings [involving] a slaughtered animal.	What we have studied in the past 7 chapters have been the instructions which God gave to Moses when they were near Mount Sinai. The primary offerings which we have studied are as follows: the burnt offerings, the minchah offerings [or grain offerings], the sin offerings, and the guilt offerings. We also studied how priests were installed to their office as well as the peace offerings.
[This is] what Y ^e howah had instructed Moses near Mount Sinai, when [lit., <i>in the day that</i>] he commanded the sons of Israel to bring near their [own] offerings [= qorbans] to Y ^e howah [while] in the desert-wilderness of Sinai.	While in the Sinai desert, Jehovah taught these ritual offerings to the people of Israel, through Moses.
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 7

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, Jr. and R. B. Thieme, III have not taught this on any available lesson.

Word Cloud from a Reasonably Literal Paraphrase of Leviticus 7



Word Cloud from Exegesis of Leviticus 7¹⁹

These two graphics should be very similar; this means that the exegesis of Leviticus 7 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

¹⁹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.