

# LEVITICUS 8

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**Leviticus 8:1–36**

**Aaron and His Sons Are Inducted into the Priesthood**

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:** God had previously, in the book of Exodus, tell Moses what needed to be done in order to ordain Aaron and his sons as priests. This chapter is the fulfillment of those instructions.

The Bible Summary of Leviticus 8 (in 140 characters or less): *Moses gathered the people at the tabernacle. He made offerings on the altar and consecrated Aaron and his sons with oil and blood.*<sup>1</sup>

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 8, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

### Quotations:

### Outline of Chapter 8:

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vv. 6–13	<b>Aaron and His Sons Are Brought Forward, Washed, Clothed and Anointed</b>
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vv. 28–29	<b>Moses' Portion of the Second Ram Offering</b>
vv. 30–35	<b>The Seven Days of Consecration</b>
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#### Chapter Summary

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### Charts, Graphics and Short Doctrines:

Preface	<b>Quotations</b>
Introduction	<b>Titles and/or Brief Descriptions of Leviticus 8</b> (by various commentators)
Introduction	<b>Brief, but insightful observations of Leviticus 8</b> (various commentators)
Introduction	<b>Fundamental Questions About Leviticus 8</b>
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Introduction	<b>The Principals of Leviticus 8</b>
Introduction	<b>The Places of Leviticus 8</b>
Introduction	<b>By the Numbers</b>
Introduction	<b>Timeline for Leviticus 8</b>

<sup>1</sup> From <http://www.biblesummary.info/leviticus> accessed August 27, 2020.



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**Types of Baptisms** (by R. B. Thieme, Jr.)  
**Last Lamb/Ram** (from the American English Bible)

**Josephus' History of this Time Period**  
**A Complete Translation of Leviticus 8**  
**Doctrinal Teachers Who Have Taught Leviticus 8**  
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**Word Cloud from Exegesis of Leviticus 8**

<b>Beginning of Document</b>	<b>Chapter Outline</b>	<b>Charts, Graphics, Short Doctrines</b>
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<b><a href="http://www.kukis.org">www.kukis.org</a></b>	<b>Leviticus folder</b>	<b>Exegetical Studies in Leviticus</b>

<b>Doctrines Covered or Alluded To</b>			
<b>Types of Baptisms</b>	<b>Ephod</b>		<b>Urim and Thummim</b>
Additional doctrines and links are found in <b>Definition of Terms</b> below.			

<b>Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter</b>			
<b>Exodus 28</b>	<b>Exodus 29</b>	<b>Exodus 39</b>	<b>Leviticus 1–7</b>

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

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

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

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

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

Definition of Terms	
<b>Age of Israel</b>	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Bible Doctrine</b>	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Christian Life; the Christian Way of Life</b>	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the <b>Doctrine of Walking</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Basics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Spiritual Life in the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) and The <b>Basic Mechanics of the Christian Life</b> (also known as, <b>The Christian Life for Dummies</b> ) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>(The) Church; Local Church</b>	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" ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Doctrine.org ( <b>The Church—the Body of Christ</b> ); Word of Truth Ministries ( <b>Church</b> ); Grace Bible Church of Baytown ( <b>The Church</b> );
<b>Church Age</b>	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Consecrate; Consecration</b>	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 <sup>e</sup> 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.
<b>Cosmic system thinking</b>	Cosmic system thinking is a person whose thinking is influenced by the cosmic system, which is the thinking of Satan. Cosmic system viewpoint is a collection of human viewpoint, lies, legalism and Satanic thinking. Cosmic system thinking opposes the gospel, Bible doctrine, and the laws of divine establishment. <b>The Cosmic System</b> ( <a href="#">Grace Notes</a> ) ( <a href="#">Grace Bible Church of Baytown</a> ); <b>Cosmic System 1 &amp; 2</b> ( <a href="#">Grace Fellowship Church</a> ) ( <a href="#">Word of Truth Ministries</a> )

Definition of Terms	
<b>The Cross; the Cross of Christ; the Roman Cross; the Crucifixion</b>	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
<b>Devil's world, cosmos diabolicus</b>	The devil's world (or, <i>cosmos diabolicus</i> in the Latin) is a reference to the fact that Satan is in charge of this world, subject to the limitations imposed upon him by God. Adam was originally put in charge of planet earth, which position he relinquished at the fall.
<b>Dispensations</b>	A dispensation is a period of time in which God has a specific plan for spirituality, evangelization, judgment, and the writing, preservation and dissemination of His Word. The Greek noun which is occasionally translated <i>dispensation</i> does not mean this exactly; although it has come to mean <i>a specific period of time as defined by God</i> . The Greek noun is <i>oikonomia</i> (οἰκονομία) [pronounced <i>oy-koh-nohm-EE-uh</i> ]; which specifically means <i>the administration or management of a household</i> . The idea is, those administering God's household here on earth change from time to time. Strong's #3622. See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Gospel, Gospel Message, Gospels</b>	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: " <b>Believe on the Lord Jesus Christ and you will be saved.</b> " 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.
<b>High Priest (the Chief Priest)</b>	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the <b>Priesthoods of God and of Man</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Israel</b>	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i> ). Context determines which thing is meant.



Definition of Terms	
<b>Jew, Jews, Jewish</b>	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See <a href="#">Jews, Gentiles and Christians</a> ; <a href="#">Jewish Civilization</a> ; <a href="#">The Jewish Religious Systems</a> ; <a href="#">The Jews and Hellenism</a> ; <a href="#">Jews and Judaism</a> ; and <a href="#">Jews and Gentiles in Bible Times</a> .
<b>Masoretic text</b>	The Masoretic text (MT) is the Hebrew (and Aramaic) text of the Old Testament, passed down for many hundreds of years. The Masoretic text was written sometime between the seventh and tenth centuries AD and it was based on the meticulously preserved oral tradition and the best available manuscripts of the original Hebrew text. Over a lengthy period of time, punctuation marks and vowel points were added to the text to clarify it.
<b>Old Sin Nature; Sin Nature</b>	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The <b>Doctrine of the Sin Nature</b> ( <a href="#">Grace Notes</a> ); <b>Doctrine of the Old Sin Nature</b> ( <a href="#">Buddy Dano</a> ); <b>Old Sin Nature</b> ( <a href="#">James Allen</a> ) ( <a href="#">Michael Lemmon</a> <sup>2</sup> ) ( <a href="#">L. G. Merritt</a> ) ( <a href="#">The origin of the old sin nature—McLaughlin</a> ) ( <a href="#">Doctrine of the Old Sin Nature—Makarios</a> —Word document) ( <a href="#">Sin Nature</a> )
<b>Pastor, Pastor-teacher</b>	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Jack Ballinger ( <a href="#">Pastor-teacher</a> ); Roy Cloudt ( <a href="#">pastor-teacher</a> ).
<b>Pentateuch</b>	The Pentateuch is comprised of the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers and Deuteronomy), incorrectly called the first five books of Moses (as Moses did not write Genesis).
<b>Pentecost</b>	<p>Pentecost comes from the Greek word Πεντηκοστή (Pentēkostē) meaning <i>fiftieth</i>. Pentecost is celebrated on the 50<sup>th</sup> day after the Passover (the seventh Sunday). The Feast of Pentecost is found only twice in the noncanonical intertestamental books, Tobit and 2 Maccabees, revered by the Catholics. This is the updated name for the Festival of Weeks, which is found in Leviticus 23:15–16 and Deuteronomy 16:9–10; also known as the feast of Harvest (Exodus 23:16) and the day of first fruits (Numbers 28:26).</p> <p>Because the Holy Spirit was given to the church on that day, this remembrance of Pentecost has overshadowed the purpose of that day as found in the Torah. See Pentecost in <a href="#">Wikipedia</a>; Dr. Robert Dean, Jr. (<a href="#">Doctrine of Israel's Feasts</a>); Grace Notes (<a href="#">HTML</a>) (<a href="#">PDF</a>); Maranatha Church (<a href="#">Feasts</a>); Grace Bible Church of Baytown (<a href="#">Biblical Concept of Feasts</a>); Grace Fellowship Church (<a href="#">7 Feasts</a>).</p>

<sup>2</sup> You will have to do a search on this page.

Definition of Terms	
<b>Priest, Priests, Priesthood</b>	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the <b>Priesthoods of God and of Man</b>: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Rebound (Restoration to fellowship with God)</b>	<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 <b>Doctrine of Rebound</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>The Revealed God (or, the Revealed Lord)</b>	<p>Throughout human history, God has revealed Himself in a number of ways. Before the incarnation, when anyone believed in this revelation of God, he was saved (Genesis 15:6). When Jesus was born, God revealed Himself in Jesus (Hebrews 1:1–2); and we are now saved by believing in Jesus.</p> <p>We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are we willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.</p>
<b>The Sabbath</b>	<p>The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church <a href="#">Sabbath Summary</a>) (Grace Notes: <a href="#">Jewish Teaching on the Sabbath</a>) Kukis—Doctrine of the Sabbath Day (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Septuagint, LXX</b>	<p>The Septuagint was the Greek translation made from the Old Testament sometime between 300–100 B.C. It is often called the LXX, because 70 translators were said to be employed in this task. This is the translated most often quoted by the Apostles.</p>
<b>Spiritual Death, Spiritually Dead</b>	<p>There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i>, refers to the Lord's spiritual death on the cross. <b>What is spiritual death?</b> (<a href="#">Got Questions</a>); <b>29 Bible Verses about Spiritual Death</b> (<a href="#">Knowing Jesus</a>); <b>Bible Verses about Spiritual Death</b> (<a href="#">Open Bible</a>).</p>



Definition of Terms	
<b>Spiritual gift;</b> <b>spiritual gifts;</b> <b>sign gifts</b>	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the <b>Doctrine of Spiritual Gifts</b> ( <a href="#">Dr. Grant C. Richison</a> ) ( <a href="#">Ron Adema</a> ) ( <a href="#">Ron Snider</a> ).
<b>The Tabernacle,</b> <b>Tent of Meeting,</b> <b>Tent of Assembly</b>	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 <sup>st</sup> Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the <b>Ark of God</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <b>Model of the Tabernacle</b> (which represents Jesus Christ and the cross) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); the <b>Tabernacle</b> ( <a href="#">Redeeming Grace</a> ); <b>Jesus—the Golden Lampstand</b> ( <a href="#">Grace Bible Church</a> ).
<b>Type, Antitype,</b> <b>Typical,</b> <b>Typology,</b> <b>Typological</b>	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).<sup>3</sup></i> <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See the <b>Doctrine of Typology</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
Some of these definitions are taken from <a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
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## An Introduction to Leviticus 8

**Introduction:** Up to this point, most of Leviticus has been direct instruction from God to Moses concerning the **Tabernacle** worship which was to take place (and these instructions will be continued). The first 7 chapters consisted of five categories of approaches (or, drawings near or offerings), or sacrifices, if you will. Leviticus 8 begins with some actual narrative (Leviticus 8–10 are primarily narrative). Everything is in place and now the Aaronic **priesthood** (which is a more accurate designation than the Levitical priesthood) must be formally inducted into their positions. The ceremony here should speak of Jesus Christ and one of the aspects of His ministry, His function as our **High Priest**. We have already been given a rundown of what must be done in order to sanctify Aaron and his sons back in **Exodus 29** ([HTML](#)) ([PDF](#)) ([WPD](#)). This is simply a fulfillment of God's orders at that time.

This chapter and the next chapter, taken together, may seem confusing. Here, Moses is offering a bunch of sacrifices, and in the next chapter, Aaron offers a bunch of sacrifices. The idea is, first, Aaron and his sons must be **consecrated**, or set apart, for the priestly ministry. That is Leviticus 8. In Leviticus 9, they then offer up sacrifices for their sins and the sins of the people. That is, they begin to exercise their priestly duties. Prior to this,

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

Moses was doing almost everything; but once Aaron and his sons are consecrated as **priests**, all of the duties of the Tabernacle will be done by them.

Recall that when Moses went up to Mount Sinai, the people persuaded Aaron to revolt against God and to make a golden calf to worship. Well, this was a crappy thing for them to do, and if I were God, I might have killed all of them. (Obviously, I would not want to be similarly judged by someone else regarding my own disobedience). Nevertheless, Aaron's indiscretions are now behind him.

The offerings made in Leviticus. 8–9 are sin offerings which Aaron makes for himself and the people. These sin offerings, as always, represent Jesus Christ dying for our sins on **the cross**. Because of these sin offerings, Aaron can function as the High Priest before God, despite his previous rebellion against God.

### Titles and/or Brief Descriptions of Leviticus 8 (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 8 (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 8

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

### The Prequel of Leviticus 8

Leviticus 8 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 8

Characters

Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Leviticus 8

Place

Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Duration; size

Chapter Outline	Charts, Graphics and Short Doctrines
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Timeline for Leviticus

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

Here is what to expect from Leviticus 8:	
A Synopsis of Leviticus 8	
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 8 (Various Commentators)	
Kretzmann's Commentary: <sup>4</sup>	
Verses 1-13	
Putting On The Garments	
Verses 14-30	
The Sacrifices	
Verses 31-36	
Final Instructions	
Chapter Outline	Charts, Maps and Short Doctrines

Some of the passages are included below, using the ESV; capitalized.	
A Synopsis of Leviticus 8 from the Summarized Bible	
Contents:	Consecration of Aaron and sons for the priesthood.
Characters:	God, Moses, Aaron and sons.

<sup>4</sup> From <https://www.studyight.org/commentaries/eng/kpc/leviticus-8.html> accessed March 5, 2024.

## A Synopsis of Leviticus 8 from the Summarized Bible

<b>Conclusion:</b>	All who minister about holy things must have an eye to God's commands as their rule and warrant, for only in the observance of these may they expect to be owned of God in their service.
<b>Key Word:</b>	Sanctification, Leviticus 8:12 ( <i>And he poured some of the anointing oil on Aaron's head and anointed him to consecrate him.</i> ).
<b>Strong Verses:</b>	Leviticus 8:13 ( <i>And Moses brought Aaron's sons and clothed them with coats and tied sashes around their waists and bound caps on them, as the LORD commanded Moses.</i> ), Leviticus 8:36 ( <i>And Aaron and his sons did all the things that the LORD commanded by Moses.</i> ).
<b>Striking Facts:</b>	Priests did not consecrate themselves. Moses was the appointed instrument of God to do this work. The sons of Aaron simply presented themselves for the work. See Rom. 12:1 ( <i>I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.</i> ), where the believer presents himself unreservedly to Christ.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 8.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

### The Big Picture (Leviticus 1–15)

Scripture	Text/Commentary
God speaks to Moses from the Tabernacle.	
<b>Leviticus 1–7</b>	Various Offerings.
<b>Leviticus 8</b>	The actual consecration of Aaron and his sons.
<b>Leviticus 9</b>	The ministry of the priesthood is begun; Aaron's first offerings.
<b>Leviticus 10a</b>	The deaths of Nadab and Abihu (Aaron's sons).
<b>Leviticus 10b</b>	Conduct required of the priests.
<b>Leviticus 11–15</b>	Various laws and regulations.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Changes—additions and subtractions (for Leviticus 8):** 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.

I have stopped referring to the Holy Name Bible, the KJ3 and the Restored Holy Bible. Those translations rarely provided even the slightest difference to the other translations which I use.

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.

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

### God Speaks to Moses

*Compare Exodus 28–29; 30:26–30; and 40:9–15*

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

Kukis slavishly literal:

**And so speaks Y<sup>e</sup>howah unto Moses, to say, "Take Aaron and his sons with him; and the garments and oil of the anointing and bull of the sin offering and two of the rams and a basket of the unleavened bread loaves; and all the congregation assemble unto a door of a Tent of Appointment."**

Leviticus  
8:1–3

Kukis mostly literal translation:

**Y<sup>e</sup>howah spoke to Moses, saying, "Take Aaron and his sons with him; and the garments, the oil of anointing, the bull of the sin offering, the two rams, and a basket of unleavened bread. Assemble the entire congregation [of people] at the door of the Tent of Meeting."**

Kukis not-so-literal paraphrase:

**Jehovah spoke to Moses, saying, "Take Aaron and his sons, along with the priestly garments, the anointing oil, the sin-offering bull, the two rams and a basket of unleavened bread. Also assemble the entire congregation of Israel and everyone is to meet at the door of the Tent of Meeting."**

Here is how others have translated this verse:



**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>5</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

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

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

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

Underlined words indicate differences in the text.

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

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

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

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<sup>5</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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

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

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

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

#### Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y <sup>e</sup> howah unto Moses, to say, "Take Aaron and his sons with him; and the garments and oil of the anointing and bull of the sin offering and two of the rams and a basket of the unleavened bread loaves; and all the congregation assemble unto a door of a Tent of Appointment."
Dead Sea Scrolls	.
Targum (Onkelos)	And Adonoy spoke to Moshe, to say: Take [Bring] Aharon [near], along with his sons, the garments, the anointing oil [of inaugurating to greatness], the bull for the sin-offering, the two rams and a basket of matzos. Assemble the entire congrega-tion at the entrance of the Tent of Meeting. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And the Lord spake with Mosheh, saying: Bring near Aharon who is afar off on account of the work of the calf; and take the vestments that I commanded thee, and the oil of consecration, and the bullock, and the two rams, with the basket of unleavened cakes. And let all the congregation gather together at the gate of the tabernacle of ordinance.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Take Aaron with his sons, their vestments, and the oil of unction: a calf for sin, two rams, a basket with unleavened bread. And thou shalt gather together all the congregation to the door of the tabernacle.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Take Aaron and his sons with him, and the garments, and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of unleavened bread; and assemble all the congregation at the door of the Tabernacle."
Lamsa's Peshitta (Syriac)	And LORD JEHOVAH spoke with Moshe and said to him, "Lead Ahron and his children with him and take clothing and the oil of his anointing and a bull of sin offering and two rams and a basket of unleavened bread"; And he gathered all of the assembly to the door of the Time Tabernacle."
Samaritan Pentateuch	And the LORD spake unto Moses, saying Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

And gather thou all the congregation together unto the door of the tabernacle of the congregation.

Updated Brenton (Greek)<sup>6</sup>

And the Lord spoke to Moses, saying,  
Take Aaron and his sons, and his robes and the anointing oil, and the calf for the sin-offering, and the two rams, and the basket of unleavened bread, and assemble the whole congregation at the door of the tabernacle of witness.

Significant differences:

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

Bible in Basic English

And the Lord said to Moses,  
Take Aaron, and his sons with him, and the robes and the holy oil and the ox of the sin-offering and the two male sheep and the basket of unleavened bread; And let all the people come together at the door of the Tent of meeting.

Easy English

#### **Moses anoints Aaron and his sons**

The Lord said to Moses, 'Fetch Aaron and his sons. Bring their special clothes. Bring the oil. Bring the basket of bread that they made without yeast. Also bring the bull for the sin offering and the two male sheep. Cause all the people to come to the door of the Tent of Meeting.'

| Aaron was Moses' brother.

Easy-to-Read Version–2008

The LORD said to Moses, "Take Aaron and his sons with him and the clothes, the anointing oil, the bull of the sin offering, the two rams, and the basket of unleavened bread. Then gather the people together at the entrance of the Meeting Tent."

Good News Bible (TEV)

The LORD said to Moses,  
"Take Aaron and his sons to the entrance of the Tent of my presence and bring the priestly garments, the anointing oil, the young bull for the sin offering, the two rams, and the basket of unleavened bread. Then call the whole community together there."

*The Message*

#### **The Ordination of Priests**

God spoke to Moses: He said, "Take Aaron and with him his sons, the garments, the anointing oil, the bull for the Absolution-Offering, the two rams, and the basket of unraised bread. Gather the entire congregation at the entrance of the Tent of Meeting." Moses did just as God commanded him and the congregation gathered at the entrance of the Tent of Meeting. V. 4 is included for context.

Names of God Bible

#### **Aaron and His Sons Made Priests**

**Yahweh** spoke to Moses, "Take Aaron and his sons, the priests' clothes, the anointing oil, the bull that will be the offering for sin, the two rams, and the basket of unleavened bread. Gather the whole congregation at the entrance to the tent of meeting."

NIRV

#### **Preparing the Priests to Serve the Lord**

The Lord spoke to Moses. He said, "Bring Aaron and his sons to the entrance to the tent of meeting. Bring their clothes and the anointing oil. Bring the bull for the sin offering. Also bring two rams. And bring the basket with the bread made without yeast. Then gather the whole community at the entrance to the tent of meeting." Moses did just as the Lord had commanded him. All the people gathered together at the entrance to the tent of meeting. V. 4 is included for context.

New Simplified Bible

Jehovah continued to speak to Moses: »Bring Aaron and his sons, the priests' clothes, the anointing oil, the bull that will be the offered for sin, the two rams, and

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

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

the basket of unleavened bread. »Gather the entire congregation at the entrance to the Tent of Meeting.«

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

Casual English Bible

*Leviticus 8*

#### **Aaron and sons become priests**

##### **Prepping for ordination**

The LORD told Moses: Get Aaron and his sons. And bring their official priestly clothing along with some olive oil to anoint them. Bring sacrificial animals, too: a bull as a sin offering, [1] along with two male goats and a basket of yeast-free bread. Tell the people to come to the doorway at the Meeting Tent. [2]

<sup>1</sup>8:2 A sin offering usually refers to something the people of Israel brought to God for accidental sins. Some scholars say a better translation is the opposite of “sin” because the sacrifice is intended to “un-sin” people, to purify them. So those scholars call it a “purification offering” because “un-sin” or “de-sin” aren’t words, don’t sound scholarly even if they were, and each have only two syllables. “Purification” has five. See Exodus 4 for more.

<sup>2</sup>8:3 This is likely the tent worship center of Exodus 36-40, given the descriptions that come later. Yet a Meeting Tent was mentioned first in Exodus 33:7, before the tent worship center was built and located in the middle of the camp (Numbers 2:17). This was another place where Moses apparently spent some time, “outside the camp, at a fair distance” (Exodus 33:7). This is where people would go to hear from Moses about what the Lord had to say about any particular question they had. Some scholars say Moses likely set up this Meeting Tent outside the camp because of God’s refusal to travel with the people. Moses may have figured that if God wouldn’t come to them, they would go to God.

Contemporary English V.

The LORD said to Moses: Send for Aaron and his sons, as well as their priestly clothes, the oil for ordination, the bull for the sin offering, the two rams, and a basket of bread made without yeast. Then bring the whole community of Israel together at the entrance to the sacred tent.

The Living Bible

The Lord said to Moses, “Now bring Aaron and his sons to the entrance of the Tabernacle, together with their garments, the anointing oil, the young bull for the sin offering, the two rams, and the basket of bread made without yeast; and summon all Israel to a meeting there.”

New Berkeley Version

New Life Version

#### **Aaron and His Sons Set Apart for Their Work**

The Lord said to Moses, “Take Aaron and his sons, and the clothing, the oil for holy use, the bull for the sin gift, the two rams and the basket of bread without yeast. And gather together all the people at the door of the meeting tent.”

New Living Translation

#### **Ordination of the Priests**

Then the Lord said to Moses, “Bring Aaron and his sons, along with their sacred garments, the anointing oil, the bull for the sin offering, the two rams, and the basket of bread made without yeast, and call the entire community of Israel together at the entrance of the Tabernacle. [Hebrew *Tent of Meeting*; also in 8:4, 31, 33, 35.]”

Unfolding Bible (simplified)<sup>8</sup>

Yahweh also said to Moses, “Bring Aaron and his sons, and bring their special clothes, the oil for anointing them, the bull to be offered to cause them to become acceptable to God, the two rams to be slaughtered, and the basket containing bread made without yeast. Then gather all the people at the entrance to the sacred tent.”

### Partially literal and partially paraphrased translations:

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

American English Bible	Then <b>the Lord</b> spoke to Moses and said: 'Go get Aaron and his sons, along with their robes, the anointing oil, a calf for a sin offering, two rams, and a basket of fermentation-free bread; then assemble the whole <b>gathering</b> at the entrance to the <b>Tent of Proofs</b> .
Beck's American Translation	.
Common English Bible	<b>The priests' ordination</b> The Lord said to Moses, Take Aaron and his sons with him, the priestly clothing, the anointing oil, a bull for the purification offering, two rams, and a basket of unleavened bread, and assemble the whole community at the meeting tent's entrance.
New Advent (Knox) Bible	And now the Lord said to Moses, Bring with thee Aaron and his sons, and their sacred vestments, and the oil for anointing, and a young bullock such as is offered for a fault, and two rams, and a basket of unleavened bread, and gather the whole assembly of the people at the tabernacle door.
Translation for Translators	<b>Aaron and his sons were appointed to be priests</b> Yahweh also said to Moses/me, "Bring Aaron and his sons, and bring their ◀special clothes/clothes <i>that they will wear while they do the work of priests</i> ▶, the oil for anointing them, the bull to be offered to cause them to become forgiven for the sins they have committed, the two rams <i>to be slaughtered</i> , and the basket containing bread made without yeast. Then gather all the people at the entrance to the Sacred Tent."

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

Christian Standard Bible	<b>Ordination of Aaron and His Sons</b> The Lord spoke to Moses: "Take Aaron, his sons with him, the garments, the anointing oil, the bull of the sin [Or <i>purification</i> ] offering, the two rams, and the basket of unleavened bread, and assemble the whole community at the entrance to the tent of meeting."
Ferrar-Fenton Bible	<b>The Ritual of Priestly Consecration.</b> The EVER-LIVING also spoke to Moses, saying;— "Take Aaron, and his sons with him, with the robes and the oil of consecration, and the bull for a sin-offering, and the two rams, and the basket of biscuits, and the whole of the chiefs of the Parliament to the door of the Hall of Assembly."
International Standard V	<b>Ordination of the Priesthood</b> <b>(Exodus 29:1-37)</b> The Lord spoke to Moses: "Take Aaron, his sons with him, the clothing, the anointing oil, the bull for sin offering, two rams, and a basket of unleavened bread and then assemble the entire congregation at the entrance of the Tent of Meeting." <sup>9</sup>
Urim-Thummim Version	YHWH spoke to Moses saying, Take Aaron and his sons with him (including the garments), the anointing oil and a young bull for a Sin-Offering, and two rams along with a basket of unleavened bread and gather all the company together to the entrance of the Tabernacle at the Appointed Place.
Wikipedia Bible Project	And Yahweh spoke to Moses saying: Take Aaron, and his sons with him, and the clothes, and the anointing oil, and the sinstuff bull, and the two rams, and the basket of crackers, and all the congregation, the crowd, to the opening of the tent of events.

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

Christian Community (1988) **Ordination ceremonies**

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



- Yahweh spoke to Moses; he said: "Take Aaron, his sons with him, and the vestments, the anointing oil, the bull for the sacrifice for sin, the two rams and the basket of unleavened bread. Then call the whole community together at the entrance to the Tent of Meeting."

The extensive **notes** for this section were placed in the **Addendum**.

The Heritage Bible

And Jehovah spoke to Moses, saying,

Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread,

And you gather all the congregation together before the door of the tent of appointed meeting.<sup>10</sup>

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

**Ordination of Aaron and His Sons.\***

<sup>a</sup> The LORD said to Moses: Take Aaron along with his sons, the vestments, the anointing oil, the bull for a purification offering, the two rams, and the basket of unleavened bread, then assemble the whole community\* at the entrance of the tent of meeting.

\* [8:1–2] This chapter presents the fulfillment of the commands in Ex 28–29; 30:26–30; and 40:9–15.

\* [8:3–4] Community: this word (Heb. 'edah) may refer to tribal leaders, all adult males, or the entire nation. The last is probably intended here.

a. [8:1] Cf. Ex 28–29; 39; 40:12–15.

The Catholic Bible

Consecration of the Priesthood<sup>[a]</sup>

**Chapter 8<sup>[b]</sup>**

Priestly Consecration. The Lord spoke to Moses saying, "Bring Aaron and his sons together with their garments,<sup>[c]</sup> the oil of anointing, a young bull for a sin offering, two rams, and a basket of unleavened bread and gather the whole assembly together at the entrance to the tent of meeting."

[a] Leviticus 8:1 It was thought that the liturgy of the temple faithfully reproduced the forms of worship celebrated in the wilderness in the tent of meeting. That is why the prescriptions of this ritual (chs. 8–10) were directly linked to the origin of Israelite worship at the foot of Sinai. These prescriptions highlight the importance of the priesthood, of which the people became conscious through the offering of sacrifices, and also the authority exercised by the Aaronic priesthood.

[b] Leviticus 8:1 The candidates, who had been chosen by the Lord, were vested in their sacred robes and anointed with oil. Then three different sacrifices were offered: a sacrifice for sin, a burnt offering, an investiture sacrifice. This last rite was a real priestly consecration of Aaron and his sons for the carrying out of their ministry, although this consecration did not confer any supernatural power, as it does in the priesthood of Christ.

[c] Leviticus 8:2 Their garments: a detailed description of the priest's clothing is given, including the ephod—an apron-like garment of fine linen and gold thread—worn by Aaron, the high priest. Simpler garments were worn by other priests.

[Kukis: I want you to take note of these footnotes—despite the weird ideas of the Catholic church when it comes to the priesthood of the Christian era, these notes seem reasonably accurate to me and removed from such apostate thinking. I continue to have some hope for the Catholic church based upon the many excellent translations which have the imprimatur.]

New Jerusalem Bible

Yahweh spoke to Moses and said: 'Take Aaron and with him his sons, the vestments, the anointing oil, the bull for the sacrifice for sin, the two rams and the basket of unleavened bread. Then call the whole community together at the entrance to the Tent of Meeting.'

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

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



NRSV (Anglicized Cath. Ed.) **The Rites of Ordination**

The Lord spoke to Moses, saying: Take Aaron and his sons with him, the vestments, the anointing-oil, the bull of sin-offering, the two rams, and the basket of unleavened bread; and assemble the whole congregation at the entrance of the tent of meeting.

Revised English Bible–1989 **The priesthood**

WHEN the LORD spoke to Moses he said:

Bring Aaron and his sons, along with the vestments, the anointing oil, the bull for a purification-offering, the two rams, and the basket of unleavened bread, and assemble all the community at the entrance to the Tent of Meeting.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

(iv) *ADONAI* said to Moshe, “Take Aharon and his sons with him, the garments, the anointing oil, the bull for the sin offering, the two rams and the basket of matzah; and assemble the entire community at the entrance to the tent of meeting.”

Kaplan Translation

God spoke to Moses, saying: ‘Take Aaron along with his sons, the vestments, the anointing oil, the sin offering bull, the two rams, and the basket of unleavened bread. Gather the entire community at the entrance of the Communion Tent.’ The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.

The Scriptures–2009

8:1 **God spoke.** . . Fulfilling the instructions given in Exodus 29:1-37.

And יהוה spoke to Mosheh, saying,

“Take Aharon and his sons with him, and the garments, and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of unleavened bread, and assemble all the congregation at the door of the Tent of Appointment.”

Tree of Life Version

Then Adonai spoke to Moses, saying:

“Take Aaron and his sons with him, the garments, the anointing oil, the bull of the sin offering, the two rams and the basket of matzot. Then assemble all the congregation at the entrance of the Tent of Meeting.”

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

Alpha & Omega Bible<sup>12</sup>

AND JESUS SPOKE TO MOSES, SAYING,  
“TAKE AARON AND HIS SONS, AND HIS ROBES AND THE ANOINTING OIL,  
AND THE CALF FOR THE SIN-OFFERING, AND THE TWO RAMS, AND THE  
BASKET OF UNLEAVENED BREAD,  
AND ASSEMBLE THE WHOLE CONGREGATION AT THE DOOR OF THE  
TABERNACLE OF WITNESS.”

Awful Scroll Bible

Sustains To Become was to speak to Moses,  
to the intent: Be taking Aaron and his sons, the garments, the anointing oil, the  
young bull for the miss of the mark, two rams, and the basket of that unleavened,  
even was you to gather together the assembly, a gathering together at the entrance  
of the tent of the appointed place.

Concordant Literal Version

Yahweh spoke to Moses, saying.

Take Aaron and his sons with him and the garments and the anointing oil and the  
young bull of the sin offering and the two rams and the tray of unleavened cakes  
and assemble the whole congregation at the opening of the tent of appointment.

exeGesés companion Bible

**PRIESTS ARE HALLOWED**

And Yah Veh words to Mosheh, saying,  
Take Aharon and his sons with him  
and the clothes and the anointing oil

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

	and a bullock for the sin and two rams and a basket of matsah: and congregate all the witness to the opening of the tent of the congregation.
Orthodox Jewish Bible	And Hashem spoke unto Moshe, saying, Take Aharon and his Banim with him, and the garments, and the shemen hamishchah (anointing oil), and a bull for the chattat (sin offering), and two rams, and a basket of matzot; And gather thou Kol HaEdah together unto the entrance of the Ohel Mo'ed.
Rotherham's <i>Emphasized B.</i>	Then spake Yahweh unto Moses, saying: Take thou Aaron, and his sons with him, and the garments, and the anointing oil,—and the sinbearing bullock, and the two rams, and the basket of unleavened cakes; and <all the assembly> call thou together,—unto the entrance of the tent of meeting.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>The Consecration of Aaron and His Sons</b> Then the Lord spoke to Moses, saying, "Take Aaron and his sons with him, and the garments [which are symbols of their office], and the anointing oil, and the bull for the sin offering, and the two rams, and the basket of unleavened bread; and assemble the entire congregation at the doorway of the Tent of Meeting."
The Expanded Bible	<b>Aaron and His Sons Appointed</b> The Lord said to Moses, "Bring Aaron and his sons and their clothes, the special olive oil used in appointing people and things to the service of the Lord [for anointing], the bull of the sin [or purification; 4:3] offering and the two male sheep, and the basket of bread made without yeast [leaven]. Then gather the people [community; congregation; assembly] together at the entrance to the Meeting Tent."
Kretzmann's Commentary	<b>Verses 1-13</b> Putting On The Garments And the Lord spake unto Moses, saying, take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread; and gather thou all the congregation together unto the door of the Tabernacle of the Congregation. The detailed instructions of the Lord regarding the consecration of the priests, Exodus 28:29; Exodus 28:40, were now to be carried out. "This is the ordinance: first the persons; then the garments, as symbols of the office: the anointing oil, the symbol of the Spirit; the bullock for the sin-offering, the symbol of the priest favored with the entrusted atonement, and yet needing favor; the ram for the burnt offering, the symbol of the sacrificial employment; the ram for the sacrifice of consecration, the symbol of the priestly emoluments in true sacrifices of consecration; and the basket of unleavened bread, the symbol of life's enjoyment of the priests, sanctified in every form by the oil of the Spirit." (Lange. )
Lexham English Bible	<b>Installing the Priests</b> Then [Or "And"] Yahweh spoke to Moses, saying, "Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of the unleavened bread, and summon all of the community to the entrance to [Or "of"] the tent of assembly."
The Voice	The Eternal One addressed Moses. <b>Eternal One:</b> Moses, take Aaron and his sons together with their <i>sacred</i> garments, the <i>specially prepared</i> anointing oil, the bull set aside for the purification offering for sin, the two rams, and the basket of unleavened bread. Then gather the entire community at the entrance of the congregation tent.

## Bible Translations with Many Footnotes:

The Complete Tanach<sup>13</sup>

And the Lord spoke to Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and the sin offering bull, and the two rams, and the basket of unleavened bread,...

**Take Aaron:** This section was stated seven days before the erection of the Sanctuary, [and should have been stated earlier in Exod. Parashath Pekudei, which discusses the erection and consecration processes. [However], there is no [sequence of] earlier and later events in the Torah [i.e., Scripture does not always follow chronological order].

**Take Aaron:** Take him over with [persuasive] words and attract him. — [Torath Kohanim 8:165]

**and the sin-offering bull [and the two rams, and the basket of unleavened bread]:** [Which sin-offering bull, two rams, etc?] These are the ones mentioned in the section dealing with the command of the investitures in [parashath] אֲחֻזָּת הַקֹּדֶשׁ, (Exod. Chapter 29), and now, on the first day of the investitures, He came back and urged him [in the matter] at the time they were to be put into practice.

...And assemble the entire community at the entrance of the Tent of Meeting.

**Assemble [the entire community] at the entrance of the Tent of Meeting:** This is one of the instances where a small [area] accommodated a large [number of people]. — [Lev. Rabbah 10:9]

NET Bible®

*Ordination of the Priests*

Then the Lord spoke to Moses:<sup>1</sup> “Take Aaron and his sons with him, and the garments, the anointing oil, the sin offering bull, the two rams, and the basket of unleavened bread, and assemble the whole congregation at the entrance of the Meeting Tent.”<sup>2</sup>

<sup>1sn</sup> Lev 8 is the fulfillment account of the ordination legislation recorded in Exod 29, and is directly connected to the command to ordain the tabernacle and priesthood in Exod 40:1-16 as well as the partial record of its fulfillment in Exod 40:17-38.

<sup>2sn</sup> For “tent of meeting” see the note on Lev 1:1 above.

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

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

encompasses the burnt, grain, and peace offering regulations. Compare the notes on Lev 4:1; 5:14; and 6:1 [5:20 HT] below.

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

A Faithful Version	And the LORD spoke to Moses, saying, "Take Aaron and his sons with him, and the garments, and the anointing oil, and a young bull for the sin offering, and two rams, and a basket of unleavened bread. And gather all the congregation together to the door of the tabernacle of the congregation."
Charles Thomson OT <sup>14</sup>	Then the 'Lord spoke to Moses saying, Take Aaron and his sons, and his robes and the anointing oil, and the young bull for the sin offering, and the two rams, and the basket of unleavened cakes; and assemble all the congregation at the door of the tabernacle of the testimony.
Context Group Version	And YHWH spoke to Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and the bull of the purification-offering, and the two rams, and the basket of unleavened bread; and assemble all the congregation at the door of the tent of meeting.
Niobi Study Bible	<b>Aaron and His Sons Consecrated</b> And the LORD spoke unto Moses, saying, <b>The Priests' Offerings</b> "Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; and gather you all the congregation together unto the door of the tabernacle of the congregation."
Revised Mechanical Trans.	...and YHWH spoke to Mosheh saying, take Aharon and his sons with him and the garments and the oil of ointment and the bull of failure and two bucks and the wicker basket of unleavened breads, and cause to assemble all the company to the opening of the appointed tent,...
Young's Updated LT	And Jehovah speaks unto Moses, saying, "Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened things, and all the company assemble you unto the opening of the tent of meeting."

**The gist of this passage:** God tells Moses to gather Aaron, his sons, and whomever is chosen to assemble at the Tent of Meeting.

Leviticus 8:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180

<sup>14</sup> Thompson's translation follows the Greek text.

## Leviticus 8:1

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (לְ) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
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>l<sup>e</sup></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
'âmar (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

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

Again, God speaks to Moses. I believe that since this is narration (for the most part), that God spoke these words to Moses shortly before Moses did what was asked of him.

Leviticus 8:1 Y<sup>e</sup>howah spoke to Moses, saying,... (Kukis mostly literal translation)

The are almost 700 phrases which indicate direct verbal contact from God to Moses and others in the **Pentateuch**.

## Leviticus 8:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3947 BDB #542
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251



## Leviticus 8:2a

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
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the definite article	Strong's #1121 BDB #119
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85

**Translation:** ...["Take Aaron and his sons with him;...](#)

At the end of the previous chapter, there were some words spoken about the convocation of the newly appointed priests. This had not happened yet; and there was no text for those words to refer back to. What appeared to be Moses' summary at the end of chapter 7, perhaps looks forward to what happens in this chapter; or, a portion of this chapter had already taken place (the instructions that God delivers to Moses).

Those final words were: [These \[were\] the instructions concerning the burnt offerings, the minch offerings, the sin offerings, the guilt offerings, the consecrations and concerning the peace offerings \[involving\] a slaughtered animal. \[This is\] what Y<sup>e</sup>howah had instructed Moses near Mount Sinai, when he commanded the sons of Israel to bring near their \[own\] offerings to Y<sup>e</sup>howah \[while\] in the desert-wilderness of Sinai.](#) (Leviticus 7:37–38; Kukis mostly literal translation) The **consecration** of the various priests had not taken place yet in the text of Leviticus. So I believe that those words reference the events of this chapter.

## Leviticus 8:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the definite article	Strong's #899 BDB #93

**Translation:** ...[and the garments,...](#)

There is a list of things that would be needed for the consecration. There were specific priestly garments which were to be worn.



## Leviticus 8:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; 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
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 construct	Strong's #8081 BDB #1032
mosh <sup>e</sup> châh (מִשְׁחָה) [pronounced <i>mosh-KHAW</i> ]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular noun with the definite article	Strong's #4888 BDB #603

**Translation:** ...the oil of anointing,...

The oil of anointing is used both as a recognition of the function and authority of the priests; and it represents the power of the Holy Spirit being given to them.

## Leviticus 8:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
par (פָּר) [pronounced <i>pahr</i> ]	<i>bull, [especially a] young bull, steer</i>	masculine singular construct	Strong's #6499 BDB #830
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the definite article	Strong's #2403 BDB #308
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
sh <sup>e</sup> nêy (שְׁנֵי) [pronounced <i>sh<sup>e</sup>n-Ā</i> ]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'ayil (אֵיל) [pronounced <i>AH-yil</i> ]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun with the definite article	Strong's #352 BDB #17

**Translation:** ...the bull of the sin offering, the two rams,...

The bull and the rams represent the sacrifice of Jesus Christ on the cross for our sins.

Leviticus 8:2e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; 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
çal (כַּל) [pronounced <i>sahl</i> ]	<i>basket</i>	masculine singular construct	Strong's #5536 BDB #700
matstsâh (מַצָּה) [pronounced <i>mahts-TSAWH</i> ]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread; transliterated, matssah, matsah, matzah, matzoh</i>	feminine plural noun with the definite article	Strong's #4682 BDB #595

**Translation:** ...and a basket of unleavened bread.

The unleavened bread represents undiluted fellowship between man and God.

Leviticus 8:2 ...“Take Aaron and his sons with him; and the garments, the oil of anointing, the bull of the sin offering, the two rams, and a basket of unleavened bread. (Kukis mostly literal translation)

Sin here has a definite article, making it, in this context, the *sin-offering* or the *sin-bearer*. These are the supplies required for the installation of Aaron and his sons into the priesthood. The oil speaks of the Holy spirit and it was used to anoint the Tabernacle, the furniture of the Tabernacle and priests during their installation ceremony. Later it would be used to anoint leaders, as in 1Samuel 10:1 16:13.

Leviticus 8:3			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

Leviticus 8:3			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘êdâh (עֵדָה) [pronounced <i>gā-DAWH</i> ]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417
qâhal (קָהַל) [pronounced <i>kaw-HAHL</i> ]	<i>gather [up, together], assemble, call together, summon an assembly [for war, judgement or a religious purpose]</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative	Strong's #6950 BDB #874
’el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i> ]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
’ohel (אֹהֶל) [pronounced <i>OH-heh</i> ]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw’êd (מוֹעֵד) [pronounced <i>moh-GADE</i> ]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** Assemble the entire congregation [of people] at the door of the Tent of Meeting.”

The people of **Israel** were to attend this. They were to gather near the opening for the **Tent of Meeting**.

Obviously, everyone cannot sit out in front of the opening to the Tent of Meeting, however we are told that this involved the *entire congregation*. We do not know exactly how this was accomplished. Obviously, most would not be able to see all that was happening (although most could see the smoke from the sacrifices rise up).

Leviticus 8:3 **Assemble the entire congregation [of people] at the door of the Tent of Meeting.”** (Kukis mostly literal translation)

These sacrifices were to be witnessed by the people. God had the individual Israelites witness hundreds upon hundreds of sacrifices in their lifetimes. For us, it would be like hearing the **gospel** several hundred times throughout our lifetime (which most of us do).

Leviticus 8:1–3 **Y<sup>e</sup>howah spoke to Moses, saying, “Take Aaron and his sons with him; and the garments, the oil of anointing, the bull of the sin offering, the two rams, and a basket of unleavened bread. Assemble the entire congregation [of people] at the door of the Tent of Meeting.”** (Kukis mostly literal translation)

Leviticus 8:1–3 Jehovah spoke to Moses, saying, “Take Aaron and his sons, along with the priestly garments, the anointing oil, the sin-offering bull, the two rams and a basket of unleavened bread. Also assemble the entire congregation of Israel and everyone is to meet at the door of the Tent of Meeting. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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Moses Speaks to the Community of Israel

Some translations begin a new paragraph with v. 5; and others treat vv. 4–5 as a single sentence.

And so does Moses as which commanded Y <sup>e</sup> howah him. And so he assembles the congregation unto an entrance of a Tent of Appointment. And so says Moses unto the congregation, “This [is] the word that commands Y <sup>e</sup> howah to do.”	Leviticus 8:4–5	Moses did that which Y <sup>e</sup> howah commanded him [to do]. He assembled the congregation [of Israel] at the entry of the Tent of Meeting. Then Moses said to the congregation, “This [is] what [lit., <i>the word</i> ] Y <sup>e</sup> howah has commanded [us] to do.”
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Moses then did what Jehovah told him to do. He gathered up the congregation of Israel to the entry of the Tent of Meeting. He said to the people, “This is what Jehovah has commanded us to do.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so does Moses as which commanded Y <sup>e</sup> howah him. And so he assembles the congregation unto an entrance of a Tent of Appointment. And so says Moses unto the congregation, “This [is] the word that commands Y <sup>e</sup> howah to do.”
Dead Sea Scrolls	.
Targum (Onkelos)	Moshe did that which Adonoy commanded him and the congregation was assembled at the entrance of the Tent of Meeting. Moshe said to the congregation, This is the edict that Adonoy commanded to do.
Targum (Pseudo-Jonathan)	And Mosheh did as the Lord commanded, and the congregation assembled on the twenty and third of the days of the month of Adar, at the gate of the tabernacle of ordinance. And Mosheh said to the congregation: This is the thing which the Lord hath commanded to be done.
Douay-Rheims 1899 (Amer.)	And Moses did as the Lord had commanded. And all the multitude being gathered together before the door of the tabernacle: He said: This is the word that the Lord hath commanded to be done.
Aramaic ESV of Peshitta	Mosha did as Mar-Yah commanded him; and the congregation was assembled at the door of the Tabernacle. Mosha said to the congregation, "This is the thing which Mar-Yah has commanded to be done."
Lamsa’s Peshitta (Syriac)	And Moshe did as LORD JEHOVAH commanded him. This is the commandment that LORD JEHOVAH commanded to do.
Samaritan Pentateuch	And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.
Updated Brenton (Greek)	And Moses did as the Lord appointed him, and he assembled the congregation at the door of the tabernacle of witness.

And Moses said to the congregation, This is the thing which the Lord has commanded you to do.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Moses did as the Lord said, and all the people came together at the door of the Tent of meeting.
Easy English	And Moses said to the people, This is what the Lord has given orders to be done. Moses did what the Lord said. Moses and the priests and all the people came to the door of the Tent of Meeting. Moses said to the people, 'The Lord said that I must do this.'
Easy-to-Read Version–2008	Moses did what the LORD commanded him. The people met together at the entrance of the Meeting Tent. Then Moses said to them, "This is what the LORD has commanded must be done."
<i>God's Word</i> <sup>TM</sup>	Moses did as the LORD commanded him, and the congregation gathered at the entrance to the tent of meeting. Moses told the congregation, "The LORD has commanded that this is what you must do."
Good News Bible (TEV)	Moses did as the LORD had commanded, and when the community had assembled, he said to them, "What I am now about to do is what the LORD has commanded."
<i>The Message</i>	Moses addressed the congregation: "This is what God has commanded to be done." V. 4 was placed with the previous passage for context.
NIRV	Moses said to the people, "Here is what the Lord has commanded us to do." V. 4 was placed with the previous passage for context.

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

Casual English Bible	Moses did that, and the people came.
Contemporary English V.	Moses told them, "We're about to do something the LORD told us to do."
The Living Bible	Moses obeyed the LORD, and when everyone had come together, he said, "We are here to follow the LORD's instructions."
New Berkeley Version	So all the people assembled, and Moses said to them, "What I am now going to do has been commanded by Jehovah."
New Life Version	.
New Living Translation	So Moses did just as the Lord told him. The people were gathered together at the door of the meeting tent. 5 Moses said to the people, "This is what the Lord has said to do."
	So Moses followed the Lord's instructions, and the whole community assembled at the Tabernacle entrance. Moses announced to them, "This is what the Lord has commanded us to do!"

### Partially literal and partially paraphrased translations:

American English Bible	So Moses did just as the Lord told him. He assembled the gathering at the entrance to the Tent of Proofs, and Moses told them: 'This is what Jehovah has commanded us to do.'
Beck's American Translation	.
New Advent (Knox) Bible	Moses did as the Lord had bidden him; and when all the people had gathered before the entrance to the tabernacle, he told them, I do this at the Lord's express command.
Translation for Translators	Moses/I did what Yahweh told him/me to do, and all the people gathered there.

Then Moses/I said to the people, "This is what Yahweh has commanded us to do."

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

Revised Ferrar-Fenton Bible	Moses consequently did as the EVER-LIVING commanded him; and summoned the chiefs to the door of the Hall of Assembly. Then Moses said to the chiefs, "The EVER-LIVING commands this to be done."
Urim-Thummim Version	Then Moses did as YHWH commanded him and the company was gathered together to the entrance of the Tabernacle at the Appointed Place. Moses spoke to the company, This is what YHWH has commanded to be done.
Wikipedia Bible Project	And Moses did as Yahweh commanded him, and the congregation gathered at the opening of the tent of events. And Moses said to the congregation: "This is the thing which Yahweh commanded to do."

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

The Heritage Bible	And Moses did as Jehovah commanded him, and the assembly was gathered together to the door of the tent of appointed meeting. And Moses said to the congregation, This is the word which Jehovah commanded to do.
New American Bible (2011)	Moses did as the LORD had commanded. When the community <sup>b</sup> had assembled at the entrance of the tent of meeting, Moses told them: "This is what the LORD has ordered to be done." b. [8:4] Nm 27:19.
Revised English Bible—1989	Moses did as the LORD commanded him, and when the community assembled at the entrance to the Tent of Meeting, he told them that this was what the LORD had ordered to be done.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe did as ADONAI ordered him, and the community was assembled at the entrance to the tent of meeting. Moshe said to the community, "This is what ADONAI has ordered to be done."
Israeli Authorized Version	And Moshe did as YY Commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moshe said unto the congregation, This is the thing which YY Commanded to be done.
Kaplan Translation	Moses did as God commanded and the community was assembled at the Communion Tent's entrance. Moses said to the community, 'This is what God has commanded to be done.'
The Scriptures—2009	And Mosheh did as הוה commanded him, and the congregation was assembled at the door of the Tent of Appointment. And Mosheh said to the congregation, "This is the word הוה commanded to be done."
Tree of Life Version	So Moses did as Adonai commanded him. When the congregation was assembled at the entrance of the Tent of Meeting, Moses said to the congregation, "This is what Adonai has commanded to be done."

### Weird English, 𐤀𐤁𐤏𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	ND MOSES DID AS JESUS APPOINTED HIM, AND HE ASSEMBLED THE CONGREGATION AT THE DOOR OF THE TABERNACLE OF WITNESS.
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	AND MOSES SAID TO THE CONGREGATION, "THIS IS THE THING WHICH JESUS HAS COMMANDED YOU TO DO."
Awful Scroll Bible	Moses was to effect as Sustains To Become is to have given charge to him, and the assembly was to be gathered, to the entrance of the tent of the appointed place. Moses was to say in their audience: This are the concern, that Sustains To Become is to have commanded to be effected.
Concordant Literal Version	Moses did just as Yahweh had instructed him; the congregation was assembled at the opening of the tent of appointment; and Moses said to the congregation: This is the thing which Yahweh has instructed us to do. collected
exeGesés companion Bible	...- and Mosheh works as Yah Veh misvahed him; and congregates the witness to the opening of the tent of the congregation. And Mosheh says to the witness, This is the word Yah Veh misvahed to work.
Orthodox Jewish Bible	And Moshe did as Hashem commanded him; and HaEdah (the Assembly) was gathered together unto the entrance of the Ohel Mo'ed. And Moshe said unto HaEdah, This is the thing which Hashem commanded to be done.
Rotherham's <i>Emphasized B.</i>	And Moses did, as Yahweh commanded him,— and the assembly was called together, unto the entrance of the tent of meeting. Then said Moses unto the assembly,—   This   is the thing which Yahweh hath commanded to be done.

### Expanded/Embellished Bibles:

The Expanded Bible	Moses did as the Lord commanded him, and the ·people [ <sup>L</sup> community; congregation; assembly] met together at the entrance to the Meeting Tent. Then Moses spoke to the ·people [ <sup>L</sup> community; congregation; assembly] and said, "This is what the Lord has commanded to be done."
Kretzmann's Commentary	And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the Tabernacle of the Congregation. And Moses said unto the congregation, This is the thing which the Lord commanded to be done. Very likely Moses repeated the entire ordinance referring to the consecration of the priests before the act of consecration was begun, as he had recorded the Lord's words.
Lexham English Bible	So [Or "And"] Moses did just as Yahweh commanded him, and the community gathered by the entrance to [Or "of"] the tent of assembly. Then [Or "And"] Moses said to the community, "This is the word that Yahweh has commanded to be done." [Or "to do" or "me to do"]
The Voice	So Moses followed the Eternal's instructions. When the community of Israel was gathered together at the entrance of the congregation tent, Moses addressed the assembly: "The Eternal One has commanded that <i>we gather and ordain Aaron and his sons as priests.</i> "

### Bible Translations with Many Footnotes:

The Complete Tanach	<p>And Moses did as the Lord had commanded him, and the community assembled at the entrance of the Tent of Meeting. And Moses said to the community: This is the thing the Lord has commanded to do.</p> <p><b>This is the thing [the Lord has commanded to do]:</b> [Moses said to Israel:] "The things you will see me doing before you, have all been commanded to me by the Holy One, blessed is He, that they be done; so do not say that I am doing them for my own honor or for my brother's honor!" I have explained the entire passage involving the investitures in [parashath] הַיּוֹצֵאת הַתְּנָא (Exod. 29).</p>
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## The Geneva Bible

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

Charles Thomson OT	And Moses did as the Lord commanded him. And when he had assembled the congregation at the door of the tabernacle of the testimony, Moses said to the congregation, This is the thing which the Lord hath commanded to be done.
Context Group Version	And Moses did as YHWH commanded him; and the congregation was assembled at the door of the tent of meeting. And Moses said to the congregation, This is the thing which YHWH has commanded to be done.
Literal Standard Version	And Moses does as YHWH has commanded him, and the congregation is assembled to the opening of the Tent of Meeting, and Moses says to the congregation, "This [is] the thing which YHWH has commanded to do."
Revised Mechanical Trans.	...and Mosheh did just as YHWH directed him, and the company assembled to the opening of the appointed tent, and Mosheh said to the company, this is the word which YHWH directed to do,...
Young's Updated LT	And Moses does as Jehovah has commanded him, and the company is assembled unto the opening of the tent of meeting, and Moses says unto the company, "This is the thing which Jehovah has commanded to do."

**The gist of this passage:** Moses gathered the people at the Tabernacle as God had commanded.  
4-5

Leviticus 8:4a			
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
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
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
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, kaʾăsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			

Leviticus 8:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** Moses did that which Y<sup>e</sup>howah commanded him [to do].

God told Moses what to do in vv. 2–3, and Moses is now doing that.

Leviticus 8:4b			
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
qâhal (קָהַל) [pronounced kaw-HAHL]	<i>to assemble, to be assembled, to be called together, to be summoned an assembly [for war, judgement or a religious purpose]</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #6950 BDB #874
'êdâh (עֵדָה) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pethach (פֶּתַח) [pronounced PEH-thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced OH-he]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13

## Leviticus 8:4b

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

**Translation:** He assembled the congregation [of Israel] at the entry of the Tent of Meeting.

Moses gathered the people to the Tent of Meeting.

It is not clear exactly who was gathered or how many are gathered. Given the size of the courtyard, there was only a limited number who could be inside of the courtyard at the same time. Most would be outside of the Tabernacle courtyard. Given that, how many of them could see, given the crowd size (I am assuming the attendance would have been adult men). The entire number of men was around 600,000. By comparison, our large sporting event have crowds in the tens of thousands (seems like 100,000 is about the maximum); and these are in stadiums with jumbo-trons and seats designed for that many people.

Interestingly enough, back in v. 3, we have the words *the entire congregation*; and here, *the congregation*.

One commentary said, *The Greek version of the Old Testament, the Septuagint [LXX], uses the word ekklesia, which is used in the New Testament for the church. The body of believers in Christ today are the equivalent of the Old Testament people of God, Israel.*<sup>15</sup> Let's look at the Greek:

## Leviticus 8:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
exekkaleô (ἐξεκκαλέω) [pronounced ehks-ehk- ka-LEH-oh]	to call out, to call out (calling from the outside); to take (something, someone) out of where they are; to assemble	3 <sup>rd</sup> person singular, aorist active indicative	No Strong's #
Even though this is very nearly the verbal cognate for ekklêsiai (ἐκκλησίαι) [pronounced ek-klay-SEE-ī] (which means, church, assembly, gathering, company; transliterated, ekklêsia); it's not. Strong's #1577.			
tên (τὴν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
sunagôgê (συναγωγή) [pronounced soon-ag- oh-GAY]	synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)	feminine singular noun, accusative case	Strong's #4864

<sup>15</sup> From <https://www.n-e-v.info/ot/lev8.html> accessed March 5, 2024.

## Leviticus 8:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τήν (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
θύρα (θύρα) [pronounced THOO-rah]	<i>door, gate, portal, entrance (the opening or the closure, literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #2374
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
σκηνή (σκηνή) [pronounced skay-NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, genitive/ablative case	Strong's #4633
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
μαρτύριον (μαρτύριον) [pronounced mar-TOO-ree-on]	<i>a testimony, witness; evidence given; [reference to] the Decalogue</i>	neuter singular noun; genitive/ablative case	Strong's #3142

**Translation (from the Greek text):** ...and he has assembled the congregation [lit., synagogue, assembly] [of Israel] at the door of the tent of the witness.

Hopefully, you can see that this is simply the Hebrew being translated into Greek. There are no weird, hidden meanings in the Greek **Septuagint**.

Somehow, a commentator took these Greek words and said, *The body of believers in Christ today are the equivalent of the Old Testament people of God, Israel*. We need to be very careful when making any statements about Israel and the church. In the **Age of Israel** (from Abraham to the Day of **Pentecost**), true Israel are those who have believed in the Revealed God; and gentiles are also able to believe in the Revealed God. It was the responsibility of Israel to assemble and preserve the Scriptures and to evangelize fellow Israelites but also gentiles. On the day of Pentecost, A.D. 30, a new body of believers came on the scene. We know this body of believers as the church (the term *church* is actually more applicable to a group of believers than it is to some religious building). This new set of believers, composed of Jews and Gentiles, were not tied to any nation or to any geographical region; but it became incumbent upon them to produce and preserve the Holy Scriptures (from whence we get the collections of 1<sup>st</sup> century writings by Apostles and those closely associated with Apostles).

Both sets of believers believe in the true God—the Revealed God of the Old Testament and Christ Jesus of the New. However, these are separate sets of believers who live in different **dispensations**.



Leviticus 8:4 **Moses did that which Y<sup>e</sup>howah commanded him [to do]. He assembled the congregation [of Israel] at the entry of the Tent of Meeting.** (Kukis mostly literal translation)

Notice that Moses does very little questioning of God as he did early on in his life (early on meaning age 80 when God first approached Moses).

This appears to be a one-time assembly. There are some **churches** where the **pastor** actually gives the same 20-minute sermon, once at 9:30 and once at 11:00; but this does not appear to be what is happening.

Was there an overflowing crowd? Were there thousands outside of the courtyard who do not know exactly what is going on inside?

Leviticus 8:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
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
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'êdâh (עֵדָה) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417

**Translation:** **Then Moses said to the congregation,...**

Moses speaks to the people; and apparently, he does have a good speaking voice.

Was this heard by the leaders who then went to their own people and repeated Moses' words?

Leviticus 8:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260



Leviticus 8:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner	masculine singular noun with the definite article	Strong's #1697 BDB #182
<i>This [is] the matter, this [is] the thing, this [is] the doctrine, this [is] the command, this is what. Literally, this is, the this the word.</i>			
’ăšher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
tsâvâh (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 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	Qal infinitive construct	Strong's #6213 BDB #793

**Translation:** ...“This [is] what [lit., the word] Y<sup>e</sup>howah has commanded [us] to do.”

Moses tells the people there that they are gathering as per the commands of their God for the ordinations which are about to take place.

Leviticus 8:5 **Then Moses said to the congregation, “This [is] what [lit., the word] Y<sup>e</sup>howah has commanded [us] to do.”** (Kukis mostly literal translation)

Moses is not about to quote what God has told him to do; he is about to perform the ceremony of sanctifying Aaron's sons as priests. He is making the people aware that this is by direct commandment of God.

Leviticus 8:4–5 **Moses did that which Y<sup>e</sup>howah commanded him [to do]. He assembled the congregation [of Israel] at the entry of the Tent of Meeting. Then Moses said to the congregation, “This [is] what [lit., the word] Y<sup>e</sup>howah has commanded [us] to do.”** (Kukis mostly literal translation)

Leviticus 8:4–5 **Moses then did what Jehovah told him to do. He gathered up the congregation of Israel to the entry of the Tent of Meeting. He said to the people, “This is what Jehovah has commanded us to do.”** (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

**Aaron and His Sons Are Brought Forward, Washed, Clothed and Anointed**

You will remember in the book of Exodus, during the plagues, God would speak to Moses and Aaron; and then, somewhere in the midst of that text, Moses and Aaron would be standing before Pharaoh, telling him what God had said. However, this was usually done in such a way that the words of God were continued rather than repeated, despite the change of scene.

I believe that is what is occurring here. We have the basic beginning of what God said to Moses in vv. 1–5; but, at this point, we pick up with Moses actually guiding the ceremony along. Obviously, Moses did not tell God, “Okay, I know what to bring. Say no more; I will pick it up from there.” Moses listened to all of God’s directions; and that is what we are seeing take place in the verses which follow.

**And so brings near Moses Aaron and his sons; and so he washes them in waters. And so he gives upon him the tunic; and so he girds him in the belt; and so he puts on him the robe. And so he gives upon him the ephod; and so he girds him in a belt of the ephod; and so he puts [the ephod] to him in him. And so he puts upon him the breastplate; and so he gives upon the breastplate the Urim and the Thummim. And so he puts the turban upon his head; and so he puts upon the turban upon a front of his faces a blossom of the gold—a crown of the holiness; as which commanded Y<sup>e</sup>howah Moses.**

Leviticus  
8:6–9

**Moses brought Aaron and his sons near [to the Tent entrance] and he washed them with water. He put the undergarment [or, *tunic*] on Aaron [lit., *him*]; he tied the belt [around] him; and he put the robe on him. He put the ephod on him and then tied the belt of the ephod [around] him, thus giving the ephod to him. Over it, he placed the breastpiece; and on the breastpiece he placed the Urim and Thummim. On his head, he put the turban, and at the front of the turban he put a plate of gold—[thus making it] a holy crown [for Aaron to wear]. [This was done] exactly as Y<sup>e</sup>howah commanded Moses.**

**Moses brought Aaron and his sons before the Tabernacle and he washed them there, using the water in the laver. Moses placed the undergarment (or tunic) on Aaron and then tied a belt around him. Over that, Moses gave Aaron a robe to wear. Over this, Moses placed the ephod, which he attached to Aaron. Over this, Moses place the breastpiece; and on the breastpiece was the Urim and Thummim. On Aaron’s head, Moses place the turban, putting a plate of gold at the front of the turban, making this God’s holy crown for the High Priest. Moses did exactly as Jehovah had commanded him.**

Here is how others have translated this verse:

**Ancient texts:**

## Masoretic Text (Hebrew)

And so brings near Moses Aaron and his sons; and so he washes them in waters. And so he gives upon him the tunic; and so he girds him in the belt; and so he puts on him the robe. And so he gives upon him the ephod; and so he girds him in a belt of the ephod; and so he puts [the ephod] to him in him. And so he puts upon him the breastplate; and so he gives upon the breastplate the Urim and the Thummim. And so he puts the turban upon his head; and so he puts upon the turban upon a front of his faces a blossom of the gold—a crown of the holiness; as which commanded Y<sup>e</sup>howah Moses.

Dead Sea Scrolls  
Targum (Onkelos)

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Moshe brought Aharon and his sons near and bathed them in water. He placed the tunic on him, girded him with the sash, dressed him in the robe, placed the ephod on him girded him with the ephod-sash and tightened it for him.

	<p>He put the breastplate on him and he placed in the breastplate the urim and the tumim.</p> <p>He placed the turban on his head and he placed, on the front of the turban, the golden plate, the crown of holiness, just as Adonoy commanded Moshe.</p>
Targum (Pseudo-Jonathan)	<p>And Mosheh took Aharon and his sons, and washed them with water. And he set in order upon him the vestment, and girded him with the girdle, and clothed him with the mantle robe, and put upon him the ephod, and bound him with the band of the ephod, and ordained him therewith. And he set the breast plate upon him, and ordered in the breastplate the uraia and the tummaia. And, he put the mitre upon his head, and set upon the mitre over his forehead the plate of gold, the diadem of holiness, as the Lord commanded Mosheh.</p>
Douay-Rheims 1899 (Amer.)	<p>And immediately, he offered Aaron and his sons. And when he had washed them, He vested the high priest with the strait linen garment, girding him with the girdle, and putting on him the violet tunick: and over it he put the ephod.</p> <p>And binding it with the girdle, he fitted it to the rational, on which was Doctrine and Truth.</p> <p>He put also the mitre upon his head: and upon the mitre over the forehead, he put the plate of gold, consecrated with sanctification, as the Lord had commanded him.</p>
Aramaic ESV of Peshitta	<p>Mosha brought Aaron and his sons, and washed them with water.</p> <p>He put the coat on him, tied the sash on him, clothed him with the robe, put the ephod on him, and he tied the skilfully woven band of the ephod on him, and fastened it to him with it.</p> <p>He placed the breastplate on him; and in the breastplate he put the Urim and the Thummim.</p> <p>He set the turban on his head; and on the turban, in front, he set the golden plate, the holy crown; as Mar-Yah commanded Mosha.</p>
Lamsa's Peshitta (Syriac)	<p>And Moshe brought Ahron and his children and he washed them in water. And he clothed him with a coat and bound him with a girdle and clothed him with the breastplate and tied an apron around his waist and he put upon him the ephod and he bound him with the belt of the ephod. And he put upon him the breastplate and he put on the breastplate knowledge and truth. And he laid the turban on his head and set a crown of gold, a holy crown on the turban over his face, just as LORD JEHOVAH commanded Moshe.</p>
Samaritan Pentateuch	<p>And Moses brought Aaron and his sons, and washed them with water.</p> <p>And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound [it] unto him therewith.</p> <p>And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.</p> <p>And he put the mitre upon his head; also upon the mitre, [even] upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.</p>
Updated Brenton (Greek)	<p>And Moses brought Aaron and his sons near, and washed them with water, and put on him the coat, and girded him with the sash, and clothed him with the tunic, and put on him the ephod;</p> <p>and girded him according to the make of the ephod, and clasped him closely with it; and put upon it the oracle, and put upon the oracle the Manifestation and the Truth.</p> <p>And he put the turban on his head, and put upon the turban in front the golden plate, the most holy thing, as the Lord commanded Moses.</p>

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Then Moses took Aaron and his sons; and after washing them with water, He put the coat on him, making it tight with its band, and then the robe, and over it the ephod, with its band of needlework to keep it in place. And he put the priest's bag on him, and in the bag he put the Urim and Thummim. And on his head he put the head-dress, and in front of the head-dress the plate of gold, the holy crown, as the Lord gave orders to Moses.
Easy English	<p>Moses washed Aaron and his sons with water. Moses put a shirt on Aaron and he tied a belt round Aaron. He put a robe and an ephod on him. He tied the ephod with its special belt. Moses put the breastpiece on Aaron, and he put the Urim and Thummim in its pocket. Moses tied a piece of linen as a hat round Aaron's head. On the front of this linen he put a plate of gold with valuable stones on it. The Lord had said that Moses must do this.</p> <p>Urim and Thummim were valuable stones. The leader of the priests put them in the pocket of the ephod. God used the stones to show the people what was right. We do not know how he did this. The ephod was a special robe that the priest wore over his other robe.</p>
Easy-to-Read Version–2008	Moses brought Aaron and his sons forward and washed them with water. Moses put the woven shirt on Aaron and tied the cloth belt around him. Then Moses put the robe and the ephod on Aaron and tied the beautiful cloth belt around him. Moses put the judgment pouch on Aaron and put the Urim and Thummim inside its pocket. He also put the turban on Aaron's head. He put the strip of gold on the front of the turban. This strip of gold is the holy crown. Moses did this just as the LORD had commanded.
Good News Bible (TEV)	Moses brought Aaron and his sons forward and had them take a ritual bath. He put the shirt and the robe on Aaron and the sash around his waist. He put the ephod on him and fastened it by putting its finely woven belt around his waist. He put the breastpiece on him and put the Urim and Thummim in it. He placed the turban on his head, and on the front of it he put the gold ornament, the sacred sign of dedication, just as the LORD had commanded him.
<i>The Message</i>	Moses brought Aaron and his sons forward and washed them with water. He put the tunic on Aaron and tied it around him with a sash. Then he put the robe on him and placed the Ephod on him. He fastened the Ephod with a woven belt, making it snug. He put the Breastpiece on him and put the Urim and Thummim in the pouch of the Breastpiece. He placed the turban on his head with the gold plate fixed to the front of it, the holy crown, just as God had commanded Moses.
Names of God Bible	<p>Moses had Aaron and his sons come forward, and he washed them. He put the linen robe on Aaron and fastened the belt around him. He also dressed him in the robe that is worn with the ephod.<sup>[a]</sup> He fastened the ephod to it. Then he put the breastplate on him, and into it he placed the Urim and Thummim.<sup>[b]</sup> He put the turban on him and fastened the gold medallion (the holy crown) to the front of the turban as <b>Yahweh</b> had commanded Moses.</p> <p>[a] <i>Ephod</i> is a technical term for part of the priest's clothes. Its exact usage and shape are unknown.</p> <p>[b] The Urim and Thummim were used by the chief priest to determine God's answer to questions.</p>
NIRV	Then Moses brought Aaron and his sons to the people. He washed Aaron and his sons with water. He put the inner robe on Aaron. He tied the belt around him. He dressed him in the outer robe. He put the linen apron on him. He took the skillfully made waistband and tied the apron on him with it. He wanted to make sure it was securely tied to him. Moses placed the chest cloth on Aaron. He put the Urim and Thummim in the chest cloth. Then he placed the turban on Aaron's head. On the front of the turban he put the gold plate. It was a sacred crown. Moses did everything just as the Lord had commanded him.

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

Moses got some water. He washed Aaron and Aaron's sons. Then he dressed Aaron in the official clothes of a high priest: [3] a tunic shirt with a sash belt, a robe, and an apron to wear around his waist. Moses tied the apron [4] onto Aaron with a decorated belt.

Then Moses dressed Aaron in the Chest Shield of Law and Order. [5] The Chest Shield had a pocket that held two objects called Lights and Perfection. [6] Moses put a turban on Aaron's head, as the LORD told him to do. A gold medallion hung from the front of this sacred turban—a badge of devotion to the LORD.

<sup>3</sup>8:7 For details about clothing the priests wore, see Exodus 28-29.

<sup>4</sup>8:7 "Apron" is more literally ephod. Scholars debate exactly what that looked like. Some describe it as a skirt or a shift-like garment that covered the body from about the waist to the mid-thigh. Priests used what was described as an ephod to store the sword of Goliath, after David killed this Philistine champion warrior (1 Samuel 23:9).

<sup>5</sup>8:8 More literally, the "Decision Chestpiece." The descriptive word in Hebrew is mispat. It can mean a wide variety of words, including: justice, judgment, law, court, rights, and decisions. We need context clues to pick the right word. The general idea, however, seems to suggest the vest, which the high priest wore over his heart, representing his authority to deliver God's messages and judgments to the people.

<sup>6</sup>8:8 These were two objects never described in the Bible. They might have been stones, marked or colored in different ways. The high priest used them to answer questions with a "yes" or "no" or "wait." It might have worked a bit like tossing two coins in the air and seeing how they land. Two heads for "yes." Two tails for "no." One of each for "wait." It might seem foolish to make an important decision that way, such as whether to go to war. But the people of Israel seemed to believe that God controlled the objects the priests used. That doesn't mean the Bible endorses making decisions that way today. As in, two heads up for a four-wheeler or two tails up for retirement savings. The Hebrew names are Urim and Thummim, described as meaning "lights" and "perfection."

**Contemporary English V.**

After Moses told Aaron and his sons to step forward, he had them wash themselves. He put the priestly shirt and robe on Aaron and wrapped the sash around his waist. Then he put the sacred vest on Aaron and fastened it with the finely woven belt. Next, he put on Aaron the sacred breastpiece that was used in learning what the LORD wanted his people to do. He placed the turban on Aaron's head, and on the front of the turban was the narrow strip of thin gold as a sign of his dedication to the LORD.

**The Living Bible**

Then he took Aaron and his sons and washed them with water, and he clothed Aaron with the special coat, sash, robe, and the ephod-jacket with its beautifully woven belt. Then he put on him the chestpiece and deposited the Urim and the Thummim [Apparently a kind of sacred lot used to determine the Lord's will by simple yes or no alternatives.] inside its pouch; and placed on Aaron's head the turban with the sacred gold plate at its front—the holy crown—as the Lord had commanded Moses.

**New Berkeley Version****New Life Version**

Moses brought Aaron and his sons, and washed them with water. He dressed him with the coat, the belt, the long piece of clothing, and the linen vest. He tied the well-made rope of the linen vest, to keep his clothing in place. Then he put the breast-piece on him. And he put the Urim and the Thummim into the breast-piece. He put the head covering on his head. And on the front of it he put the gold plate, the holy crown, just as the Lord had told Moses.

**New Living Translation**

Then he presented Aaron and his sons and washed them with water. He put the official tunic on Aaron and tied the sash around his waist. He dressed him in the



robe, placed the ephod on him, and attached the ephod securely with its decorative sash. Then Moses placed the chestpiece on Aaron and put the Urim and the Thummim inside it. He placed the turban on Aaron's head and attached the gold medallion—the badge of holiness—to the front of the turban, just as the Lord had commanded him.

Unfolding Bible Simplified

Then he brought Aaron and his sons forward and washed them. He put the special tunic on Aaron, tied the sash around him, put on him the special robe, and put on him the sacred vest. He fastened the sacred vest around him, using the finely woven waistband. He put the sacred pouch on his chest and put into it the two stones for him to use to determine what God wants. Then he wrapped the turban around Aaron's head and fastened on the front of it the gold ornament the object that showed that he was dedicated to God, as Yahweh had commanded Moses.

### Partially literal and partially paraphrased translations:

American English Bible

So, he brought Aaron and his sons forward and washed them with water. Then he wrapped him in the robe, tied on the sash, and he put the tunic and the Word of Judgment on him.

He wrapped [the tunic] so the Word of Judgment would fit, and clasped it tightly before putting on the Word of Judgment, and he laid the Revelation and the Truth on top of that.

Next, he put the turban on [Aaron's] head and mounted the gold plate (this most holy thing) on the front of the turban, just as Jehovah had commanded Moses.

AEB **notes** are not too long so they are placed in the **Addendum**.

Beck's American Translation

Common English Bible

Then Moses brought Aaron and his sons forward and washed them in water. Moses put the tunic on Aaron, tied the sash around him, and dressed him in the robe. Moses then put the priestly vest on Aaron, tied the woven waistband of the vest around him, and secured the vest to him with it. Then Moses placed the chest piece on Aaron and set the Urim and Thummim into the chest piece. Moses placed the turban on Aaron's head and put the gold flower ornament, the holy crown, on the turban's front, just as the Lord had commanded him.

New Advent (Knox) Bible

With that, he presented Aaron and his sons; and when they had been duly washed, he clothed the new high priest in the linen robe, and girded him with the girdle, and put the blue tunic on him, and the mantle over that, binding it close with its band, and attaching to it the burse in which were the touchstones of wisdom and of truth. He covered his head, too, with the mitre, and put in front of it the golden plate, sacred and set apart, as the Lord had bidden him.

Translation for Translators

Then he/I brought Aaron and his sons forward and washed them. He/I put the special tunic/shirt on Aaron, tied the sash/waistband around him, put on him the special robe, and put on him the sacred vest/apron. He/I fastened the sacred vest/apron around him, using the skillfully woven sash. He/I put the sacred pouch on his chest and put into it the two stones for him to use to find out what God wants. Then he/I wrapped the turban around Aaron's head, and fastened on the front of it the gold ornament, the object that showed that he was dedicated to God, like Yahweh had commanded Moses/me.

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

Christian Standard Bible

Then Moses presented Aaron and his sons and washed them with water. He put the tunic on Aaron, wrapped the sash around him, clothed him with the robe, and put the ephod on him. He put the woven band of the ephod around him and fastened it to him. Then he put the breastpiece on him and placed the Urim and Thummim into the breastpiece. He also put the turban on his head and placed the



	gold medallion, the holy diadem, on the front of the turban, as the Lord had commanded Moses.
Revised Ferrar-Fenton Bible	Then Moses took Aaron and his sons and washed them in water, and put the vests upon them, and girt them with the girdle, and clothed them with the mantle; and put the ephod on him, and girt him with the embroidered belt of the ephod, and ephoded him with it. Then he put on the breastplate of the Urim and Thumim; <sup>1</sup> and put the turban upon his head, and fastened upon the turban, at the front of it, the golden flower consecrated to holiness; as the EVER-LIVING commanded to Moses.
International Standard V	Moses brought Aaron and his sons and washed them with water. Then he clothed Aaron with the tunic, girded him with the band [Or girdle] for priests, clothed him with the robe, placed the ephod on him, girded him with the skillfully woven band of the ephod, and bound it on him. He set the breastplate on him and placed the Urim and Thummim [I.e. the jewel-encrusted breastplate worn by the high priest by which the will of God could be revealed; cf. Ezra 2:63, Neh 7:65] on top of the breastplate. Then he set the turban on his head, and on the turban at the front he set the golden plate, the sacred crown that the Lord had commanded.
Urim-Thummim Version	Then Moses brought Aaron and his sons and washed them with water. And he put on him the tunic and girded him with the girdle, and clothed him with the robe and put on him the ephod, and he girded him with the skillfully woven band of the ephod and tied it to him. Then he put the breastplate on him and also set in the breastplate the Urim-Thummim. And he put the turban on his head and also on the turban at its front he set the golden plate (the Holy crown) as YHWH commanded Moses.
Wikipedia Bible Project	And Moses brought Aaron and his sons near, and he washed them in water. And he put upon him the cloak, and he belted him in the girdle, and he clothed him with the coat, and he put the Ephod upon him, and he strapped him with the design of the ephod, and he put ephod to him with it. And he put upon him the breastplate and he put in the breastplate the Urim and the Thummim. And he put the turban on his head, and he put the turban on, front to his face, the golden plate of the holy crown, as Yahweh commanded Moses.

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

The Heritage Bible	<p>And Moses brought Aaron and his sons, and washed them with water.</p> <p>And he put on him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod on him, and he girded him with the girdle of the ephod, and bound it to him with it.</p> <p>And he put the breastplate on him, and he put in the breastplate the Urim and the Thummim. Note Ex 25;30.</p> <p>And he put the official turban on his head, and he put the glistening golden holy crown on the face of the official turban, what Jehovah commanded Moses.</p>
New American Bible (2011)	<p>Bringing forward Aaron and his sons, Moses first washed them with water. * Then he put the tunic on Aaron,<sup>c</sup> girded him with the sash, clothed him with the robe, placed the ephod on him, and girded him with the ephod's embroidered belt, fastening the ephod on him with it. He then set the breastpiece on him, putting the Urim and Thummim* in it. He put the turban on his head, attaching the gold medallion, the sacred headband,* on the front of the turban, as the LORD had commanded Moses to do.</p> <p>* [8:7–9, 13] On the priestly clothing, see Ex 28–29. Ephod: according to Ex 28:6–14, the term for one of Aaron's special vestments made of gold thread, with multicolored woolen thread woven into it as well as fine linen. In appearance it resembled a kind of apron, hung on the priest by shoulder straps and secured by an embroidered belt. A somewhat simpler "apron" was presumably worn by other priests (1 Sm 22:18).</p>

\* [8:8] The Urim and Thummim: see Ex 28:30 and note there. Although these terms and the object(s) they refer to are still unexplained, they appear to be small objects that functioned like dice or lots to render a decision for those making an inquiry of God, perhaps originally in legal cases where the guilt of the accused could not otherwise be determined (cf. Ex 28:30; Nm 27:21; Dt 33:8; 1 Sm 28:6; Ezr 2:63; Neh 7:65).

\* [8:9] Headband: see Ex 39:30–31. The gold medallion, together with its cords, comprises the sacred headband.

c. [8:7–9] Sir 45:8–13; Heb 5:1–4; 7:1–28.

New Jerusalem Bible

He made Aaron and his sons come forward and washed them with water. He then dressed him in the tunic, passed the waistband round his waist, vested him in the robe and put the ephod on him. He then put the waistband of the ephod round his waist, fastening it to him. He put the breastplate on him, and placed the urim and thummim in it. He put the turban on his head, and on the front of the turban, the golden flower; this was the symbol of holy consecration, which Yahweh had prescribed to Moses.

NRSV (Anglicized Cath. Ed.)

Then Moses brought Aaron and his sons forward, and washed them with water. He put the tunic on him, fastened the sash around him, clothed him with the robe, and put the ephod on him. He then put the decorated band of the ephod around him, tying the ephod to him with it. He placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. And he set the turban on his head, and on the turban, in front, he set the golden ornament, the holy crown, as the Lord commanded Moses.

Revised English Bible–1989

Moses brought forward Aaron and his sons and washed them with water. He invested Aaron with the tunic, girded him with the sash, robed him with the mantle, put the ephod on him, tied it with its waistband, and fastened the ephod to him with the band. He put the breastpiece on him and set the Urim and Thummim in it. He placed the turban on his head, with the gold medallion as a symbol of holy dedication on the front of the turban, as the LORD had commanded him.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Moshe brought Aharon and his sons, washed them with water, put the tunic on him, wrapped the sash around him, clothed him with the robe, put the ritual vest on him, wrapped around him the decorated belt and fastened the vest to him with it. He put the breastplate on him, and on the breastplate he put the *urim and tumim*. He set the turban on his head, and on the front of the turban he affixed the gold plate, the holy ornament, as *ADONAI* had ordered Moshe.

Kaplan Translation

Moses brought forth Aaron and his sons, and immersed them in a mikvah. He then dressed [Aaron] with the tunic, belted him with the sash, put the robe on him, and placed the ephod over it. He girded him with the ephod's belt, and tightened it on him. He then placed the breastplate on [the ephod], and placed the Urim and Thumim in the breastplate. He placed the turban on [Aaron's] head, and toward his face just below the turban, he placed the gold forehead plate as a sacred coronet. [It was all done] as God commanded Moses.

8:6 **mikvah**. See Exodus 29:4.

8:7 **tightened** . . . (Saadia). Aphad in Hebrew. Or, 4 "belted" (Radak, Sherashim) or, "fully, dressed him" (Targum). This is the middle verse of the Torah.

8:8 **the ephod**. or "him."

— **Urim and Thumim**. See Exodus 28:30. According to some, these were divine names inside the breastplate (Rashi), while according to others, he placed the stones in the breastplate after putting it on Aaron (cf. Saadia). Or, "He placed the breastplate on the ephod, having previously placed in it the Urim and Thumim."

8:9 **just below** (Saadia). Literally, "on" or "near."

The Scriptures—2009	<p>— <b>It was all done.</b> Regarding the vestments see Exodus 28.</p> <p>So Mosheh brought Aharon and his sons and washed them with water, and put the long shirt on him, and girded him with the girdle, and dressed him in the robe, and put the shoulder garment on him, and girded him with the embroidered band of the shoulder garment, and with it tied the shoulder garment on him, and put the breastplate on him, and put the Urim and the Tummim in the breastplate, and put the turban on his head. And on the turban, on its front, he put the golden plate, the set-apart sign of dedication, as הוה' had commanded Mosheh.</p>
Tree of Life Version	<p>Moses brought Aaron and his sons and washed them with water. He put the tunic on Aaron, tied the sash on him, clothed him with the robe, put the ephod on him, and tied the skillfully decorated sash of the ephod around him and fastened it on him. He then placed the breastplate on Aaron, and inside the breastplate he put the Urim and the Thummim. He set the turban on his head, and on front of the turban he set the golden plate, the holy crown, just as Adonai commanded Moses.</p>

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

Alpha & Omega Bible	<p>AND MOSES BROUGHT NEAR AARON AND HIS SONS, AND WASHED THEM WITH WATER, AND PUT ON HIM THE TUNIC, AND GIRDED HIM WITH THE BELT, AND CLOTHED HIM WITH THE ROBE, AND PUT ON HIM THE EPHOD; AND GIRDED HIM WITH THE WOVEN BELT OF THE EPHOD, AND CLASPED HIM CLOSELY WITH IT: AND PUT UPON IT THE ORACLE/BREASTPLATE, AND PUT UPON THE ORACLE/BREASTPLATE THE MANIFESTATION AND THE TRUTH. AND HE PUT THE MITRE ON HIS HEAD, AND PUT UPON THE MITRE IN FRONT THE GOLDEN PLATE, THE MOST HOLY THING, AS JESUS COMMANDED MOSES.</p>
Awful Scroll Bible	<p>Moses drew Aaron and his sons near, and was to bath them in water, and was to put on him the tunic, and was to gird on him the waistband, and was to cloth him with the robe, and was to put on him the ephod, and was to gird on him the girdle of the ephod, even was he to bind it to him, and was to put on him the breast piece, and was to put on the breast piece, the Urim and the Thummim, and was to put the turban on his head, and on the turban, on the face of its front, he was to put on that shiny of gold, of the set apart consecrated crown, as Sustains To Become is to have laid charge to Moses.</p>
Concordant Literal Version	<p>So Moses brought near Aaron and his sons and washed them with water, put the tunic on him, girded him with the sash, clothed him with the robe and put the vestment on him. Then he girded him with the designed band of the vestment and invested him with it. He placed the breastplate on him and put the Urim and the Thummim in the breastplate. Then he placed the turban on his head and placed on the turban at the forefront of his face the gold blossom, the holy insignia, just as Yahweh had instructed Moses.</p>
exeGeses companion Bible	<p><b><u>MOSHEH BAPTIZES THE PRIESTS</u></b>          And Mosheh oblates Aharon and his sons          and baptizes them in water:          and he gives the coat on him          and girds him with the girdle          and enrobes him with the mantle          and gives the ephod on him          and he girds him          with the fabricated girdle of the ephod          and binds it to him.          And he puts the breastplate on him:          and in the breastplate          he gives the Urim and the Thummim.</p>

Orthodox Jewish Bible	<p>And he puts the tiara on his head: and on the tiara, on his forefront, he puts the golden blossom, the holy separatism as Yah Veh misvahed Mosheh.</p> <p>And Moshe brought Aharon and his Banim, and immersed them with mayim.</p> <p>And he put upon him the Kesones [see Yn 19:23], and girded him with the Avnet (Sash), and clothed him with the Me'il (Robe), and put the Ephod upon him, and he girded him with the Cheishev (Belt) of the Ephod, and fastened it unto him therewith.</p> <p>And he put the Choshen (Breastplate) upon him; also he put in the Choshen the Urim and the Thummim.</p> <p>And he put the Mitznefet (Turban) upon his head; also upon the Mitznefet (Turban) toward his face did he put the Tzitz (Headplate), the Nezer Hakodesh (Holy Diadem); as Hashem commanded Moshe.</p>
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### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Then Moses brought Aaron and his sons and washed them with water. He put the undertunic on Aaron, tied the sash around him, clothed him in the robe, and put the [a]ephod (an upper vestment) on him. He tied the [skillfully woven] band of the ephod around him, with which he secured it to Aaron. Moses then put the breastpiece on Aaron, and he put in the breastpiece the Urim and the Thummim [the sacred articles the high priest used when seeking God's will concerning the nation]. He also put the turban on Aaron's head, and on it, in the front, Moses placed the golden plate, the holy crown, just as the Lord had commanded him.</p>
The Expanded Bible	<p>Bringing Aaron and his sons forward, Moses washed them with water. He put the inner robe [Ex. 28:39–41] on Aaron and tied the ·cloth belt [sash] around him. Then Moses put the outer robe [Ex. 28:31–41] on him and placed the ·holy vest [<sup>L</sup>ephod; Ex. 28:6–14] on him. He tied the ·skillfully woven belt [embroidered waist band] around him so that the ·holy vest [<sup>L</sup>ephod; Ex. 28:6–14] was tied to Aaron. Then Moses put the ·chest covering [breastpiece; Ex. 28:15–30] on him and put the Urim and the Thummim [<sup>C</sup>devices, probably lots, that were used to discern God's will; the name means "light and truth"; Ex. 28:30] in the chest covering. He also put the turban on Aaron's head. He put the ·strip of gold [rosette; medallion; plate; <sup>L</sup>flower], the holy crown, on the front of the turban, as the Lord commanded him to do [Ex. 28:36].</p>
Kretzmann's Commentary	<p>And Moses brought Aaron and his sons, and washed them with water, very likely the whole body, a screen obviating the apparent impropriety, as on the Day of Atonement. This washing was symbolical of the purity of soul required in all those that draw near to God, and applies to all believers of the New Testament, as kings and priests before God and the Father.</p> <p>And he put upon him the coat, the long garment of shining byssus, and girded him with the girdle, and clothed him with the robe, the hyacinth-colored, close-fitting tunic, and put the ephod upon him, and he girded him with the curious (skillfully made) girdle of the ephod, of variegated material, and bound it unto him there with.</p> <p>And he put the breastplate upon him, fastening it to the front of the ephod; also he put in the breastplate, in the pocket formed by the doubling of the material, the Urim and the Thummim. Cf Exodus 28:30.</p> <p>And he put the miter upon his head; also upon the miter, even upon his forefront, did he put the golden plate, the holy crown, the diadem of holiness, with the inscription, "Holiness unto the Lord," as the Lord commanded Moses.</p>
Lexham English Bible	<p>So [Or "And"] Moses brought Aaron and his sons near, and he washed them with water. Then [Or "And"] he put the tunic on him and tied [Or "he tied"] the sash around him; then [Or "and"] he clothed him with the robe and put [Or "he put"] the ephod on him;</p>

## The Voice

then [Or “and”] he tied the ephod’s waistband around him and fastened [Or “he fastened”] the ephod [Understood by context] to him with it. Then [Or “And”] he placed the breastpiece on him and put [Or “he put”] the Urim and the Thummim into the breastpiece; and he placed the turban on his head, and on the front of [Literally “to the front of his faces”] the turban he placed the gold rosette, the holy diadem, just as Yahweh had commanded Moses.

So Moses had Aaron and his sons approach, and he washed them with water *and purified them*. Moses put a tunic on Aaron, fastened the sash around his waist, and put the robe and vest on him. He wrapped the skillfully made waistband of the vest around him and tied it to him. Then Moses placed the breast piece on him and put the Urim and the Thummim inside a *specially designed pouch on the breast piece*.

There is much we do not know about the Urim and the Thummim. We do know the high priest used them to ascertain God’s will on difficult questions (see Numbers 27:21; 1 Samuel 14:41–42).

Moses then put the turban on Aaron’s head and fastened a golden medallion, a holy crown, to the front of it. Moses did all this *exactly* as the Eternal commanded.

## Bible Translations with Many Footnotes:

## The Complete Tanach

And Moses brought Aaron and his sons forward and bathed them in water. And he placed the tunic upon him [Aaron], girded him with the sash, clothed him with the robe, placed the ephod upon him, girded him with the band of the ephod, and adorned him with it. And he placed the choshen upon him, and he inserted into the choshen the Urim and the Tummim.

**The Urim:** An inscription bearing the explicit Name of God.

And he placed the cap on his [Aaron’s] head, and he placed on the cap, towards his face, the golden showplate, the holy crown, as the Lord had commanded Moses.

**and he placed on the cap:** The sky-blue cords affixed to the showplate he placed over the cap. Thus the showplate was suspended on (וְעַל) the cap.

## NET Bible®

*Clothing Aaron*

So Moses brought Aaron and his sons forward and washed them with water. Then he<sup>3</sup> put the tunic<sup>4</sup> on Aaron,<sup>5</sup> wrapped the sash around him,<sup>6</sup> and clothed him with the robe.<sup>7</sup> Next he put the ephod on him<sup>8</sup> and placed on him<sup>9</sup> the decorated band of the ephod, and fastened the ephod closely to him with the band.<sup>10</sup> He then set the breastpiece<sup>11</sup> on him and put the Urim and Thummim<sup>12</sup> into the breastpiece. Finally, he set the turban<sup>13</sup> on his head and attached the gold plate, the holy diadem,<sup>14</sup> to the front of the turban just as the Lord had commanded Moses.

<sup>3sn</sup> Here Moses actually clothes Aaron (cf. v. 13 below for Aaron’s sons). Regarding the various articles of clothing see J. E. Hartley, *Leviticus* (WBC), 111-12 and esp. J. Milgrom, *Leviticus* (AB), 1:501-13.

<sup>4sn</sup> The term “tunic” refers to a shirt-like garment worn next to the skin and, therefore, put on first (cf. Exod 28:4, 39-40; 29:5, 8; 39:27). Traditionally this has been translated “coat” (so KJV, ASV), but that English word designates an outer garment.

<sup>5tn</sup> Heb “on him”; the referent (Aaron) has been specified in the translation for clarity.

<sup>6tn</sup> Heb “girded him with the sash” (so NASB); NCV “tied the cloth belt around him.”

<sup>sn</sup> The sash fastened the tunic around the waist (Exod 28:4, 39; 29:9; 39:29).

<sup>7sn</sup> The robe was a long shirt-like over-garment that reached down below the knees. Its hem was embroidered with pomegranates and golden bells around the bottom (Exod 28:4, 31-35; 29:5; 39:22-26).

<sup>8sn</sup> The ephod was an apron like garment suspended from shoulder straps. It draped over the robe and extended from the chest down to the thighs (Exod 28:4, 6-14, 25-28; 29:5; 39:2-7).

<sup>9tn</sup> Heb “girded him with.”



<sup>10sn</sup> The decorated band of the ephod served as a sort of belt around Aaron's body that would hold the ephod closely to him rather than allowing it to hang loosely across his front (Exod 28:8, 27; 29:5; 39:5, 20).

<sup>11sn</sup> The breastpiece was made of the same material as the ephod and was attached to it by means of gold rings and chains on its four corners (Exod 28:15-30; 29:5; 39:8-21). It had twelve stones attached to it (representing the twelve tribes of Israel), and a pocket in which the Urim and Thummim were kept (see following).

<sup>12sn</sup> The Urim and Thummim were two small objects used in the casting of lots to discern the will of God (see Exod 28:30; Num 27:21; Deut 33:8; 1 Sam 14:41 in the LXX and 28:6; Ezra 2:63 and Neh 7:65). It appears that by casting them one could obtain a yes or no answer, or no answer at all (1 Sam 28:6; J. E. Hartley, Leviticus [WBC], 111-12). See the extensive discussion in J. Milgrom, Leviticus (AB), 1:507-11.

<sup>13tn</sup> Although usually thought to be a "turban" (and so translated by the majority of English versions) this object might be only a "turban-like headband" wound around the forehead area (HALOT 624 s.v. תִּפְנִיָּת).

<sup>sn</sup> The turban consisted of wound-up linen (cf. Exod 28:4, 37, 39; 29:6; 39:31; Lev 16:4).

<sup>14sn</sup> The gold plate was attached as a holy diadem to the front of the turban by means of a blue cord, and had written on it "Holy to the Lord" (Exod 28:36-37; 39:30-31). This was a particularly important article of high priestly clothing in that it served as the main emblem indicating Aaron's acceptable representation of Israel before the Lord (Exod 28:38).

Rotherham's *Emphasized B.* So Moses brought near Aaron and his sons,— and bathed them with water, and put upon him the tunic, and girded him with the band, and clothed him with the robe, and put upon him the ephod, and girded him with the curiously-woven band of the ephod, and bound it to him therewith; and he put upon him the breastpiece,—and placed in the breastpiece the Lights and the Perfections;<sup>d</sup> and he put the turban<sup>e</sup> upon his head,—and put upon the turban, on the forefront thereof, the burnished plate of gold—the holy crown,

As Yahweh commanded Moses.

<sup>d</sup>Cp. Exo. xxviii. 30. [And in the breastpiece of judgment you shall put the Urim and the Thummim, and they shall be on Aaron's heart, when he goes in before the LORD. Thus Aaron shall bear the judgment of the people of Israel on his heart before the LORD regularly.—ESV]

<sup>e</sup> Or: "tiara."

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

#### A Faithful Version

And Moses brought Aaron and his sons, and washed them with water. And he put on him the tunic, and girded him with the girdle, and clothed him with the robe, and put the ephod on him, and girded him with the embroidered girdle of the ephod, and bound it to him with it. And he put the breastplate on him. Also in the breastplate he put the Urim and the Thummim. And he put the miter on his head. Also he put the golden plate, the holy crown, on the miter, on his forehead, even as the LORD commanded Moses.

#### Charles Thomson OT

Then Moses brought forward Aaron and his sons, and washed them with water. Then he arrayed him with the vesture, and girded him with the oracle and put on him the under robe, and over it he put on the ephod, and girded him with the girdle of the same fabrick as the ephod, and bound him up tight with it, and put on it the oracle; and upon the oracle he put the manifestation and the truth. Then he put the mitre on his head; and on the mitre, on the front of it, he put the golden plate, the holy sanctified jewel as the Lord commanded Moses.



Context Group Version	And Moses brought Aaron and his sons, and washed them with water. And he put on him the coat, and fastened him with the sash, and clothed him with the robe, and put the ephod on him, and he fastened him with the skillfully woven band of the ephod, and bound it to him with it. And he placed the breastplate on him: and in the breastplate he put the Urim and the Thummim. And he set the turban on his head; and on the turban, in front, he set the golden plate, the special crown; as YHWH commanded Moses.
Legacy Standard Bible	Then Moses had Aaron and his sons come near and washed them with water. And he put the tunic on him and girded him with the sash and clothed him with the robe and put the ephod on him; and he girded him with the skillfully woven band of the ephod, with which he tied [Lit <i>and with it he girded</i> ] it to him. He then placed the breastpiece [Lit <i>pouch</i> ] on him, and in the breastpiece [Lit <i>pouch</i> ] he put the Urim and the Thummim [Lit <i>the lights and perfections</i> ]. He also placed the turban on his head, and on the turban, at its front, he placed the golden plate, the holy crown, just as Yahweh had commanded Moses.
Literal Standard Version	And Moses brings Aaron and his sons near, and bathes them with water, and puts the coat on him, and girds him with the girdle, and clothes him with the upper robe, and puts the ephod on him, and girds him with the girdle of the ephod, and binds [it] to him with it, and puts the breastplate on him, and puts the Lights and the Perfections into the breastplate, and puts the turban on his head, and puts the golden flower of the holy crown on the turban, toward the front of its face, as YHWH has commanded Moses.
Modern English Version	Moses brought Aaron and his sons and washed them with water. Then he put the tunic on him, and tied the sash around him, and clothed him with the robe, and put the ephod upon him, and he girded him with the decorative band of the ephod and bound the ephod to him. He put the breastplate on him. He also put the Urim and the Thummim in the breastplate. Then he put the turban upon his head. Also on the turban at the front he put the golden plate, the holy crown, as the Lord commanded Moses.
Modern Literal Version 2020	And Moses brought Aaron and his sons and washed them with water. And he put upon him the tunic and girded him with the sash and clothed him with the robe and put the ephod upon him and he girded him with the skillfully woven band of the ephod and bound it to him with it. And he placed the breastplate upon him and he put the Urim and the Thummim in the breastplate. And he set the headdress upon his head. And upon the headdress, in front, he set the golden plate, the holy crown, as Jehovah commanded Moses.
Revised Mechanical Trans.	...and Mosheh brought near Aharon and his sons and he bathed them in the waters, and he placed upon him the tunic, and he girded him up with a sash, and he caused him to wear the cloak, and he placed upon him the Ephod, and he girded him up with the decorative band of the Ephod, and he girded for him with him, and he placed upon him the breastplate, and he placed on the breastplate the Uriym and the Tumiym, and he placed the turban upon his head, and he placed upon the turban, to the forefront of his face, the gold blossom, the special thing of dedication <sup>[729]</sup> , just as YHWH directed Mosheh,...
Young's Updated LT	<sup>729</sup> That is a "crown." And Moses brings near Aaron and his sons, and does bathe them with water, and does put on him the coat, and does gird him with the girdle, and does clothe him with the upper robe, and does put on him the ephod, and does gird him with the girdle of the ephod, and does bind it to him with it, and does put on him the breastplate, and does put unto the breastplate the Lights and the Perfections, and does put the mitre on his head, and does put on the mitre, over-against its front, the golden flower of the holy crown, as Jehovah has commanded Moses.

**The gist of this passage:** Moses brought Aaron near along with his sons, and they were ceremonially cleansed, and Aaron was clothed with his high priest garb.

6-9

Leviticus 8:6a			
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
qârab (בָּרַב) [pronounced kaw-RA <sup>B</sup> 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 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
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
'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
'Ahărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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 noun with the definite article	Strong's #1121 BDB #119

**Translation:** Moses brought Aaron and his sons near [to the Tent entrance]...

The verb here is the Hiphil imperfect of qârab (בָּרַב) [pronounced kaw-RA<sup>B</sup>V] which is a word translated *offering* throughout many Bibles, but it means *come near, draw near, approach [with]*. Whereas it is improper to speak of Moses *offering* Aaron and his sons, he certainly does approach with them. Strong #7126 BDB #897.

This will begin the consecration process. Moses brings Aaron and his sons before the people, to stand before the entry to the Tabernacle. Aaron and his sons would perform services inside of the Tabernacle (not like church services; but a set of duties which they were to do daily).

Leviticus 8:6b			
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

Leviticus 8:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râchats (רָחַץ) [pronounced raw-BAHTS]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7364 BDB #934
'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 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

**Translation:** ...and he washed them with water.

The first step was to cleans Aaron and his sons; and this was done with the water from the brazen (or copper) leaver which stood right in front of the Ten of Meeting.

This washing represents cleansing. This is ceremonial cleansing. The idea is, the people of God must be cleansed in order to perform the duties that God has given them to do.

Although baptism of the 1<sup>st</sup> century could be understood to be a cleansing, was actually a more complex symbol. For more information, see the [types of baptisms](#) in the [Addendum](#).

Leviticus 8:6 [Moses brought Aaron and his sons near \[to the Tent entrance\] and he washed them with water.](#) (Kukis mostly literal translation)

Aaron and his sons must be ceremonially clean for this process. Jesus Christ could only function as our High Priest because he was uncorrupted humanity. The washing occurred at the brazen laver at the front of the Tabernacle (notice that the brazen altar comes first, then the laver when it comes to placement). Moses must separate the priests in their service to Y<sup>e</sup>howah; this they cannot do for themselves.

Leviticus 8:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [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>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
'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 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752

## Leviticus 8:7a

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
kêthôneth (תְּנוּתָה) [pronounced keith-OH-neath]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine singular noun with the definite article	Strong's #3801 BDB #509

**Translation:** He put the undergarment [or, tunic] on Aaron [lit., him];...

Aaron and his sons were to be set apart as priests before the people; and they would have clothes that would set them apart from all of the people.

There was first the tunic, which is pretty much an undershirt. At this point, we are describing what is happening to Aaron.

Since this is the garment first spoken of, we must assume that Aaron is wearing the equivalent of boxer shorts when standing before the people.

## Leviticus 8:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châgar (חָגַר) [pronounced khaw-GAHR]	<i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2296 BDB #291
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
bê (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'abênêṭ (אַבְנֵט) [pronounced ahb-NATE]	<i>belt, girdle, sash, waistband; of high priest; of other priests; of high official</i>	masculine singular noun with the definite article	Strong's #73 BDB #126

**Translation:** ...he tied the belt [around] him;...

There was some sort of a sash or belt that was tied around Aaron's waist.

## Leviticus 8:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâbash (לָבַשׁ) [pronounced <i>law<sup>b</sup>-VAHSH</i> ]	<i>to put on [someone else], to clothe [someone else], to put a garment on someone</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #3847 BDB #527
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
'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
m <sup>e</sup> îyl (מִיָּל) [pronounced <i>m<sup>e</sup>GEEL</i> ]	<i>robe, upper coat or cloak</i>	masculine singular noun with the definite article	Strong's #4598 BDB #591

**Translation:** ...and he put the robe on him.

Over the tunic, Aaron would wear a robe.

All of these items of clothing have been discussed previously in the book of Exodus.

## Leviticus 8:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
'al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
'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
'êphod/êphôwd (אֵפֹד/אֵפֹדָא) [pronounced <i>ay-FOHD</i> ]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65

From BDB: *worn by an ordinary priest and made of white stuff; worn by the high priest - more costly, woven of gold, blue, purple, scarlet, and linen threads provided with shoulder-pieces and a breast piece of like material, ornamented with gems and gold.*



**Translation:** He put the ephod on him...

The **Ephod** ([HTML](#)) ([PDF](#)) ([WPD](#)) was then placed upon Aaron. Now, I think that this describes the entirety of the thing that Aaron wore; but, perhaps it refers simply to the basic under-portion of this thing (much like the tunic).

Leviticus 8:7e			
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
châgar (חָגַר) [pronounced khaw-GAHR]	<i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2296 BDB #291
'êth (אֶת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chêsheb (חֲשֵׁב) [pronounced KHAY-shehb]	<i>belt, strap; girdle; band; ingenious work</i>	masculine singular construct	Strong's #2805 BDB #363
'êphod/'êphôwd (אֶפֶד/אֶפְדֹּד) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65

**Translation:** ...and then tied the belt of the ephod [around] him,...

The ephod consisted of shoulder pads and a folded square cloth in front. There was a way to tie this to the High Priest.

Leviticus 8:7f			
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
'âphad (אֶפֶד) [pronounced aw-FAHD]	<i>to bind, to gird [on the ephod], to put on [the ephod]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #640 BDB #65
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510



## Leviticus 8:7f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bē (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning; during</i>	primarily a preposition of proximity; however, it has a multitude of functions; with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** ...thus giving the ephod to him.

I had a great deal of trouble trying to figure out how to translate this simple words, so I just went with the above.

Leviticus 8:7 He put the undergarment [or, *tunic*] on him; he tied the belt [around] Aaron [lit., *him*]; and he put the robe on him. He put the ephod on him and then tied the belt of the ephod [around] him, thus giving the ephod to him. (Kukis mostly literal translation)

We have several different verbs for this clothing process and they were translated differently. The last word is the bēyth preposition with a masculine singular suffix. It means *by, with, against*; which accounts for the slightly different renderings.

## Leviticus 8:8a

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>	wāw consecutive	No Strong's # BDB #253
sîym (שׂים) [pronounced seem]; also spelled sūwm (שׂוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7760 BDB #962
ʿal (עַל) [pronounced ǵahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
ʾēth (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
choshen (חֹשֶׁן) [pronounced KHOH-shehn]	<i>breast-piece, breastplate, sacred pouch of the high priest designed to hold the Urim and Thummim</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365

**Translation:** Over it, he placed the breastpiece;...

The was a breastpiece or breastplate place upon the ephod. It would have been connected to the ephod in some way.

Leviticus 8:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
ʿal (על) [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
choshen (חֹשֶׁן) [pronounced <i>KHOH-shehn</i> ]	<i>breast-piece, breastplate, sacred pouch of the high priest designed to hold the Urim and Thummim</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾûwrîym (אֲוִרִים) [pronounced <i>oo-REEM</i> ]	<i>lights; revelations and is transliterated Urim</i>	masculine plural noun with the definite article	Strong's #224 BDB #22
This is the plural of Strong's #217 BDB #22.			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; 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
tûmmîym (תִּמְמִים) [pronounced <i>toom-MEEM</i> ]	<i>completeness, integrity, perfections; transliterated Thummim</i>	masculine proper plural noun; with the definite article	Strong's #8550 BDB #1070

**Translation:** ...and on the breastpiece he placed the Urim and Thummim.

I am a little confused here. I have pictured **Urim and Thummim** ([HTML](#)) ([PDF](#)) ([WPD](#)) as being the two stones on the shoulder pads; but here, they seem to be placed on the breastpiece. It is possible that the breastpiece includes the shoulder pads. It is possible that they were placed in the pocket at the front of the uniform.

Leviticus 8:8 **Over it, he placed the breastpiece; and on the breastpiece he placed the Urim and Thummim.** (Kukis mostly literal translation)

The word for *placed* and for *put* in this and the previous verse are different words. Here we are told that Urim and Thummim are separate items from the breastpiece itself (which has a pouch; its name means *pouch*) and they are placed inside this breastplate. Additional information concerning the ephod, clothes, the breastpiece and Urim and Thummim may be found in **Exodus 28** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Leviticus 8:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שִׂיַם) [pronounced <i>seem</i> ]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7760 BDB #962
'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
mits <sup>e</sup> nepheth (תַּפְנִיֶּת) [pronounced <i>mits-neh-FETH</i> ]	<i>turban (of a high priest), diadem, mitre</i>	feminine singular noun with the definite article	Strong's #4701 BDB #857
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced <i>rohsh</i> ]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7218 BDB #910

**Translation:** On his head, he put the turban,...

A turban or diadem is placed on Aaron's head.

Leviticus 8:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שִׂיַם) [pronounced <i>seem</i> ]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7760 BDB #962
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
mits <sup>e</sup> nepheth (תַּפְנִיֶּת) [pronounced <i>mits-neh-FETH</i> ]	<i>turban (of a high priest), diadem, mitre</i>	feminine singular noun with the definite article	Strong's #4701 BDB #857

## Leviticus 8:9b

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
mûwl (לִּוּם) [pronounced <i>mool]</i>	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6440 BDB #815
In Leviticus 8:9, this is variously translated, <i>in front (of), on its front, on the front of (it), even upon his front (forefront), to the front of, at the front (of), on his forehead (forefront), toward the front, even upon his front (forehead, forefront), over the forehead, on the face of its front, at the forefront of his face.</i>			
ʾêth (אֶת) [pronounced <i>ayth]</i>	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
tsîyts (צִיץ) [pronounced <i>tseets]</i>	<i>blossom, flower; plate, a shiny thing [e.g., the plate of gold worn by the High Priest], tiara, turban, feather, wing</i>	masculine singular construct	Strong's #6731 BDB #847
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>B</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun with the definite article	Strong's #2091 BDB #262

**Translation:** ...and at the front of the turban he put a plate of gold—...

There was a square plate made of gold; and this was placed on the front of the turban which Aaron wore.

## Leviticus 8:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nêzer (נֶזֶר) [pronounced <i>NAY-zer</i> ]	<i>crown; dedication, consecration; Nazariteship</i>	masculine singular construct	Strong's #5145 BDB #634
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 noun with the definite article	Strong's #6944 BDB #871

**Translation:** ...[thus making it] a holy crown [for Aaron to wear].

The turban and the gold plate made up the holy crown that the High Priest wore.

## Leviticus 8:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, ka'ăsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
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 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'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
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

**Translation:** [This was done] exactly as Y<sup>e</sup>howah commanded Moses.

All of this is what God commanded Moses. The exact things that God said are not recorded, probably to avoid repetition.

New European Version Commentary: *The careful obedience of Moses is emphasized; by it he became a type of Christ who was totally obedient to God (Heb. 3:2,5). The early chapters of Exodus present Moses as not always obedient, often arguing back with God and trying to find ways around God's commandments to him. In this we see his spiritual growth. This growing acceptance of God's authority and eagerness to obey rather than find ways around His commandments should be a feature of our spiritual growth too.*<sup>16</sup>

Leviticus 8:9 On his head, he put the turban, and at the front of the turban he put a plate of gold—[thus making it] a holy crown [for Aaron to wear]. [This was done] exactly as Y<sup>e</sup>howah commanded Moses. (Kukis mostly literal translation)

This crown spoke of the royalty of Jesus Christ. These are the clothes which the high priest would wear when ministering on behalf of the people to Y<sup>e</sup>howah. These garments are discussed in detail in **Exodus 39:1–39** ([HTML](#)) ([PDF](#)) ([WPD](#)) **Exodus 40:12–16** ([HTML](#)) ([PDF](#)) ([WPD](#)).

<sup>16</sup> From <https://www.n-e-v.info/ot/lev8.html> accessed March 5, 2024.

I referenced the passages Exodus 39:1–39 Exodus 40:12–16. What are the differences between these passages and any others in the Pentateuch which reference the priesthood?

### What are all of these references to the Priesthood?

1. God tells Moses what the clothing of the high priest and the other priests should look like in Exodus 28.
2. These holy garments are actually constructed in Exodus 39.
3. God tells Moses how the ceremony should go for Aaron and his sons in Exodus 40:12–15.
4. Then the actual cleansing and clothing and consecration of the priests takes place in Leviticus 8 (the chapter that we are studying) and Leviticus 9.

The references to the priesthood in five different chapters makes perfect sense if Moses wrote these chapters as these events unfolded. This would make little sense if these books of Moses were created/devised after the 10<sup>th</sup> century B.C. (many claim as late as the 6<sup>th</sup> century B.C.)

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

This is another instance which suggests that these chapters were written as these events took place. If these things had been written hundreds of years later, there would be a lengthy chapter describing what God wanted to do; and the final verse of that chapter would be, *and Moses did all the God asked him to do*. These are four separate events, which Moses heard and took part in and experienced. He wrote down these separate events as they happened. To us, 3500 years later, we wonder, *what did the priests look like in their priestly garb and when did Moses get them ready for their lifelong position?* One chapter would be expected when one is writing this information down hundreds of years later; and four chapters would be expected when four different events are observed and recorded right when they take place.

Such consistencies are found throughout Moses' writings (Exodus, Leviticus, Numbers and Deuteronomy).<sup>17</sup>

Leviticus 8:6–9 *Moses brought Aaron and his sons near [to the Tent entrance] and he washed them with water. He put the undergarment [or, tunic] on Aaron [lit., him]; he tied the belt [around] him; and he put the robe on him. He put the ephod on him and then tied the belt of the ephod [around] him, thus giving the ephod to him. Over it, he placed the breastpiece; and on the breastpiece he placed the Urim and Thummim. On his head, he put the turban, and at the front of the turban he put a plate of gold—[thus making it] a holy crown [for Aaron to wear]. [This was done] exactly as Y<sup>e</sup>howah commanded Moses. (Kukis mostly literal translation)*

Leviticus 8:6–9 *Moses brought Aaron and his sons before the Tabernacle and he washed them there, using the water in the laver. Moses placed the undergarment (or tunic) on Aaron and then tied a belt around him. Over that, Moses gave Aaron a robe to wear. Over this, Moses placed the ephod, which he attached to Aaron. Over this, Moses place the breastpiece; and on the breastpiece was the Urim and Thummim. On Aaron's head, Moses place the turban, putting a plate of gold at the front of the turban, making this God's holy crown for the High Priest. Moses did exactly as Jehovah had commanded him. (Kukis paraphrase)*

<sup>17</sup> Moses did not write Genesis. At best, he wrote the words for Genesis which previously existed.



And so takes Moses oil of the anointing and so he anoints the Tabernacle and all which [is] in him. And so he consecrated them. And so he sprinkles from him upon the altar seven times; and so he anoints all his manufactured items and the laver and his base to consecrate them. And so he pours from oil of the anointing upon a head of Aaron and so he anoints him to consecrate him.

Leviticus  
8:10–12

Moses took the anointing oil and he [used it to] anoint the Tabernacle and all that [is] in it. [By this] he consecrated [all of] it [lit., *them*]. He sprinkled some of the oil [lit., *from it*] onto the altar seven times; and he anointed all of the [holy] furniture, [including] the laver and its base. He consecrated everything [lit., *them*]. He also poured out some of the oil on Aaron's head; [by this] he anointed him and he consecrated Aaron [lit., *him*] [for priestly service].

Moses took the anointing oil and he used it to anoint the Tabernacle and all of its furniture. He sprinkled some of the oil onto the altar and onto the rest of the Tabernacle furniture, including the laver and its base. He consecrated everything for service. He then poured some of the oil onto Aaron's head, anointing him and consecrating Aaron for priestly service.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so takes Moses oil of the anointing and so he anoints the Tabernacle and all which [is] in him. And so he consecrated them. And so he sprinkles from him upon the altar seven times; and so he anoints all his manufactured items and the laver and his base to consecrate them. And so he pours from oil of the anointing upon a head of Aaron and so he anoints him to consecrate him.

Dead Sea Scrolls  
Targum (Onkelos)

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Moshe took the anointing-oil [of inaugurating to greatness] and anointed [inaugurated] the Tabernacle [to greatness] and everything inside it and sanctified them.

He sprinkled some of it on the altar seven times; he anointed [inaugurated to greatness] the altar and all its utensils, the washing basin and its base, to sanctify them.

He poured some of the anointing-oil [which inaugurates to greatness] on Aharon's head and anointed [inaugurated] him [to greatness], to sanctify him.

Targum (Pseudo-Jonathan)

And Mosheh took the oil of consecration, and anointed the tabernacle, and sanctified it. And he sprinkled upon the altar seven times, and sanctified the altar and all its vessels, and the laver and its foundation to sanctify them. And he poured of the oil of consecration upon Aharon's head, and anointed him after he had invested him, to sanctify him.

Douay-Rheims 1899 (Amer.)

He took also the oil of unction, with which he anointed the tabernacle, with all the furniture thereof.

And when he had sanctified and sprinkled the altar seven times, he anointed it, and all the vessels thereof: and the laver with the foot thereof, he sanctified with the oil. And he poured it upon Aaron's head: and he anointed and consecrated him.

Aramaic ESV of Peshitta

Mosha took the anointing oil, and anointed the tabernacle and all that was in it, and sanctified them.

He sprinkled it on the altar seven times, and anointed the altar and all its vessels, and the basin and its base, to sanctify them.

He poured some of the anointing oil on Aaron's head, and anointed him, to sanctify him.

Lamsa's Peshitta (Syriac)

And Moshe took the oil of the anointing and anointed the Tabernacle and everything that is in it and hallowed them. And he sprinkled from it on the altar seven times and anointed the altar and all its implements and the basin and he anointed its base and

Samaritan Pentateuch	<p>hallowed them. And he poured from the oil of the anointing on the head of Ahron and he anointed him and hallowed him.</p> <p>And Moses took the anointing oil, and anointed the tabernacle and all that [was] therein, and sanctified them.</p> <p>And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.</p> <p>And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.</p>
Updated Brenton (Greek)	<p>And Moses took of the anointing oil, and sprinkled of it seven times on the altar; and anointed the altar, and hallowed it, and all things on it, and the laver and its foot, and sanctified them; and anointed the tabernacle and all its furniture, and hallowed it.</p> <p>And Moses poured of the anointing oil on the head of Aaron; and he anointed him and sanctified him.</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>And Moses took the holy oil and put it on the House and on all the things in it, to make them holy.</p> <p>Seven times he put oil on the altar and on all its vessels, and on the washing-basin and its base, to make them holy.</p> <p>And some of the oil he put on Aaron's head, to make him holy.</p>
Easy English	<p>Moses put some of the special olive oil on the tabernacle and on everything in it. He did this to make those things holy. Moses shook oil on the altar seven times. He put oil on the altar table and on all the tools to use with it. He put oil on the washing dish and on the table on which it stood. Moses anointed Aaron's head with oil to make him holy.</p>
Easy-to-Read Version–2008	<p>Then Moses took the anointing oil and sprinkled it on the Holy Tent and on everything in it. In this way he made them holy. He sprinkled some of the anointing oil on the altar seven times. He sprinkled the oil on the altar, on all its tools and dishes, and on the bowl and its base. In this way he made them holy. He poured some of the anointing oil on Aaron's head to make him holy.</p>
<i>God's Word™</i>	<p>Moses took the anointing oil to anoint the tent and everything in it and dedicate them. He sprinkled some of the oil on the altar seven times and anointed the altar, all the utensils, and the basin with its stand to dedicate them. He also poured some of the anointing oil on Aaron's head and anointed him to set him apart for his holy duties.</p>
Good News Bible (TEV)	<p>Then Moses took the anointing oil and put it on the Tent of the LORD's presence and everything that was in it, and in this way he dedicated it all to the LORD. He took some of the oil and sprinkled it seven times on the altar and its equipment and on the basin and its base, in order to dedicate them to the LORD. He ordained Aaron by pouring some of the anointing oil on his head.</p>
<i>The Message</i>	<p>Then Moses took the anointing oil and anointed The Dwelling and everything that was in it, consecrating them. He sprinkled some of the oil on the Altar seven times, anointing the Altar and all its utensils, the Washbasin and its stand, consecrating them. He poured some of the anointing oil on Aaron's head, anointing him and thus consecrating him.</p>
NIRV	<p>Then Moses took the anointing oil and poured it on the holy tent. He also poured it on everything in it. That's how he set apart those things for the Lord. He sprinkled some of the oil on the altar seven times. He poured oil on the altar and all its tools. He poured it on the large bowl and its stand. He did it to set them apart. He poured</p>

some of the anointing oil on Aaron's head. He anointed him to set him apart to serve the Lord.

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

Casual English Bible	<p>Moses picked up some olive oil and started anointing everything in the tent worship center, marking it all as reserved for the LORD's use—devoted to him, and holy because of it. [7]</p> <p>Moses splashed some oil on the main sacrificial altar, seven times. He anointed all the altar utensils along with the large water basin and stand. This marked them as holy and reserved exclusively for religious use. He poured some of the oil on Aaron's head, anointing him as the LORD's priest.</p> <p><sup>7</sup>8:10 More literally, Moses "consecrated them," or made them holy when he anointed them. It wasn't just the anointing that made them holy, it was the act of devoting them to the LORD, for his use only. The tent worship center wouldn't be used for a weekend camping trip. It was reserved for matters related to worshipping and talking with God.</p>
Contemporary English V.	Moses then dedicated the sacred tent and everything in it to the LORD by sprinkling them with some of the oil for ordination. He sprinkled the bronze altar seven times, and he sprinkled its equipment, as well as the large bronze bowl and its base. He also poured some of the oil on Aaron's head to dedicate him to the LORD.
New Berkeley Version	.
New Life Version	Then Moses took the oil for holy use and poured it on the meeting tent and all that was in it, and made them holy. He put some of it on the altar seven times. He poured this oil on the altar and all its objects, and the washing pot and its base, to make them holy. And he poured some of the oil for holy use on Aaron's head, to make him holy.
New Living Translation	Then Moses took the anointing oil and anointed the Tabernacle and everything in it, making them holy. He sprinkled the oil on the altar seven times, anointing it and all its utensils, as well as the washbasin and its stand, making them holy. Then he poured some of the anointing oil on Aaron's head, anointing him and making him holy for his work.
Unfolding Bible Simplified	Then Moses took the olive oil and anointed the sacred tent and everything in it, and dedicated it all to Yahweh. He sprinkled some of the oil on the altar seven times. He anointed the altar and all the things used with it, and its huge washbasin and its stand, to dedicate them to Yahweh. He poured some of the oil on Aaron's head and anointed him, to dedicate him to Yahweh.

### Partially literal and partially paraphrased translations:

American English Bible	<p>Then Moses took the <b>anointing</b> oil and sprinkled it on the Altar seven times to anoint the Altar and make it holy (along with everything on it, including its base and the basin).</p> <p>He made them holy, and he anointed the <b>Tent</b> and all its furniture, making them holy.</p> <p>Then Moses poured anointing oil on Aaron's head to anoint him and make him holy.</p>
Beck's American Translation	.
Common English Bible	Moses then took the anointing oil and anointed the dwelling [Or <i>tabernacle</i> ] and everything in it, making them holy by doing so. He sprinkled some of the oil on the altar seven times, and anointed the altar and all its equipment, as well as the basin and its base, to make them holy. He poured some of the anointing oil on Aaron's head, thereby anointing him to make him holy.
New Advent (Knox) Bible	Then he took the oil used for anointing, and with it he anointed the tabernacle and all its furniture; anointed the altar, too, after consecrating it seven times by

Translation for Translators      sprinkling, with all its appurtenances, and consecrated the basin and its stand with oil. Then, pouring oil over Aaron's head, he anointed and hallowed him.  
 Then Moses/I took the olive oil and anointed the sacred tent and everything in it, and dedicated them *to Yahweh*. He/I sprinkled some of the oil on the altar seven times. He/I anointed the altar and all the things used with it, and its huge washbasin and its stand, to dedicate them to Yahweh. He/I poured some of the oil on Aaron's head and anointed him to dedicate him to Yahweh.

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

Berean Study Bible      Next, Moses took the anointing oil and anointed the tabernacle and everything in it; and so he consecrated them. He sprinkled some of the oil on the altar seven times, anointing the altar and all its utensils, and the basin with its stand, to consecrate them. He also poured some of the anointing oil on Aaron's head and anointed him to consecrate him.

Revised Ferrar-Fenton Bible      Moses next took the oil of consecration and consecrated the Tabernacle and all that was in it, and sanctified them and sprinkled with it seven times on the altar, and consecrated the altar, and all its instruments; and the bath, and all its cans, to sanctify them; and poured the oil of consecration on the head of Aaron, and consecrated him, to sanctify him.

Unfolding Bible Literal Text      Moses took the anointing oil, anointed the tabernacle and everything in it and set them apart to Yahweh. He sprinkled the oil on the altar seven times, and anointed the altar and all its utensils, and the washbasin and its base, to set them apart to Yahweh. He poured some of the anointing oil on Aaron's head and anointed him to set him apart.

Urim-Thummim Version      Moses took the anointing oil and anointed the Tabernacle and all that was in it and consecrated them. He sprinkled on the Altar 7 times and anointed the Altar and all its vessels, both the basin and its pedestal to consecrate them. And he poured the anointing oil on Aaron's head and anointed him to consecrate him.

Wikipedia Bible Project      And Moses took the anointing oil, and he anointed the dwelling, and all that is within it, and he blessed them. And he dripped from it on the altar seven times, and he anointed the altar and all its implements, and the washbasin and its stem, to bless them. And he poured from the anointing oil on Aaron's head, and he anointed him to bless him.

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

New American Bible (2011)      \* Taking the anointing oil, Moses anointed and consecrated the tabernacle and all that was in it.<sup>d</sup> Then he sprinkled some of the oil seven times on the altar, and anointed the altar, with all its utensils, and the laver, with its base, to consecrate them. He also poured some of the anointing oil on Aaron's head and anointed him, to consecrate him.<sup>e</sup>  
 \* [8:10–12] Anointing with the specially prepared oil (cf. Ex 30:22–33) is one of the means of making objects and persons holy by setting them apart for a special function or purpose.  
 d. [8:10] Ex 30:26.  
 e. [8:12] Sir 45:15.

New Jerusalem Bible      Moses then took the anointing oil and anointed the Dwelling and everything inside it, to consecrate them. He sprinkled the altar seven times and anointed the altar and its accessories, the basin and its stand, to consecrate them. He then poured some of the anointing oil on Aaron's head and anointed him to consecrate him.

NRSV (Anglicized Cath. Ed.)      Then Moses took the anointing oil and anointed the Holy Tent and everything in it, to consecrate them. He sprinkled the altar seven times, and anointed the altar and

its furnishings, the basin and its stand, to dedicate them all to Yahweh. Then he ordained Aaron by pouring the anointing oil on his head.

### Jewish/Hebrew Names Bibles:

Kaplan Translation	<p>Moses took the anointing oil and anointed the tabernacle and everything in it, thus sanctifying them. He sprinkled some of [the oil] on the altar seven times. He then anointed the altar and all its utensils, as well as the washstand and its base, thus sanctifying them. He poured some of the anointing oil on Aaron's head, and he anointed him to sanctify him.</p> <p>8:10 <b>anointing oil</b>. See Exodus 30:22-33.</p> <p>8:11 <b>He sprinkled</b> . . . Not mentioned earlier (cf. Rashi; Ramban).</p>
The Scriptures—2009	<p>And Mosheh took the anointing oil and anointed the Dwelling Place and all that was in it, and set them apart.</p> <p>And he sprinkled some of it on the slaughter-place seven times, and anointed the slaughter-place and all its utensils, and the basin and its base, to set them apart.</p> <p>And he poured some of the anointing oil on Aharon's head and anointed him, to set him apart.</p>

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

Alpha & Omega Bible	<p>AND MOSES TOOK OF THE ANOINTING OIL, AND SPRINKLED OF IT SEVEN TIMES ON THE ALTAR; AND ANOINTED THE ALTAR, AND SANCTIFIED IT, AND ALL THINGS ON IT, AND THE LAVER, AND ITS FOOT, AND SANCTIFIED THEM; AND ANOINTED THE TABERNACLE AND ALL ITS FURNITURE, AND SANCTIFIED IT. AND MOSES POURED OF THE ANOINTING OIL ON THE HEAD OF AARON; AND HE ANOINTED HIM AND SANCTIFIED HIM.</p>
Awful Scroll Bible	<p>Moses was to take the anointing oil, and was to anoint the tent, and was to set them apart, and he was to spring it on the altar seven times, even was he to anoint the altar and its implements, the laver and its base, and was he to set them apart. He was to pour the anointing oil on the head of Aaron, even was he to anoint him to set him apart.</p>
Concordant Literal Version	<p>Moses took the anointing oil and anointed the tabernacle and all that was in it and hallowed them.</p> <p>Then he spattered some of it against the altar seven times and anointed the altar and all its furnishings and the laver and its base to hallow them.</p> <p>He poured some of the anointing oil on the head of Aaron and anointed him to hallow him.</p>
exeGesés companion Bible	<p>And Mosheh takes the anointing oil and anoints the tabernacle and all therein and hallows them: and he sprinkles thereof on the sacrifice altar seven times and anoints the sacrifice altar and all its instruments, both the laver and its base, to hallow them: and he pours of the anointing oil on the head of Aharon and anoints him to hallow him.</p>
Orthodox Jewish Bible	<p>And Moshe took the Shemen HaMishchah, and anointed the Mishkan (Tabernacle) and all that was therein and he set them apart as kodesh.</p> <p>And he sprinkled thereof upon the Mizbe'ach seven times, and anointed the Mizbe'ach and all its utensils, both the Kiyor (Laver) and its stand, to set them apart as kodesh.</p>



And he poured of the Shemen HaMishchah upon Aharon's head, and anointed him, to set him apart as kodesh.

### Expanded/Embellished Bibles:

The Expanded Bible	Then Moses ·put the special oil on [ <sup>L</sup> took the anointing oil and anointed] the ·Holy Tent [Tabernacle] and everything in it, ·making them holy for the Lord [consecrating/sanctifying them]. He sprinkled some oil on the altar seven times, ·sprinkling [anointing] the altar [Ex. 27:1–8] and all its tools and the large bowl [Ex. 30:17–21] and its base. In this way he ·made them holy for the Lord [consecrated/sanctified them]. He poured some of the ·special [anointing] oil on Aaron's head [Ps. 133] to ·make Aaron holy for the Lord [consecrate/sanctify him].
Kretzmann's Commentary	And Moses took the anointing oil, and anointed the Tabernacle, the curtains or hangings of the tent, and all that was there in, the Ark of the Covenant, the altar of incense, the table of showbread, the candlestick, and all their instruments, and sanctified them. And he sprinkled thereof upon the altar, namely, of burnt offering, seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them, Exodus 40:6-10. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. According to Jewish tradition, the anointing of the ordinary priests, which is not mentioned here, although referred to repeatedly, as in Numbers 3:3, differed from that of the high priest inasmuch as the oil was applied to their foreheads only.
Lexham English Bible	Then [Or “And”] Moses took the anointing oil and anointed [Or “he anointed”] the tabernacle and all that was in it, and he consecrated them. And he spattered part of [Literally “from”] it on the altar seven times—thus [Or “and”] he anointed the altar and all of its utensils, and the basin and its stand, to consecrate them. Then [Or “And”] he poured out part of [Literally “from”] the anointing oil on Aaron's head—thus [Or “and”] he anointed him in order to consecrate him.
The Voice	Then Moses anointed and consecrated the sanctuary of the congregation tent along with everything in it with the anointing oil. He sprinkled some of the oil on the altar seven times; he anointed and consecrated the altar, its tools, and the basin and its stand <i>with the oil</i> . Moses poured some of the oil on Aaron's head and anointed him to set him apart as <i>head of the priestly order</i> .

### Bible Translations with Many Footnotes:

The Complete Tanach	And Moses took the anointing oil and anointed the Sanctuary and everything in it and sanctified them. And he sprinkled from it upon the altar seven times, and he anointed the altar and all its vessels and the washstand and its base, to sanctify them. <b>And he sprinkled from it upon the altar:</b> I do not know where [in Scripture] he was commanded to perform these sprinklings. And he poured some of the anointing oil upon Aaron's head, and he anointed him to sanctify him. <b>And he poured...and anointed [him]:</b> At first, he [Moses] poured [the oil] on his [Aaron's] head, and afterwards, he placed it between his eyelids, and drew it with his finger, from one [eyelid] to the other. — [Ker. 5b]
NET Bible®	<i>Anointing the Tabernacle and Aaron, and Clothing Aaron's Sons</i> Then Moses took the anointing oil and anointed the tabernacle and everything in it, and so consecrated them. <sup>15</sup> Next he sprinkled some of it on the altar seven times and so anointed the altar, all its vessels, and the wash basin and its stand to consecrate them. He then poured some of the anointing oil on the head of Aaron and anointed him to consecrate him.



<sup>15sn</sup> The expression “and consecrated it” refers to the effect of the anointing earlier in the verse (cf. “to consecrate them/him” in vv. 11 and 12). “To consecrate” means “to make holy” or “make sacred”; i.e., put something into the category of holy/sacred as opposed to common/profane (see Lev 10:10 below). Thus, the person or thing consecrated is put into the realm of God’s holy things.

Rotherham’s *Emphasized B.* And Moses took the anointing’ oil, and anointed the habitation, and all that was therein,—and hallowed them;<sup>f</sup> and he sprinkled thereof upon the altar, seven times,—and anointed the altar, and all the utensils thereof, and the laver and its stand, to hallow them; and he poured of the anointing’ oil, upon the head of Aaron,—and anointed him, to hallow him. And Moses brought near<sup>g</sup> the sons of Aaron, and clothed them with tunics, and girded them with bands, and wrapped round for them turbans,<sup>h</sup>—  
As Yahweh commanded Moses.

<sup>f</sup> Some cod. (w. Jon. and Sep.): “it”—G.n.

<sup>g</sup> Or: “offered,” “presented.”

<sup>h</sup> Of an inferior sort: another word.

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

Charles Thomson OT	Then Moses took some of the anointing oil, and sprinkled some of it on the altar seven times and anointed the altar, and hallowed it and all its appurtenances, and the laver and its base. And when he had hallowed them he anointed the tabernacle, and all the utensils thereof, and hallowed it. Then Moses poured some of the anointing oil on the head of Aaron. And when he had anointed him, and hallowed him, then Moses brought forward the sons of Aaron, and arrayed them with vestures, and girded them with girdles, and put tiaras on them, as the Lord commanded Moses. V. 13 is included for context.
Context Group Version	And Moses took the anointing oil, and anointed the tabernacle and all that was in it, and made special them. And he sprinkled on the altar seven times, and anointed the altar and all its vessels, and the basin and its base, to make them special. And he poured of the anointing oil on Aaron’s head, and anointed him, to make him special.
Literal Standard Version	And Moses takes the anointing oil, and anoints the Dwelling Place, and all that [is] in it, and sanctifies them; and he sprinkles of it on the altar seven times, and anoints the altar, and all its vessels, and the laver, and its base, to sanctify them; and he pours of the anointing oil on the head of Aaron, and anoints him to sanctify him. large-basin
Revised Mechanical Trans.	...and Mosheh took the oil of ointment and he smeared the dwelling and all which was in him, and he set them apart, and he spattered some of him upon the altar seven times, and he smeared the altar and all his utensils and the cauldron and his base to set them apart, and he poured down some of the oil of ointment upon the head of Aharon, and he smeared him to set him apart,...
Young’s Updated LT	And Moses takes the anointing oil, and anoints the tabernacle, and all that is in it, and sanctifies them; and he sprinkles of it on the altar seven times, and anoints the altar, and all its vessels, and the laver, and its base, to sanctify them; and he poures of the anointing oil on the head of Aaron, and anoints him to sanctify him.

**The gist of this passage:** Moses anoints the Tabernacle and its furniture and Aaron with oil.  
10-12

Leviticus 8:10a			
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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
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
'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
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
mosh <sup>e</sup> châh (מִשְׁחָה) [pronounced mosh-KHAW]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular noun with the definite article	Strong's #4888 BDB #603

**Translation:** Moses took the anointing oil...

There have been many things which were collected for the religious services that would be held throughout Israel's history. One of the things which Moses would use is anointing oil; the oil representing the function of the Holy Spirit.

Leviticus 8:10b			
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
mâshach (מָשַׁח) [pronounced maw-SHAHKH]	<i>to smear, to anoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4886 BDB #602
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

## Leviticus 8:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced <i>mish<sup>e</sup>-KAWN</i> ]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that</i> .			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** ...and he [used it to] anoint the Tabernacle and all that [is] in it.

Moses used this oil to anoint the Tabernacle and all of the furniture which was inside of the Tabernacle.

This is making the Tabernacle ready for use to God. It is being set apart to be used by God.

New European Version Commentary: 'Christ' means 'the anointed one'. All these anointed things were therefore symbolic of Him. He fulfilled their meaning in reality within His person, character and work.<sup>18</sup>

## Leviticus 8:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i> ]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6942 BDB #872

<sup>18</sup> From <https://www.n-e-v.info/ot/lev8.html> accessed March 5, 2024.

## Leviticus 8:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	<i>them</i> ; untranslated mark of a direct object; occasionally to <i>them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** [By this] he consecrated [all of] it [lit., *them*].

This process consecrates or declares as separate from secular life the Tabernacle and all that is in it.

Leviticus 8:10 Moses took the anointing oil and he [used it to] anoint the Tabernacle and all that [is] in it. [By this] he consecrated [all of] it [lit., *them*]. (Kukis mostly literal translation)

All of this must be done in the power of the Holy Spirit and what is revealed is done so through the power of the Holy Spirit.

As we have seen, the oil speaks of God the Holy Spirit. Olive oil was absolutely necessary to the diet of the Hebrews. They used it in place of butter and it was used in their cooking. When boiled with soda, it became a soap, used for cleansing. It was also used to rub into the skin and for the hair to make both of them shine (I would assume it was used as a moisturizer here to combat the dryness of the reduced amount of rain).

## Leviticus 8:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâzâh (נָזַח) [pronounced naw-ZAW]	<i>to cause to spurt, to make spatter, to make sprinkle</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5137 BDB #633
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 <sup>rd</sup> person masculine singular suffix	Strong's #4480 BDB #577
'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
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
sheba' (שֶׁבַע) [pronounced she <sup>b</sup> -VAHG]	<i>seven</i>	numeral masculine construct	Strong's #7651 BDB #987
p <sup>e</sup> âmîym (פְּעָמַיִם) [pronounced peh-gaw-MEEM]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun	Strong's #6471 BDB #821

**Translation:** He sprinkled some of the oil [lit., *from it*] onto the altar seven times;...

Seven is the number of perfection and of completeness; one ceases doing because something has been completed. We know this because the Hebrew word for *seven* [things] is shebā' (שֶׁבַע) [pronounced *she<sup>b</sup>-VAHG*] and the word for *cease, rest* (because everything is finished) is shâbath (שַׁבָּת) [pronounced *shaw-BAHTH*]. Shâbbath (שַׁבָּת) [pronounced *shawb-BAHTH*] is the Hebrew word for **Sabbath**, their day of rest once everything had been accomplished or everything had been completed.

Moses also anointed the items outside of the Tabernacle: he sprinkled oil 7x onto the altar.

Leviticus 8:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i> ]	<i>to smear, to anoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4886 BDB #602
'êth (אֶת) [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
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; 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
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
k <sup>e</sup> lîy (כֵּלִי) [pronounced <i>k<sup>e</sup>lee</i> ]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3627 BDB #479

**Translation:** ...and he anointed all of the [holy] furniture,...

Moses anointed all of the holy furniture; meaning that it would be set aside for a holy use.

Leviticus 8:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 8:11c			
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
kîyyôwr (כִּיּוֹר) [pronounced <i>kee-YOHR</i> ]	<i>a [large, but not very deep] pan; pot, sink, laver, basin</i>	masculine singular noun with the definite article	Strong's #3595 BDB #468
wê (or vê) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kên (כֵּן) [pronounced <i>kane</i> ]	<i>base, pedestal, office, stand, foot, place, estate</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3653 BDB #487

**Translation:** ...[including] the laver and its base.

The laver, where the priests would wash their hands, and its base, were all smeared with anointing oil.

Leviticus 8:11d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
qâdash (קִדַּשׁ) [pronounced <i>kaw-DAHSH</i> ]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	Piel infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6942 BDB #872

**Translation:** He consecrated everything [lit., them].

By this ceremony, Moses set the Tabernacle and all of its furniture aside for holy use. This was done publically.

Leviticus 8:11 He sprinkled some of the oil [lit., from it] onto the altar seven times; and he anointed all of the [holy] furniture, [including] the laver and its base. He consecrated everything [lit., them]. (Kukis mostly literal translation)

Leviticus 8:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253



Leviticus 8:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâtsaq (יָצַק) [pronounced yaw-TSAHK]	to pour (out), to cast, to flow (out), to empty	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3332 BDB #427
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
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 construct	Strong's #8081 BDB #1032
mosh <sup>e</sup> châh (מֹשֶׁחַח) [pronounced mosh-KHAW]	anointing, consecrated oil, ointment, consecrated portion	feminine singular noun with the definite article	Strong's #4888 BDB #603
‘al (עַל) [pronounced ‘gahl]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ or שָׂאֵר) [pronounced rohsh]	head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census	masculine singular construct	Strong's #7218 BDB #910
’Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14

**Translation:** He also poured out some of the oil on Aaron's head;...

Aaron himself would have to be made fit for holy service. Moses poured out oil on Aaron's head.

Leviticus 8:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
mâshach (מָשַׁח) [pronounced maw-SHAHKH]	to smear, to anoint	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4886 BDB #602
’êth (אֵת) [pronounced ayth]	him, it; he; untranslated mark of a direct object; occasionally to him, toward him	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** ...[by this] he anointed him...

With this oil, Moses anointed Aaron.

Leviticus 8:12c			
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
mâshach (משח) [pronounced maw-SHAHKH]	<i>to smear, to anoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4886 BDB #602
'êth (אֶת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
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
qâdash (קדש) [pronounced kaw-DAHSH]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	Piel infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6942 BDB #872

**Translation:** ...and he consecrated Aaron [lit., him] [for priestly service].

By all that has happened, Moses is setting Aaron aside for priestly service.

Aaron represents one aspect of Christ. The priest represents man to God, just as Jesus represents us to God. Jesus pleads our case. Now, you should realize that you and I have a very flimsy case to argue before God, except for one detail—Jesus died for our sins, and therefore, we stand before God righteous. But, we need our True High Priest to stand between us and God.

Leviticus 8:12 He also poured out some of the oil on Aaron's head; [by this] he anointed him and he consecrated Aaron [lit., him] [for priestly service]. (Kukis mostly literal translation)

No one can function in the **Christian life** apart from God the Holy Spirit. This speaks of guidance, direction, filling and identification with the Holy Spirit.

Scofield points out<sup>19</sup> two of the differences between the ordination of the high priest and that of the priests: (1) Aaron is anointed prior to the slaying of the sacrifices; the priests are anointed afterwards. Aaron is a **type** of Christ and this passage looks forward to several characteristics of our Lord: Our Lord was chosen before the foundation of the world (as we are chosen in Him before the foundation of the world—Ephesians 1:4). Jesus did not discover immediately prior to the cross of His mission and person; He knew those from eternity past in His deity and His humanity learned them early on, perhaps as early as age four or five, and at least by age twelve, as the only recorded incident that we have of those years is when Joseph and Mary thought they had lost our Lord, and He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father?" (Luke 2:49). Furthermore, (2) only Aaron is anointed with oil. For He whom God has sent speaks to Words of God; for He [God the Father] gives the Spirit without measure (John 3:34). You have loved righteousness and hated lawlessness. Therefore God, You God, has anointed You with the oil of gladness above Your companions

<sup>19</sup> p. 136.

(Psalm 45:7 Isa. 61:1, 3 Heb. 1:9). As the one specifically designated as a type of our Lord to come, there must be certain things which set Him apart from the other priests.

Leviticus 8:10–12 Moses took the anointing oil and he [used it to] anoint the Tabernacle and all that [is] in it. [By this] he consecrated [all of] it [lit., *them*]. He sprinkled some of the oil [lit., *from it*] onto the altar seven times; and he anointed all of the [holy] furniture, [including] the laver and its base. He consecrated everything [lit., *them*]. He also poured out some of the oil on Aaron's head; [by this] he anointed him and he consecrated Aaron [lit., *him*] [for priestly service]. (Kukis mostly literal translation)

Leviticus 8:10–12 Moses took the anointing oil and he used it to anoint the Tabernacle and all of its furniture. He sprinkled some of the oil onto the altar and onto the rest of the Tabernacle furniture, including the laver and its base. He consecrated everything for service. He then poured some of the oil onto Aaron's head, anointing him and consecrating Aaron for priestly service. (Kukis paraphrase)

**And so brings near Moses sons of Aaron. And so he clothes them [with] tunics; and so he girds them [with] a belt; and so he binds them [with] turbans, as which commanded Y<sup>e</sup>howah Moses.**

Leviticus  
8:13

**Moses then brought the sons of Aaron near. He clothed them [with] tunics, tied [around] them [with] a belt, and placed [lit., *wrapped*] turbans [on] them—exactly as Y<sup>e</sup>howah had commanded Moses.**

**Moses then brought Aaron's sons forward. He clothed them with tunics, tied a belt around each man and placed a turban on each man's head—exactly as Jehovah had commanded him to do.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so brings near Moses sons of Aaron. And so he clothes them [with] tunics; and so he girds them [with] a belt; and so he binds them [with] turbans, as which commanded Y <sup>e</sup> howah Moses.
Dead Sea Scrolls	.
Targum (Onkelos)	Moshe brought near the sons of Aharon and dressed them in tunics, girded them with sashes, and tied high turbans for them [to wear], just as Adonoy commanded Moshe.
Targum (Pseudo-Jonathan)	And Mosheh brought near Aharon and his sons, and clothed them with vestments, and girded them with girdles, and decked them with mitres, as the Lord commanded Mosheh.
Douay-Rheims 1899 (Amer.)	And after he had offered his sons, he vested them with linen tunicks, and girded them with girdles: and put mitres on them as the Lord had commanded.
Aramaic ESV of Peshitta	Mosha brought Aaron's sons, and clothed them with coats, and tied sashes on them, and put headbands on them; as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And brought Moshe near the children of Ahron and clothed them with coats and bound them with girdles and made for them tiaras just as LORD JEHOVAH commanded Moshe.
Samaritan Pentateuch	And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.
Updated Brenton (Greek)	And Moses brought the sons of Aaron near, and put on them tunics and girded them with sashes, and put hats on them, as the Lord commanded Moses.

Significant differences:

**Limited Vocabulary Translations:**

Easy English	He put a robe on each of Aaron's sons. He tied cloth belts around them and cloth hats on their heads. The Lord had commanded Moses to do this.
Easy-to-Read Version–2008	Then Moses brought Aaron's sons forward. He put their woven shirts on them, tied belts around them, and put cloth caps on their heads. He did everything just as the LORD had commanded.
God's Word™	Moses had Aaron's sons come forward. He put linen robes on them, fastened their belts around them, and put turbans on them as the LORD had commanded Moses.
Good News Bible (TEV)	Next, Moses brought the sons of Aaron forward and put shirts on them, put sashes around their waists, and tied caps on their heads, just as the LORD had commanded.
The Message	Moses brought Aaron's sons forward and put tunics on them, belted them with sashes, and put caps on them, just as God had commanded Moses.
NIRV	Then Moses brought Aaron's sons to the people. He put the inner robes on them. He tied belts around them. He put caps on their heads. He did everything just as the Lord had commanded him.

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

Casual English Bible	Moses brought Aaron's sons up in front of the people. He dressed them in their formal priestly tunics, with their sash belts and hats. That's what the LORD told him to do.
Contemporary English V.	At last, Moses dressed Aaron's sons in their shirts, then tied sashes around them and put special caps on them, just as the LORD had commanded.
The Living Bible	Next Moses placed the robes on Aaron's sons, with the belts and caps, as the Lord had commanded him.
New Berkeley Version	.
New Life Version	Then Moses had Aaron's sons come near and dressed them with coats, belts and head coverings, just as the Lord had told Moses.
New Living Translation	Next Moses presented Aaron's sons. He clothed them in their tunics, tied their sashes around them, and put their special head coverings on them, just as the Lord had commanded him.
Unfolding Bible Simplified	Then he brought forward Aaron's sons. He put tunics on them, tied sashes around them, and wrapped turbans around their heads, as Yahweh had commanded Moses.

**Partially literal and partially paraphrased translations:**

American English Bible	And Moses brought up Aaron's sons, put on their robes and wrapped on their sashes; then he put on their turbans, just as the Lord had commanded Moses.
Beck's American Translation	.
Common English Bible	Then Moses brought Aaron's sons forward, dressed them in tunics, tied sashes around them, and wrapped headbands on them, just as the Lord had commanded him.
New Advent (Knox) Bible	Aaron's sons, too, he brought forward, dressed them in linen robes, girded them with girdles, and put mitres on them, as the Lord had bidden him.
Translation for Translators	Then he/I brought forward Aaron's sons. He/I put tunics/shirts on them, tied sashes/waistbands around them, and wrapped turbans around their heads, like Yahweh had commanded Moses/me.

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

Berean Study Bible	Then Moses presented Aaron's sons, put tunics on them, wrapped sashes around them, and tied headbands on them, just as the LORD had commanded him.
Revised Ferrar-Fenton Bible	Then Moses brought forward the sons of Aaron and dressed them with vests, and girt them with girdles, and bound upon them the mitres; as the EVER-LIVING commanded to Moses.
Unfolding Bible Literal Text	Moses brought Aaron's sons and clothed them with tunics. He tied sashes around their waists and wrapped linen cloth around their heads, as Yahweh had commanded him.
Wikipedia Bible Project	And Moses brought the sons of Aaron near, and he dressed them in cloaks, and he belted them with the girdle, and placed mitres on their heads, as Yahweh commanded of Moses.

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

New American Bible (2011)	Moses likewise brought forward Aaron's sons, clothed them with tunics, girded them with sashes, and put skullcaps on them, as the LORD had commanded him to do.
New Jerusalem Bible	Moses then made Aaron's sons come forward; he dressed them in tunics, passed the waistbands round their waists and put on their head-dresses, as Yahweh had ordered him.
NRSV (Anglicized Cath. Ed.)	Then Moses made Aaron's sons come forward; he put the shirts on them, tied the sashes around their waists and put on their headdresses, as Yahweh had commanded him to do.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe brought Aharon's sons, clothed them with tunics, wrapped sashes on them and put headgear on them, as Adonai had ordered Moshe.
Kaplan Translation	Moses then brought forth Aaron's sons, and he dressed them in tunics, girded them with sashes, and fitted them with hats. [It was all done] as God had commanded Moses. 8:13 <b>fitted</b> (cf. Targum). Chavash in Hebrew. Or, "tied" (Rashi; Ibn Janach, Radak, 5 /wraj/um). See Exodus 29:36.
The Scriptures—2009	And Mosheh brought the sons of Aharon and put long shirts on them, and girded them with girdles, and put turbans on them, as הוהי had commanded Mosheh.
Tree of Life Version	Then Moses brought Aaron's sons, and clothed them with tunics, tied sashes on them, and fastened headbands on them, as Adonai had commanded Moses.

### Weird English, 𐤀𐤁𐤅𐤄 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES BROUGHT THE SONS OF AARON NEAR & PUT ON THEM TUNICS & GIRDED THEM WITH BELTS, & PUT ON THEM HATS, AS JESUS COMMANDED MOSES.
Awful Scroll Bible	Moses was to draw the sons of Aaron near, and was to cloth them with tunics and gird on them their waistbands, and was to tie on their turbans, as Sustains To Become is to have given charge to Moses.
Concordant Literal Version	Then Moses brought near the sons of Aaron and clothed them with tunics and girded them with a sash and bound up for them the caps just as Yahweh had instructed Moses.
exeGesés companion Bible	And Mosheh oblates the sons of Aharon and enrobes coats on them and girds them with girdles and binds turbans on them - as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And Moshe brought the Bnei Aharon, and put Kuttonot upon them, and girded them with Sashes, and put Migba'ot (headbands) upon them; as Hashem commanded Moshe.



**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	Next Moses brought Aaron's sons forward, put undertunics on them, belted them with sashes, and bound caps on them, just as the Lord had commanded Moses.
The Expanded Bible	Then Moses brought Aaron's sons forward. He put the inner robes [Ex. 28:39–41] on them, tied cloth belts [sashes] around them, and put headbands [headdresses] on them, as the LORD had commanded him.
Kretzmann's Commentary	And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets, bound caps, upon them, as the Lord commanded Moses. The minuteness of the description shows how thoroughly the believers of the Old Testament were in bondage under externals, Galatians 4:3, from whose dominion we have been freed by the work of Christ.
Lexham English Bible	Then [Or "And"] Moses brought Aaron's sons near and clothed [Or "he clothed"] them with tunics and tied [Or "he tied"] a sash around each one, [Literally "them"] and he bound headbands on [Or "to"] them, just as Yahweh had commanded Moses.
The Voice	Then Moses had Aaron's sons step forward and dressed them with the <i>special</i> tunics, fastened sashes about their waists, and placed caps on their heads. He did <i>exactly</i> as the Eternal commanded.
This consecration is of Aaron and his sons along with the enclosed part of the congregation tent, the sanctuary, and their objects. They are all set apart for God's special purpose.	

**Bible Translations with Many Footnotes:**

The Complete Tanach	And Moses brought Aaron's sons forward and clothed them with tunics, girded them with sashes, and bound them up with high hats, as the Lord had commanded Moses.
	<b>and bound them up:</b> Heb. שָׁבְחוּ, an expression denoting binding.
NET Bible®	Moses also brought forward Aaron's sons, clothed them with tunics, wrapped sashes around them, <sup>16</sup> and wrapped headbands on them <sup>17</sup> just as the Lord had commanded Moses.
	<sup>16tc</sup> The MT has here "sash" (singular), but the context is clearly plural and Smr has it in the plural.
	<sup>tn</sup> Heb "girded them with sashes" (so NAB, NASB); NRSV "fastened sashes around them."
	<sup>17tn</sup> Heb "wrapped headdresses to them"; cf. KJV "bonnets"; NASB, TEV "caps"; NIV, NCV "headbands"; NAB, NLT "turbans."
	<sup>sn</sup> Notice that the priestly garments of Aaron's sons are quite limited compared to those of Aaron himself, the high priest (cf. vv. 7-9 above). The terms for "tunic" and "sash" are the same but not the headgear (cf. Exod 28:40; 29:8-9; 39:27-29).
Rotherham's <i>Emphasized B.</i>	And Moses brought near <sup>g</sup> the sons of Aaron, and clothed them with tunics, and girded them with bands, and wrapped round for them turbans, <sup>h</sup> — As Yahweh commanded Moses.
	<sup>g</sup> Or: "offered," "presented."
	<sup>h</sup> Of an inferior sort: another word.

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

Charles Thomson OT	Then Moses poured some of the anointing oil on the head of Aaron. And when he had anointed him, and hallowed him, then Moses brought forward the sons of Aaron, and arrayed them with vestures, and girded them with girdles, and put tiaras on them, as the Lord commanded Moses. V. 12 is included for context.
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Context Group Version	And Moses brought Aaron's sons, and clothed them with coats, and fastened them with sashes, and bound head-gear on them; as YHWH commanded Moses.
Literal Standard Version	And Moses brings the sons of Aaron near, and clothes them [with] coats, and girds them [with] girdles, and binds caps to them, as YHWH has commanded Moses.
Modern Literal Version 2020	And Moses brought Aaron's sons and clothed them with tunics and girded them with sashes and bound head-coverings upon them, as Jehovah commanded Moses.
Revised Mechanical Trans.	...and Mosheh brought near the sons of Aharon, and he caused them to wear tunics, and he girded them up with a sash, and he saddled them with headdresses just as YHWH directed Mosheh,...
Young's Updated LT	And Moses brings near the sons of Aaron, and does clothe them with coats, and girds them with girdles, and binds for them turbans, as Jehovah has commanded Moses.

**The gist of this passage:** Moses oversees the special clothing of the priests.

Leviticus 8:13a			
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
qârab (בָּרַק) [pronounced kaw-RA <sup>BV</sup> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
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
'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
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Ahărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14

**Translation:** Moses then brought the sons of Aaron near.

Aaron and his sons all needed to be set up before the people as priests. Moses, in this ceremony and wearing these clothes, was indicating that they had some authority.

Leviticus 8:13b			
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
lâbash (לָבַשׁ) [pronounced law <sup>b</sup> -VAHSH]	<i>to put on [someone else], to clothe [someone else], to put a garment on someone</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3847 BDB #527
k <sup>e</sup> thôneth (תֹּנֶת) [pronounced keith-OH-neath]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine plural noun	Strong's #3801 BDB #509

**Translation:** He clothed them [with] tunics,...

What Aaron's sons wore was not nearly as ornate as what Aaron wore. They had an undergarment; a tunic. It appeared the Aaron was in their equivalent of boxer shorts and all of this clothing was added. It appears that the same thing was done with the priests.

Leviticus 8:13c			
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
châgar (חָגַר) [pronounced khaw-GAHR]	<i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2296 BDB #291
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
'ab <sup>e</sup> nêṭ (אַבְנֵט) [pronounced ahb-NATE]	<i>belt, girdle, sash, waistband; of high priest; of other priests; of high official</i>	masculine singular noun	Strong's #73 BDB #126

**Translation:** ...tied [around] them [with] a belt,...

Each man had a belt or a sash of some sort around their waist.

## Leviticus 8:13d

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
châbash (בָּחַשׁ) [pronounced khaw-BAHSH]	<i>to bind, to bind on [around, up]; to wrap [a turban, scarf] around; to bind [by allegiance; law, rule]; to join; to restrain; to saddle [up]; to bandage; to govern</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2280 BDB #289
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
mig <sup>e</sup> bâ'âh (הַעֲבָאִהּ) [pronounced mihg-baw-GAW]	<i>(hemispherical) cap, head gear, turban</i>	feminine plural noun	Strong's #4021 BDB #149

**Translation:** ...and placed [lit., wrapped] turbans [on] them...

The word for *caps* here is inferior to the *turban* found in v. 9. Aaron is the high priest and his garb sets him apart from his sons. His sons are set apart from the rest of the congregation.

A turban was wrapped around the head of each man.

## Leviticus 8:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, ka'âsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
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 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

Leviticus 8:13e			
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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water]</i> and is transliterated <i>Moses</i>	masculine proper noun	Strong's #4872 BDB #602
This is v. 9d.			

**Translation:** ...—exactly as Y<sup>e</sup>howah had commanded Moses.

All of this was done according to the words of God.

Leviticus 8:13 Moses then brought the sons of Aaron near. He clothed them [with] tunics, tied [around] them [with] a belt, and placed [lit., *wrapped*] turbans [on] them—exactly as Y<sup>e</sup>howah had commanded Moses. (Kukis mostly literal translation)

Leviticus 8:13 Moses then brought Aaron’s sons forward. He clothed them with tunics, tied a belt around each man and placed a turban on each man’s head—exactly as Jehovah had commanded him to do. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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The Offering of the Bull

And so he brings near a bull of the sin offering. And so rests Aaron and his sons their hands upon a head of a bull of the sin offering. And so he slaughters [the bull] and so takes Moses the blood and so he gives [it] upon horns of the altar around in his finger. And so he makes a sin offering [upon] the altar; and the blood he has poured out upon a base of the altar. And so he consecrates him to cover over upon him.	Leviticus 8:14–15	Then Moses [lit., <i>he</i> ] brought the bull of the sin offering near [to the Tabernacle]. Aaron and his sons rested their hands on the head of the bull, the sin offering; and he slaughtered [the bull]. Moses then took the blood and put it on the horns of the altar, [smearing it] all around with his finger. [By this] he made a sin offering [on] the altar [or, <i>purified the altar</i> ]; and he poured out the blood on the base of the altar. [By doing these things,] he consecrated the altar [lit., <i>it</i> ], to make atonement for Aaron [and his sons] [lit., <i>him</i> ].
Then Moses brought a bull to be offered as a sin offering into the courtyard of the Tabernacle. Aaron and his sons placed their hands on the head of the bull; then Moses slaughtered it. He then put his finger into the blood and put it on the horns of the altar all around. He poured out some of the blood at the base of the altar. By this, he purified the altar. By doing these things, he set aside the altar for service and made atonement for Aaron and his sons.		

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	And so he brings near a bull of the sin offering. And so rests Aaron and his sons their hands upon a head of a bull of the sin offering. And so he slaughters [the bull] and so takes Moses the blood and so he gives [it] upon horns of the altar around in his finger. And so he makes a sin offering [upon] the altar; and the blood he has poured out upon a base of the altar. And so he consecrates him to cover over upon him.
Dead Sea Scrolls Targum (Onkelos)	. He brought near the sin-offering bullock and Aharon and his sons laid their hands on the head of the sin-offering bullock. He slaughtered it; and Moshe took the blood and put it atop the corners of the altar all around with his finger and he purified the altar. He poured the blood into the base of the altar and sanctified it, to atone upon it.
Targum (Pseudo-Jonathan)	And he brought the bullock for the sin offering, and Aharon and his sons laid their right hands upon the head of the bullock, for their sin offering. And Mosheh killed the bullock: and Mosheh took the blood and put it upon the horns of the altar round about with his finger, and anointed the altar (to expiate it) from all double mindedness, constraint, and force, from the thoughts of his heart, should any one of the princes of the sons of Israel have taken his separation from his brethren by violence, and brought it for the work of the tabernacle,[1] or lest any one was found among the children of Israel who had it not in his heart to bring for the work, but heard the voice of the crier, and was constrained, and brought without willingness; therefore cleansed he it with the blood of the bullock, and poured the rest of the blood at the foot of the altar, and sanctified it to make atonement thereon. [Kukis: Sometimes a targum acted like a commentary; similar to what Kretzmann does.] [1] Exod. xxv. Numbers vii
Douay-Rheims 1899 (Amer.)	He offered also the calf for sin: and when Aaron and his sons had put their hands upon the head thereof, He immolated it: and took the blood, and dipping his finger in it, he touched the horns of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the bottom thereof.
Aramaic ESV of Peshitta	He brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. He killed it; and Mosha took the blood, and put it around on the horns of the altar with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it.
Lamsa's Peshitta (Syriac)	And he brought the bull of sin offering and Ahron and his sons placed their hands on the head of the ox of sin offering. And Moshe slaughtered it and took from the blood with his finger and sprinkled on the horns of the altar as a circle and purified the altar and he poured the blood on the base of the altar and hallowed it and atoned for it.
Samaritan Pentateuch	And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. And he slew [it]; and Moses took the blood, and put [it] upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.
Updated Brenton (Greek)	And Moses brought near the calf for the sin-offering, and Aaron and his sons laid their hands on the head of the calf of the sin-offering, and he killed it. And Moses took of the blood, and put it on the horns of the altar round about with his finger; and he purified the altar, and poured out the blood at the bottom of the altar, and sanctified it, to make atonement upon it.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And he took the ox of the sin-offering: and Aaron and his sons put their hands on the head of the ox, And he put it to death; and Moses took the blood and put it on the horns of the altar and round it with his finger, and made the altar clean, draining out the blood at the base of the altar; so he made it holy, taking away what was unclean.
Easy English	Moses brought the bull as a gift to God. Aaron and his sons put their hands on the bull's head. Moses killed the bull. He put his finger in the blood. He put the blood on the horns of the altar. That made it holy. Moses poured out the blood that he had not used. He poured it onto the floor in front of the altar. This is how he made the altar ready to make sacrifices.
Easy-to-Read Version–2008	Then Moses brought out the bull of the sin offering. Aaron and his sons put their hands on the bull's head. Then Moses killed the bull and collected its blood. He used his finger to put some of the blood on all the corners of the altar. In this way he made the altar ready for sacrifices. Then he poured out the blood at the base of the altar to make the altar ready for sacrifices to make the people pure.
God's Word™	He brought the bull that was the offering for sin. Aaron and his sons placed their hands on its head. When it was slaughtered, Moses took the blood and put it on the horns of the altar all around with his finger and cleansed the altar from sins. He poured the rest of the blood at the bottom of the altar and declared it holy so that priests could use it to make peace with the LORD.
Good News Bible (TEV)	Then Moses brought the young bull for the sin offering, and Aaron and his sons put their hands on its head. Moses killed it and took some of the blood, and with his finger put it on the projections at the corners of the altar, in order to dedicate it. He then poured out the rest of the blood at the base of the altar. In this way he dedicated it and purified it.
The Message	Moses brought out the bull for the Absolution-Offering. Aaron and his sons placed their hands on its head. Moses slaughtered the bull and purified the Altar by smearing the blood on each of the horns of the Altar with his finger. He poured out the rest of the blood at the base of the Altar. He consecrated it so atonement could be made on it.
NIRV	Then he brought the bull for the sin offering. Aaron and his sons placed their hands on its head. Moses killed the bull. He dipped his finger into some of the blood. He put it on the horns that stick out from the upper four corners of the altar. He did it to make the altar pure. He poured out the rest of the blood at the bottom of the altar. So he set it apart to make it pure.

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

Casual English Bible	<p><b>A bull dies for the priests</b></p> <p>Moses brought forward the bull he was going to kill as a sin offering for Aaron and his sons. He had the men put their hands on the bull's head.</p> <p>Moses killed the bull. Then he used a finger to smear some of the blood on the horns [8] at the top four corners of the altar. This ritual purified the altar. Moses poured the rest of the bull's blood at the base of the altar, as restitution for any sins the men may have committed. [9]</p> <p><sup>8</sup>8:15 Archaeologists have uncovered many "horned altars" in Israel and Palestinian Territories. Bible writers never explained why altars were built with the corners turned up like animal horns. Perhaps the horns were a tribute to the livestock sacrificed on the altar. One more common guess is that the horns gave priests something to which they could tie the dead animal. This could help keep the sacrificed animal from rolling off the fire before it was burned. Psalm 118:27 seems to add credibility to that theory: "Go ahead and tie the festival sacrifice to the four</p>
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corners of the altar.” Consider how it might feel for a worshiper to watch the sacrificed animal roll off the flaming altar before the animal had even caught fire. We might understand that the animal fell off because the burning wood pile shifted as wood disintegrated in the fire. But someone offering a sacrifice to seek forgiveness for sin might think God had just rejected the offering.

<sup>9</sup>8:15 Jewish law taught that sin was a capital offense that required blood to atone for the sin. In Old Testament times, animals were permitted as substitutes to atone for the sins of humans. Jewish law quotes God putting it this way, “Life is in the blood, and I have given you the blood of animals to sacrifice in place of your own” (Leviticus 17:11 Contemporary English Version). New Testament writers present Jesus as the final sacrifice, ending the sacrificial system “for all time.” (Hebrews 10:10).

Contemporary English V.

Moses led out the bull that was to be sacrificed for sin, and Aaron and his sons laid their hands on its head. After it was killed, Moses dipped a finger in the blood and smeared some of it on each of the four corners of the bronze altar, before pouring out the rest at the foot of the altar. This purified the altar and made it a fit place for offering the sacrifice for sin.

New Berkeley Version  
New Life Version

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Moses brought the bull of the sin gift. And Aaron and his sons laid their hands on the head of the bull of the sin gift. Then Moses killed it. He took some of the blood, and put it around on the horns of the altar with his finger, to make the altar clean. He poured out the rest of the blood at the base of the altar to make it holy.

New Living Translation

Then Moses presented the bull for the sin offering. Aaron and his sons laid their hands on the bull's head, and Moses slaughtered it. Moses took some of the blood, and with his finger he put it on the four horns of the altar to purify it. He poured out the rest of the blood at the base of the altar. Through this process, he made the altar holy by purifying it. [Or *by making atonement for it; or that offerings for purification might be made on it.*]

Unfolding Bible Simplified

Then he brought the bull for the offering to cause people to become acceptable to God. Then Aaron and his sons put their hands on the bull's head. Then Moses slaughtered the bull, caught some of its blood in a bowl, and with his finger put some of it on the projections at the corners of the altar, to purify the altar. He poured the rest of the blood at the base of the altar. By doing that, he caused it to be a suitable place for burning sacrifices for sin.

### Partially literal and partially paraphrased translations:

American English Bible

Next, Moses brought over the calf for the sin offering.

So, Aaron and his sons laid their hands on the head of the sin-offering calf, and Moses slaughtered it. Then he took some of the blood and rubbed it on the horns of the Altar with his finger, to purify it; and he poured the rest of the blood at the base of the Altar, to make it holy, so that it could be used to pay for sins.

Beck's American Translation  
Common English Bible

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Next Moses brought forward the bull for the purification offering. Aaron and his sons pressed their hands on its head. Moses slaughtered it, then took the blood and, using his finger, put it on all of the altar's horns, purifying the altar. He poured the rest of the blood out at the altar's base. Then he made the altar holy so that reconciliation could be performed on it. [Or *to make reconciliation for it* (i.e., the altar)]

New Advent (Knox) Bible

Then he offered a young bullock for their faults; Aaron and his sons laid their hands on its head, and Moses immolated it, drawing off its blood. In this he dipped his finger, and smeared it round the horns of the altar, till all was cleansed and hallowed; the rest he poured away at the altar's foot.

Translation for Translators Then he/I brought the bull for the offering to cause people to be forgiven for the sins that have committed. Then Aaron and his sons put their hands on the bull's head. Then Moses/I slaughtered the bull, *caught some of its blood in a bowl*, and with his/my finger put some of that blood on the projections at the corners of the altar, to purify the altar. He/I poured the rest of the blood at the base of the altar. By doing that, he/I caused it to be a suitable place for burning sacrifices for sin.

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

Berean Study Bible	Moses then brought the bull near for the sin offering, and Aaron and his sons laid their hands on its head. Moses slaughtered the bull, took some of the blood, and applied it with his finger to all four horns of the altar, purifying the altar. He poured out the rest of the blood at the base of the altar and consecrated it so that atonement could be made on it.
Christian Standard Bible	Then he brought the bull near for the sin offering, and Aaron and his sons laid their hands on the head of the bull for the sin offering. Then Moses slaughtered it, [Or offering, and he slaughtered it. <sup>15</sup> Then Moses] took the blood, and applied it with his finger to the horns of the altar on all sides, purifying the altar. He poured out the blood at the base of the altar and consecrated it so that atonement can be made on it. [Or it by making atonement for it]
Revised Ferrar-Fenton Bible	Next he brought up the bull for a sin-offering, and Aaron and his sons laid their hands upon the head of the bull for a sin-offering. Then he slew it; and Moses took some of the blood, and put it around the horns of the altar with his forefinger, to purify the altar from sin; and he poured out the rest of the blood at the side of the altar, and sanctified it with an expiation for it.
International Standard V	<b><i>Moses' Sin and Whole Offerings</i></b> Next, he brought the bull for sin offering. Aaron and his sons laid their hands on the bull's head for a sin offering. So Moses slaughtered it, took the blood, and poured some of it at the horns of the altar and around it with his fingers, thus purifying the altar. Then he poured the blood at the base of the altar, thereby sanctifying it as a means to make atonement with it. in order to
Urim-Thummim Version	He brought the young bull for the Sin-Offering and Aaron and his sons laid their hands on the head of the bull for the Sin-Offering. And he slaughtered it and Moses took the blood and put it on the horns of the Altar all around with his finger, and purified the Altar and poured the blood at the bottom of the Altar and consecrated it for a Propitiatory-Covering on it.
Wikipedia Bible Project	And he presented the sinstuff bull, and Aaron and his sons anointed their hands on the head of the sinstuff bull. And he slaughtered, and Moses took the blood and put it on the horns of the altar around with his finger, and he cleared the altar, and the blood he set into the foundation of the alter, and blessed it, to atone over it.

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

New American Bible (2011)	<p><b>Ordination Sacrifices.</b> He brought forward the bull for a purification offering, and Aaron and his sons laid their hands on its head. When it was slaughtered, Moses took the blood* and with his finger he put it on the horns around the altar, thus purifying the altar.<sup>f</sup> He poured out the rest of the blood at the base of the altar. Thus he consecrated it so that atonement could be made on it.</p> <p>* [8:15] Moses took the blood: Moses is acting as a priest in this chapter. f. [8:15] Heb 9:22.</p>
The Catholic Bible	<p><b>The Sin Offering.</b> He then had the young bull of the sin offering brought to him, and he had Aaron and his sons place their hands on the head of the young bull of the sin offering. Moses slew it, took some of its blood, and with his finger put some of</p>

	it on the horns around the altar to purify it. He poured the rest of the blood at the base of the altar and consecrated it, making atonement for it.
New Jerusalem Bible	He then had the bull for the sacrifice for sin brought forward. Aaron and his sons laid their hands on the victim's head and Moses slaughtered it. He then took the blood and with his finger put some of it on the horns on the corners of the altar to purify the altar. He then poured the rest of the blood at the foot of the altar, which he consecrated by performing the rite of expiation over it.
NRSV (Anglicized Cath. Ed.)	Then he had the bull for the sacrifice for sin brought forward. Aaron and his sons laid their hands on the bull's head and Moses slaughtered it. Then he took the blood and with his finger put some of it on the corners around the altar, to take away its sin. Then he poured out the rest of the blood at the foot of the altar, which he dedicated to Yahweh by performing the atonement over it.
Revised English Bible—1989	Moses had the bull for the purification-offering brought, and Aaron and his sons laid their hands on its head. Moses slaughtered it, and taking some of the blood he smeared it with his finger on the horns at the corners of the altar to purify it. He poured out the remaining blood at the base of the altar, which he consecrated by purifying it.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(v) Then the young bull for the sin offering was brought, and Aharon and his sons laid their hands on the head of the bull for the sin offering. After it had been slaughtered, Moshe took the blood and put it on the horns of the altar all the way around with his finger, thus purifying the altar. The remaining blood he poured out at the base of the altar and consecrated it, to make atonement for it.
Israeli Authorized Version	And he brought the bullock for the sin offering: and Aharon and his sons laid their hands upon the head of the bullock for the sin offering. And he slew it; and Moshe took the blood, and put it upon the shofars of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.
Kaplan Translation	He brought forth the bull for the sin offering, and Aaron and his sons pressed their hands on its head. Moses slaughtered it and collected the blood. With his finger, he placed [the blood] all around the altar's protrusions, thus purifying the altar. He poured the [rest of] the blood at the altar's base, thus sanctifying it so that atonement could be offered on it.
	8:15 <b>Moses</b> (Targum Yonathan ). Literally, "He slaughtered it and Moses took. . — <b>purifying</b> (Targum; Rashi). See Exodus 29:36. — <b>thus sanctifying</b> . . See Exodus 29:36.
The Scriptures—2009	And he brought the bull for the sin offering, and Aharon and his sons laid their hands on the head of the bull for the sin offering, and it was slain. And Mosheh took the blood, and put some on the horns of the slaughter-place all around with his finger, and cleansed the slaughter-place. And he poured the blood at the base of the slaughter-place, and set it apart, to make atonement for it.
Tree of Life Version	Then he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. Moses then slaughtered it, took the blood and dabbed it onto the horns of the altar with his finger, and so purified the altar. Then he poured out the blood at the base of the altar and consecrated it, to make atonement for it.

### Weird English, ©18e English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES BROUGHT NEAR THE CALF FOR THE SIN-OFFERING, AND AARON AND HIS SONS LAID THEIR HANDS ON THE HEAD OF THE CALF OF THE SIN-OFFERING.
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	AND HE KILLED IT; AND MOSES TOOK OF THE BLOOD, AND PUT IT ON THE HORNS OF THE ALTAR ROUND ABOUT WITH HIS FINGER; AND HE PURIFIED THE ALTAR, AND POURED OUT THE BLOOD AT THE BOTTOM OF THE ALTAR, AND SANCTIFIED IT, TO MAKE ATONEMENT UPON IT.
Awful Scroll Bible	He was to bring near the young bull for the misses of the mark, and Aaron and his sons, were resting their hands upon the head of the young bull, that for the misses of the mark, and he was to slaughter it. Moses was to take of the blood and was to put it on the horns of the altar, on around with his finger, and was to make pure the altar, and he is to have poured the blood at the base of the altar, even was he to set it apart, for to make covers over.
Concordant Literal Version	He brought close the young bull of the sin offering; and Aaron and his sons supported their hands on the head of the young bull of the sin offering. One slew it, and Moses took the blood and put some of it on the horns of the altar round about with his finger, and he made a sin offering on the altar; and the rest of the blood he poured out at the foundation of the altar and hallowed it to make a propitiatory shelter over it.
exeGeses companion Bible	And he brings the bullock for the sin: and Aharon and his sons prop their hands on the head of the bullock for the sin; and he slaughters it: and Mosheh takes the blood with his finger and gives it all around on the horns of the sacrifice altar and for the sin on the sacrifice altar: and pours the blood at the foundation of the sacrifice altar and hallows it to atone thereon.
Orthodox Jewish Bible	And he brought the bull for the chattat (sin offering); and Aharon and his Banim laid their hands upon the head of the bull for the chattat (sin offering). And he slaughtered (shachat) it; and Moshe took the dahm, and put it upon the horns of the Mizbe'ach around with his forefinger, and purified the Mizbe'ach, and poured the dahm at the base of the Mizbe'ach, and set it apart as kodesh, to make kapparah for it.
Rotherham's <i>Emphasized B.</i>	Then was led near the sin-bearing' bullock,—and Aaron and his sons leaned their hands upon the head of the sin-bearing bullock. Then was it slain, and Moses took the blood, and put [thereof] upon the horns of the altar round about, with his finger, and cleansed the altar from sin,—and <the [remainder of the] blood> poured he forth at the base of the altar, and hallowed it, putting a propitiatory-covering thereupon.

### Expanded/Embellished Bibles:

The Expanded Bible	Then Moses brought the bull for the ·sin [or purification; 4:3] offering, and Aaron and his sons ·put [lay] their hands on its head. Moses ·killed [slaughtered] the bull, took the blood, and with his finger put some of it on all the ·corners [horns; Ex. 27:2] of the altar, to ·make it pure [purify it]. Then he poured out the rest of the blood at the ·bottom [base] of the altar. In this way he ·made it holy [sanctified/consecrated it] and ·ready for service to God [made atonement for it]..
Kretzmann's Commentary	<b>Verses 14-30</b> The Sacrifices And he brought the bullock for the sin-offering, Moses here, as the mediator of the covenant, performing the functions of the Lord's priest, And Aaron and his sons laid

their hands upon the head of the bullock for the sin-offering, in token of the transfer of their guilt to the sacrificial animal.

And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it to make reconciliation upon it. The altar of burnt offering, although consecrated to the Lord, was yet in need of the purifying blood, in order to sanctify it for the service of the priests, to cover the sins with which they, as sinful men, would defile it while performing the work of their ministry.

Lexham English Bible

### ***The Offerings for Consecration***

Then [Or “And”] he brought forth the bull of the sin offering, and Aaron and his sons placed their hands on the head of the bull of the sin offering, and he slaughtered it, and Moses took the blood and put [Or “he put”] it with his finger on the altar’s horns all around and purified the altar; then [Or “and”] he poured the blood out on the altar’s base—thus [Or “and”] he consecrated it in order to make atonement for it. [Or “to make atonement upon it” (see NET, Tanakh)]

The Voice

Moses brought the bull for the purification offering for sin and had Aaron and his sons place their hands on the bull’s head. After the bull was slaughtered, Moses dipped his finger in its blood and rubbed it on the altar horns, purifying the altar. Moses then poured the remaining blood at the base of the altar. This is how Moses consecrated the altar and covered over *any impurity it possessed*.

## **Bible Translations with Many Footnotes:**

The Complete Tanach

And he brought the sin offering bull close, and Aaron and his sons leaned their hands [forcefully] upon the head of the sin offering bull. And he slaughtered [it], and Moses took the blood, and placed it on the horns of the altar, around, with his finger, and he purified the altar. And he poured the blood at the base of the altar, and sanctified it [the altar], to effect atonement upon it.

**and he purified the altar:** He cleansed and purified it [to convert it] from its alien state, into holiness.

**and sanctified it:** with this service.

**to effect atonement upon it:** [i.e., to effect] all atonements from now on.

NET Bible®

### ***Consecration Offerings***

Then he brought near the sin offering bull<sup>18</sup> and Aaron and his sons laid their hands on the head of the sin offering bull, and he slaughtered it.<sup>19</sup> Moses then took the blood and put it all around on the horns of the altar with his finger and decontaminated the altar,<sup>20</sup> and he poured out the rest of the blood at the base of the altar and so consecrated it to make atonement on it.<sup>21</sup>

<sup>18sn</sup> See Lev 4:3-12 above for the sin offering of the priests. In this case, however, the blood manipulation is different because Moses, not Aaron (and his sons), is functioning as the priest. On the one hand, Aaron and his sons are, in a sense, treated as if they were commoners so that the blood manipulation took place at the burnt offering altar in the court of the tabernacle (see v. 15 below), not at the incense altar inside the tabernacle tent itself (contrast Lev 4:5-7 and compare 4:30). On the other hand, since it was a sin offering for the priests, therefore, the priests themselves could not eat its flesh (Lev 4:11-12; 6:30 [23 HT]), which was the normal priestly practice for sin offerings of commoners (Lev 6:26[19], 29[22]).

<sup>19sn</sup> Contrary to some English versions (e.g., NAB, NASB, NIV, NLT), Aaron (not Moses) most likely slaughtered the bull, possibly with the help of his sons, although the verb is singular, not plural. Moses then performed the ritual procedures that involved direct contact with the altar. Compare the pattern in Lev 1:5-9, where the offerer does the slaughtering and the priests perform the procedures that involve



direct contact with the altar. In Lev 8 Moses is functioning as the priest in order to consecrate the priesthood. The explicit reintroduction of the name of Moses as the subject of the next verb seems to reinforce this understanding of the passage (cf. also vv. 19 and 23 below).

<sup>20th</sup> The verb is the Piel of נָחַח (khata', "to sin") and means "to de-sin" the altar. This verse is important for confirming the main purpose of the sin offering, which was to decontaminate the tabernacle and its furniture from any impurities. See the note on Lev 4:3.

<sup>21st</sup> Similar to v. 10 above, "and consecrated it" refers to the effect of the blood manipulation earlier in the verse. The goal here was to consecrate the altar in order that it might become a place on which it would be appropriate "to make atonement" before the Lord.

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

Charles Thomson OT	Then Moses brought forward the young bull for the sin offering, and Aaron and his sons laid their hands on the head of the young bull for the sin offering; and he slew it, and Moses took some of the blood, and put it on the horns of the altar round about with his finger, and purified the altar. Then he poured out the blood on the base of the altar. A portion of v. 15 will be placed with the next passage for context.
Context Group Version	And he brought the bull of the purification-offering: and Aaron and his sons laid their hands on the head of the bull of the purification-offering. And he killed it; and Moses took blood, and put it on the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and made special it, to make atonement for it.
Literal Standard Version	And he brings the bullock of the sin-offering near, and Aaron lays—his sons also—their hands on the head of the bullock of the sin-offering, and [one] slaughters, and Moses takes the blood, and puts [it] around the horns of the altar with his finger, and cleanses the altar, and he has poured out the blood at the foundation of the altar, and sanctifies it, to make atonement on it.
Modern Literal Version 2020	And he brought the bull of the sin-offering. And Aaron and his sons laid their hands upon the head of the bull of the sin-offering, and he killed it. And Moses took the blood and put it upon the horns of the altar all around with his finger and purified the altar and poured out the blood at the base of the altar and made it holy, to make atonement for it.
Revised Mechanical Trans.	...and he drew near the bull of failure and Aharon and his sons supported their hands upon the head of the bull of failure, and he slew it, and Mosheh took the blood and placed it upon the horns of the altar, all around, with his finger, and he purified the altar, and he poured down the blood at the bottom base of the altar, and he set him apart to make a covering over him,...
Young's Updated LT	And he brings near the bullock of the sin-offering, and Aaron laid—his sons also—their hands on the head of the bullock of the sin-offering, and one slaughtered, and Moses takes the blood, and puts on the horns of the altar round about with his finger, and cleanses the altar, and the blood he has poured out at the foundation of the altar, and sanctifies it, to make atonement upon it.

**The gist of this passage:** Moses begins the ordination of the priests.  
14-15



## Leviticus 8:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i> ]	<i>to bring near, to bring here; to cause to draw near, to cause to approach</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5066 BDB #620
'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
par (פָּר) [pronounced <i>pahr</i> ]	<i>bull, [especially a] young bull, steer</i>	masculine singular construct	Strong's #6499 BDB #830
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the definite article	Strong's #2403 BDB #308

**Translation:** Then Moses [lit., *he*] brought the bull of the sin offering near [to the Tabernacle].

Moses, by doing these things, is acting as a priest. Before all the people, Moses will transfer this position to his brother and his sons.

A bull for the sin offering is brought near to the Tabernacle and to God.

Aaron and his sons were not chosen because they were better than anyone else. They were in the same boat that we are in. They had Adam's original sin imputed to their sin nature; and they had numerous sin natures accumulated to their lives. Therefore, the first thing that they needed was forgiveness of sin. Hence, a sin offering.

## Leviticus 8:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâmak <sup>e</sup> (סָמַךְ) [pronounced <i>saw-MAHK<sup>e</sup></i> ]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5564 BDB #701
'Ahârôn (אֶהְרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, 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

Leviticus 8:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1121 BDB #119
'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
yâdôwth (יָדָיו) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ אוֹ שֵׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular construct	Strong's #7218 BDB #910
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular construct	Strong's #6499 BDB #830
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

**Translation:** *Aaron and his sons rested their hands on the head of the bull, the sin offering;...*

I have taken a slight liberty with the translation here; it should read: *and Aaron laid—and his sons—their hands upon the head of the bull of the sin[offering]*. *Laid* is in the 3<sup>rd</sup> masculine singular and applies strictly to Aaron; however, his sons also join in. It might be more proper to infer and repeat the verb *laid* in italics or brackets following *and Aaron's sons*.

All of Aaron's sons and Aaron placed their hands on the head of this bull. This was done to transfer their personal sins to the bull.

Leviticus 8:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchaṭ (שָׁחַט) [pronounced shaw-KHAT]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7819 and 7820 BDB #1006

**Translation:** *...and he slaughtered [the bull].*

As we learned back while covering the Ten Commandments, there are several words translated *kill* or *murder* in the Old Testament. The word found here is *shâchat* (שָׁחַט) [pronounced *shaw-KHAT*] and it is used primarily for slaughtering animals for a sacrificial offerings (Genesis 37:31 Exodus 12:6 Leviticus 3:2). There are a couple of noteworthy exceptions, however. When Abraham is about to kill Isaac, *shâchat* is used (Genesis 22:10). God did not *murder* the Exodus generation, He *slaughtered* them in the desert (Numbers 14:16). When Elijah has the prophets of Baal killed, they are slaughtered as with a sacrificial knife (1Kings 18:40). We also find it used for humans in Judges 12:6 2Kings 25:7 Isa. 9:8 Jer. 39:6 49:37 52:10 Ezek. 16:21 23:39 40:41–42 Hos. 5:2<sup>20</sup>.

Then the bull was slaughtered.

The bull dies for the sins of Aaron and his sons, just as Jesus dies for our sins.

Leviticus 8:14–15a **Then Moses** [lit., *he*] **brought the bull of the sin offering near [to the Tabernacle]. Aaron and his sons rested their hands on the head of the bull, the sin offering; and he slaughtered [the bull].** (Kukis mostly literal translation)

Aaron and his sons will first be set apart to serve in the ministry to Y<sup>e</sup>howah on behalf of the **Jewish** people, then they will offer sacrifices for the **Jews** (Leviticus 9:15–21).

Leviticus 8:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196

**Translation:** **Moses then took the blood...**

Moses then took the blood from the killing of this bull.

<sup>20</sup> This word is also used in two passages in the Qal participle to refer to *beaten* gold (1Kings 10:16–17 2Chron. 9:15–16).

Leviticus 8:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
‘al (על) [pronounced ġah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
qerîym (קִרְיִם) [pronounced keh-REEM]	horns; flashes of lightning, rays of light	feminine plural construct	Strong's #7161 BDB #901
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258
ġâbîyb (בִּיבָּ) [pronounced saw <sup>b</sup> -VEE <sup>b</sup> V]	around, surrounding, circuit, round about, encircle; all around; on every side	adverb/preposition	Strong's #5439 BDB #686
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
‘ets <sup>e</sup> ba‘ (עֵצָא) [pronounced etz <sup>e</sup> -BAHG]	finger, forefinger, finger used for dipping; toes	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #676 BDB #840

**Translation:** ...and put it on the horns of the altar, [smearing it] all around with his finger.

Moses put some of the blood on the horns (the protrusions in the four corners) of the altar.

Leviticus 8:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
châtâ' (חָטָא) [pronounced khaw-TAW]	to bear the blame [for sin], to take the consequences for sin; to bear loss; to make a sin offering; to purify from sin [uncleanness]	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #2398 BDB #306
‘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

Leviticus 8:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258

**Translation:** [By this] he made a sin offering [on] the altar [or, purified the altar];...

There are two ways to understand this phrase. What Moses did was offer up a sin offering on the altar. Or, one might understand that, by this offering, Moses purified the altar for future use. I go with the former understanding, given the sin offering which is in process. Many translations understand this to be a purifying rite performed on the altar itself.

This is discussed in great detail back in Exodus 29:36; see **Exodus 29** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Leviticus 8:15e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) (or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; 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 noun with the definite article	Strong's #1818 BDB #196
yâtsaq (יָצַק) [pronounced yaw-TSAHK]	to pour (out), to cast, to flow (out), to empty	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3332 BDB #427
'al (עַל) [pronounced ġah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
yeçôwd (יְסֻד) [pronounced yehs-OHD]	foundation, base; bottom	feminine singular construct	Strong's #3247 BDB #414
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258

**Translation:** ...and he poured out the blood on the base of the altar.

Moses also poured out a portion of the blood at the base of the altar.

Leviticus 8:15f			
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
qâdash (קִדֵּשׁ) [pronounced kaw-DAHSH]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6942 BDB #872
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
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	Piel infinitive construct	Strong's #3722 BDB #497
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** [By doing these things,] he consecrated the altar [lit., it], to make atonement for Aaron [and his sons] [lit., him].

Again, there are two understandings of this passage (1) Aaron and his sons were consecrated for service, and atoned for; or, (2) the altar was consecrated for service and it was atoned for.

In this translation, I took a position right in between, where the altar is consecrated and the sins of Aaron and his sons were covered over. However, I think a better argument could be made in favor of the altar already having been made ready for service when it was purified with oil a few verses back (v. 11).

Leviticus 8:15b-f **Moses then took the blood and put it on the horns of the altar, [smearing it] all around with his finger. [By this] he made a sin offering [on] the altar [or, purified the altar]; and he poured out the blood on the base of the altar. [By doing these things,] he consecrated the altar [lit., it], to make atonement for Aaron [and his sons] [lit., him].** (Kukis mostly literal translation)

The altar had not been used yet and had not been put into the service of Y<sup>e</sup>howah yet. This was a very solemn ceremony where all these articles of furniture and Aaron and his sons must be set apart from everything profane to be used of God. When we are saved, we are set apart from the world, we are set apart temporarily from our **old sin nature** and we are separated from the eternal penalty for our sins. God has a plan for our lives, which is a plan separate from the world, the flesh and the devil. Notice here that Moses, the father of the Jewish nation and therefore a representative of the Jewish nation, is the one who kills the first bull which represents Jesus Christ at the installment of the Aaronic priesthood.



The consecration of the altar does not mean that it used to be sinful but now it is cleansed. The pieces of furniture have been made from the raw materials of a fallen earth. However, God had these things made for a holy purpose. The purification or consecration of these things simply sets them aside for God's use on this earth.

Leviticus 8:14–15 Then Moses [lit., *he*] brought the bull of the sin offering near [to the Tabernacle]. Aaron and his sons rested their hands on the head of the bull, the sin offering; and he slaughtered [the bull]. Moses then took the blood and put it on the horns of the altar, [smearing it] all around with his finger. [By this] he made a sin offering [on] the altar [or, *purified the altar*]; and he poured out the blood on the base of the altar. [By doing these things,] he consecrated the altar [lit., *it*], to make atonement for Aaron [and his sons] [lit., *him*]. (Kukis mostly literal translation)

Leviticus 8:14–15 Then Moses brought a bull to be offered as a sin offering into the courtyard of the Tabernacle. Aaron and his sons placed their hands on the head of the bull; then Moses slaughtered it. He then put his finger into the blood and put it on the horns of the altar all around. He poured out some of the blood at the base of the altar. By this, he purified the altar. By doing these things, he set aside the altar for service and made atonement for Aaron and his sons. (Kukis paraphrase)

**And so he takes all the fat which [was] upon the innards and an appendage of the liver and two of the kidneys and their fat—and so makes burn (and smoke) Moses altar-ward. And the bull and his hide and his flesh and his excrement was consumed in the fire from outside the camp, as which commanded Y<sup>e</sup>howah Moses.**

Leviticus  
8:16–17

**Moses [lit., *he*] took all of the fat which [was] upon the entrails, the appendage of the liver, and the two kidneys and their fat and he [lit., *Moses*] burned [them] upon the altar. The bull [itself], its hide, flesh and intestines were burned with fire outside of the camp, exactly as Y<sup>e</sup>howah commanded Moses [to do].**

**Moses took all of the fat which was on the entrails, the liver and its appendage, the two kidneys and their fat pads, and he burned them up on the altar. However, he took the bull, its hide, flesh and intestines out of the camp and burned them there, exactly as Jehovah told Moses to do.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so he takes all the fat which [was] upon the innards and an appendage of the liver and two of the kidneys and their fat—and so makes burn (and smoke) Moses altar-ward. And the bull and his hide and his flesh and his excrement was consumed in the fire from outside the camp, as which commanded Y<sup>e</sup>howah Moses.

Dead Sea Scrolls  
Targum (Onkelos)

He took all the fat on the innards, the lobe of the liver, the two kidneys and their fats and Moshe burned [them] on the altar.

The bullock, its skin, its flesh and its waste [that are in its intestines], he burned in fire, beyond the encampment, just as Adonoy commanded Moshe.

Targum (Pseudo-Jonathan)

And he took all the fat that was on the inwards, and the caul of the liver, and the two kidneys with their fat, and Mosheh burned them at the altar. But the bullock, and the skin, and his flesh, and his offal, he burned in fire without the camp, as the Lord commanded Mosheh.

Douay-Rheims 1899 (Amer.)

But the fat that was upon the entrails, and the caul of the liver, and the two little kidneys, with their fat, he burnt upon the altar.

And the calf with the skin, and the flesh and the dung, he burnt without the camp, as the Lord had commanded.

Aramaic ESV of Peshitta	He took all the fat that was on the innards, and the cover of the liver, and the two kidneys, and their fat; and Mosha burned it on the altar. But the bull, and its skin, and its flesh, and its dung, he burned with fire outside the camp; as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And he took all the fat that covered the innards and the liver caul and the two kidneys and their fat and Moshe offered it up on the altar. And the bull and his skin and his flesh and his dung he burned in fire outside of the camp, just as LORD JEHOVAH commanded Moshe.
Samaritan Pentateuch	And he took all the fat that [was] upon the inwards, and the caul [above] the liver, and the two kidneys, and their fat, and Moses burned [it] upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.
Updated Brenton (Greek)	And Moses took all the fat that was upon the inwards, and the lobe on the liver, and both the kidneys, and the fat that was upon them, and Moses offered them on the altar. But the calf, and his hide, and his flesh, and his dung, he burned with fire outside the camp, as the Lord commanded Moses.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And he took all the fat on the inside parts, and the fat on the liver, and the two kidneys with their fat, to be burned on the altar; But the ox, with its skin and its flesh and its waste, was burned with fire outside the tent-circle, as the Lord gave orders to Moses.
Easy English	He burnt the fat and the kidneys and the best piece of the liver on the altar. Moses burnt the meat with the inside parts and the skin of the bull outside the camp. The Lord had said that Moses must do this.
Easy-to-Read Version–2008	Moses took all the fat from the inner parts of the bull. He took the fat part of the liver with the two kidneys and the fat on them. Then he burned them on the altar. Moses took the bull's skin, its meat, and its body waste outside the camp. He burned these things in a fire outside the camp. He did everything just as the LORD commanded him.
God's Word™	Moses took all the fat that was on the internal organs, the lobe of the liver, and the two kidneys with their fat, and he burned them on the altar. He burned the rest of the bull, its skin, meat, and excrement outside the camp, as the LORD commanded him.
Good News Bible (TEV)	Moses took all the fat on the internal organs, the best part of the liver, and the kidneys with the fat on them, and burned it all on the altar. He took the rest of the bull, including its skin, flesh, and intestines, and burned it outside the camp, just as the LORD had commanded.
The Message	Moses took all the fat on the entrails and the lobe of liver and the two kidneys with their fat and burned it all on the Altar. The bull with its hide and meat and guts he burned outside the camp, just as God had commanded Moses.
NIRV	Moses also removed all the fat around the inside parts of the bull. He removed the long part of the liver. He took both kidneys and their fat. Then he burned all of it on the altar. But he burned the rest of the bull outside the camp. He burned up its hide, its meat and its guts. He did it just as the Lord had commanded him.

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

Casual English Bible	Moses collected fat from the bull's internal organs. He took both of its kidneys and the long lobe of the liver. [10] He burned it all on the altar. He burned the rest of the
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bull outside the camp: meat, internal organs, and hide. This is what the LORD told him to do.

<sup>10</sup>8:16 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.

Moses then took the fat on the bull's insides, as well as the lower part of the liver and the two kidneys with their fat, and sent them up in smoke on the altar fire. Finally, he took the skin and the flesh of the bull, together with the food still in its stomach, and burned them outside the camp, just as the LORD had commanded.

The Living Bible

Then he took the young bull for the sin offering, and Aaron and his sons laid their hands upon its head as Moses killed it. He smeared some of the blood with his finger upon the four horns of the altar and upon the altar itself, to sanctify it, and poured out the rest of the blood at the base of the altar; thus he sanctified the altar, making atonement for it. He took all the fat covering the entrails, the fatty mass above the liver, and the two kidneys and their fat, and burned them all on the altar. The carcass of the young bull, with its hide and dung, was burned outside the camp, as the Lord had commanded Moses. Vv. 14–15 are included for context.

New Berkeley Version

New Life Version

.  
He took all the fat that was on the inside parts, and the part that was on the liver, and the two kidneys and their fat. And Moses burned them on the altar. But the bull and its skin, its meat and its waste, he burned in the fire away from the tents, just as the Lord had told Moses.

New Living Translation

Then Moses took all the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, and he burned it all on the altar. He took the rest of the bull, including its hide, meat, and dung, and burned it on a fire outside the camp, just as the Lord had commanded him. Rest of

### Partially literal and partially paraphrased translations:

American English Bible

Thereafter, Moses took all the inner fat plus the liver and kidneys and the fat around them, and he offered it on the Altar.

Then he burned the rest of the calf (its skin, flesh, and dung) in a fire outside of the camp, just as The Lord had commanded Moses.

Beck's American Translation

New Advent (Knox) Bible

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The fat on the entrails, the caul of the liver, and the two kidneys with their fat, he sacrificed on the altar, burning the carcass, skin and flesh and dung, away from the camp, as the Lord had bidden him.

Translation for Translators

Moses/I took all the fat that covers the inner parts of the animal, including the liver and kidneys, and burned them on the altar. He/I took the rest of the bull, including the hide and intestines, and burned them outside the camp, like Yahweh had commanded Moses/me.

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

God's Truth (Tyndale)

He also took the fat which is on the chest, and the other fat of the liver, and the two kidneys, with the fat upon them, which Moses burnt upon the altar. But the bull and its skin, and its flesh, and its dung he burnt with fire; as the EVER-LIVING commanded to Moses.

International Standard V

Moses burned on the altar all the fat on the internal organs, the appendage on the liver, the two kidneys, and the fat. As to the bull and its fat, skin and offal, he incinerated them outside the camp, just as the Lord had commanded Moses.

Urim-Thummim Version

Then he took all the fat that was on the entrails and the appendage above the liver, and the two kidneys and their fat, and Moses burned it on the Altar.

But the young bull and its hide, its flesh and its dung, he burned with fire outside the camp as YHWH commanded Moses.

Wikipedia Bible Project And he took all the fat which is on the offal, and the extra on the liver, and the two kidneys and their fat, and Moses grilled them on the altar.  
And the bull and its hide and its meat, and its dung, he burned in fire outside the camp, as Yahweh commanded Moses.

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

The Heritage Bible And he took all the fat on the insides, and the lobe above the liver, and the two kidneys, and their fat, and Moses burned it as perfumed incense on the altar.  
And the bullock, and its skin, its flesh, and its dung, he burnt with fire outside the camp, as Jehovah commanded Moses.

New American Bible (2011) Taking all the fat that was over the inner organs, as well as the lobe of the liver and the two kidneys with their fat,<sup>g</sup> Moses burned them on the altar. The bull, however, with its hide and flesh and dung he burned in the fire outside the camp, as the LORD had commanded Moses to do.<sup>h</sup>  
g. [8:16–17] Lv 3:4–5; 4:8–11.  
h. [8:17] Lv 6:23.

New Jerusalem Bible He then took all the fat covering the entrails, the mass of fat over the liver, both kidneys and their fat; and he burnt this on the altar, but the bull's skin, its meat and its offal he burnt outside the camp, as Yahweh had ordered Moses.

Revised English Bible–1989 He took all the fat on the entrails, the long lobe of the liver, and both kidneys with their fat, and burnt them on the altar, but the rest of the bull with its hide, flesh, and offal he destroyed by fire outside the camp, as commanded by the LORD.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Moshe took all the fat on the inner organs, the covering of the liver, the two kidneys and their fat, and made it go up in smoke on the altar. But the bull, its hide, its flesh and its dung were taken outside the camp and burned up completely, as ADONAI had ordered Moshe.

Kaplan Translation He took the fat on the stomachs, the lobe of the liver, and the two kidneys along with their fat, and Moses burned them on the altar. All [the rest of] the bull – its skin, flesh and insides – he burned in fire outside the camp. [It was all done] as God had commanded Moses.

The Scriptures–2009 And he took all the fat that was on the entrails, and the appendage on the liver, and the two kidneys with their fat, and Mosheh burned them on the slaughter-place.  
And the bull, and its skin, and its flesh, and its dung, he burned with fire outside the camp, as יהוה had commanded Mosheh. cover of

### Weird English, 𐤀𐤎𐤅𐤂 English, Anachronistic English Translations:

Alpha & Omega Bible AND MOSES TOOK ALL THE FAT THAT WAS UPON THE INWARDS, AND THE LOBE ON THE LIVER, AND BOTH THE KIDNEYS, AND THE FAT THAT WAS UPON THEM, AND MOSES OFFERED THEM ON THE ALTAR.  
BUT THE CALF, AND HIS HIDE, AND HIS FLESH, AND HIS DUNG, HE BURNT WITH FIRE OUTSIDE THE CAMP, AS JESUS COMMANDED MOSES.

Awful Scroll Bible He was to take the fat of the inward parts, the appendage of the liver, both kidneys, and their fat, and Moses was to make a smoky burning of it on the altar.  
The bull, its hide, its flesh, and its scatterings, he is to have burned with fire without the camp, as Sustains To Become is to have laid charge to Moses.

Concordant Literal Version Then he took all the fat which was on the inwards and the protuberance of the liver and the two kidneys and their fat; and Moses caused it to fume on the altar.  
The young bull with its hide, its flesh and its dung one burned with fire outside the camp just as Yahweh had instructed Moses. Net of

exeGesés companion Bible	And he takes all the fat on the inwards and the caul above the liver and the two reins and their fat and Mosheh incenses it on the sacrifice altar. And the bullock, his skin, his flesh and his dung, he burns with fire outside the camp; as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And he took all the chelev (fat) that was upon the innards, and the diaphragm above the liver, and the two kidneys, and their chelev (fat), and Moshe burned it upon the Mizbe'ach. But the bull, and its hide, its basar, and its dung, he burned with eish outside the machaneh; as Hashem commanded Moshe.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He took all the fat that was on the entrails, and the lobe of the liver, and the two kidneys with their fat, and Moses offered them up in smoke on the altar. But the bull (the sin offering) and its hide, its meat, and its refuse he burned in the fire outside the camp, just as the Lord had commanded Moses.
The Expanded Bible	Moses took all the fat from the inner organs of the bull, the ·best part [appendage] of the liver, and both kidneys with the fat that is on them, and he ·burned them [·turned them into smoke] on the altar. But he took the bull's skin, its meat, and its ·intestines [or dung] and burned them in a fire outside the camp, as the Lord had commanded him.
Kretzmann's Commentary	And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. But the bullock, and his hide, his flesh, and his dung he burned with fire without the camp, as in the case of all sin-offerings, Leviticus 4:8-12; as the Lord commanded Moses, Exodus 29:12-14.
Lexham English Bible	Then [Or "And"] he took all the fat that was on the inner parts [Or "entrails"] and the lobe on the liver and the two kidneys and their fat, and Moses turned them into smoke on the altar, but [Or "and"] he burned the bull and its skin and its meat and its offal in the fire outside the camp, [Literally "from an outside place of the camp"] just as Yahweh had commanded Moses.
The Voice	Moses also removed the fat from around the organs, the lobe of the liver, the two kidneys and the fat around them, and offered it all up as smoke on the altar. As for the rest of the bull—its skin, its meat, and its excrement—he <i>took and</i> burned it outside the camp. Moses did <i>exactly</i> as the Eternal commanded.

### Bible Translations with Many Footnotes:

The Complete Tanach	And he took all the fat which was on the innards, and the diaphragm with the liver, and the two kidneys together with their fat. And Moses caused [them] to [go up in] smoke on the altar. <b>and the diaphragm of the liver:</b> Besides the liver, [meaning] that he took a little of the liver along with the diaphragm.
NET Bible®	And the bull, its hide, its flesh, and its waste, he burned with fire outside the camp, as the Lord had commanded Moses. Then he <sup>22</sup> took all the fat on the entrails, the protruding lobe of the liver, and the two kidneys and their fat, <sup>23</sup> and Moses offered it all up in smoke on the altar, <sup>24</sup> but the rest of the bull – its hide, its flesh, and its dung – he completely burned up <sup>25</sup> outside the camp just as the Lord had commanded Moses. <sup>26</sup>



<sup>22tn</sup> Again, Aaron probably performed the slaughter and collected the fat parts (v. 16a), but Moses presented it all on the altar (v. 16b; cf. the note on v. 15 above).

<sup>23sn</sup> See Lev 3:3-4 for the terminology of fat and kidneys here.

<sup>24tn</sup> Heb “toward the altar” (see the note on Lev 1:9).

<sup>25tn</sup> Heb “he burned with fire,” an expression which is sometimes redundant in English, but here means “burned up,” “burned up entirely.”

<sup>26sn</sup> See Lev 4:11-12, 21; 6:30 [23 HT].

Rotherham's *Emphasized B.* And he took all the fat that was on the inwards, and the caul of the liver, and the two kidneys, and their fat,—and Moses made a perfume at the altar. But <the bullock itself, and its skin, and its flesh and its dung><sup>i</sup> consumed he with fire, outside the camp,<sup>j</sup>—

As Yahweh commanded Moses.

<sup>i</sup> Cp. chap. iv. 11. n. [That note is: “The feces within the belly”—T.G.; P.B.]

<sup>j</sup> Cp. Heb. xiii. 11 (For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp.—ESV).

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

Charles Thomson OT	And when he had hallowed it to make an atonement upon it, then Moses took all the suet on the entrails, and the lobe which is on the liver, and both the kidneys with the suet on them, and carried them up upon the altar; but the bull, and his hide, and his flesh, and his dung, these he caused to be burned with fire without the camp, as the Lord commanded Moses. A portion of v. 15 is included for context.
Context Group Version	And he took all the fat that was on the insides, and the caul of the liver, and the two kidneys, and their fat; and Moses burned it on the altar. But the bull, and its skin, and its flesh, and its dung, he burnt with fire outside the camp; as YHWH commanded Moses.
Literal Standard Version	And he takes all the fat that [is] on the innards, and the redundance on the liver, and the two kidneys, and their fat, and Moses makes incense on the altar, and the bullock, and its skin, and its flesh, and its dung, he has burned with fire, at the outside of the camp, as YHWH has commanded Moses. Manure
Revised Mechanical Trans.	...and he took all the fat which was upon the inside, and the heavy lobe <sup>[730]</sup> , and the two kidneys, and their fat, and Mosheh burned incense upon the altar, and the bull and his skin and his flesh and his dung he cremated in the fire outside the camp, just as YHWH directed Mosheh,...
A Voice in the Wilderness	<sup>730</sup> . “The heavy lobe” is the liver, the heaviest organ in the body. And he took all the fat that was on the entrails, the fatty lobe attached to the liver, and the two kidneys with their fat, and Moses burned them with smoke like incense on the altar. And the bull, its hide, its flesh, and its dung, he burned with fire outside the camp, as Jehovah had commanded Moses.
Young's Updated LT	And he takes all the fat that is on the inwards, and the redundance above the liver, and the two kidneys, and their fat, and Moses makes Perfume on the altar, and the bullock, and its skin, and its flesh, and its dung, he has burnt with fire, at the outside of the camp, as Jehovah has commanded Moses.

**The gist of this passage:** Moses offers up the various parts of the bull as prescribed by God.



Leviticus 8:16a			
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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כָּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
chêleb (חֵלֶב) [pronounced KHAY-le <sup>b</sup> v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
qereb (קֶרֶב) [pronounced KEH-re <sup>b</sup> v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the definite article	Strong's #7130 BDB #899

**Translation:** Moses [lit., he] took all of the fat which [was] upon the entrails,...

Moses' name is given later in this verse. However, it is more common in English to place the subject of the verbs at the beginning of a thought.

There appears to be a reversal of the way that things are done. The digestive tract and the fat protecting it would be separated from the animal, as was commonly done.

Leviticus 8:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 8:16b			
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 (תֹּחֶרֶת) [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 construct	Strong's #3508 BDB #452
kâbêd (כֹּבֵד) [pronounced kaw-BADE]	<i>liver</i>	masculine singular noun with the definite article	Strong's #3516 BDB #458
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shênêy (שְׁנֵי) [pronounced shê'n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	feminine plural noun with the definite article	Strong's #8147 BDB #1040
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chêleb (חֵלֶב) [pronounced KHAY-leb <sup>v</sup> ]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #2459 BDB #316

**Translation:** ...the appendage of the liver, and the two kidneys and their fat...

The liver, kidneys and the fat that protect them are all a part of the digestive tract. They are separated out from the sacrificial animal.

Leviticus 8:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #6999 BDB #882

## Leviticus 8:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258

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

**Translation:** ...and he [lit., Moses] burned [them] upon the altar.

These things were burned upon the altar, which was seen by everyone. I am assuming that they were burned up completely.

Leviticus 8:16 Moses [lit., he] took all of the fat which [was] upon the entrails, the appendage of the liver, and the two kidneys and their fat and he [lit., Moses] burned [them] upon the altar. (Kukis mostly literal translation)

No one actually saw our Lord die for our sins; even had Golgotha not been covered with a thick darkness, the unspeakable torment which He endured would have been unseen. Then, all those about the cross heard His continual screaming "*My God, My God, why have You forsaken Me?*" These are the insides of the bull which stand for the unseen judgement of our Lord for our sins. For those reading this, you, particularly if you are from the *high esteem generation*, have no clue as to how undeserving we are of this. Our hearts are often filled with evil continually, in rebellion to God, even after having appropriated His perfect gift of Jesus Christ.

## Leviticus 8:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; 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
par (פָּר) [pronounced pahr]	bull, [especially a] young bull, steer	masculine singular noun with the definite article	Strong's #6499 BDB #830
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; 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
gôwr (גֹּוֹר) [pronounced gohr]	skin, skins, hide; poetically used of the body, life	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5785 BDB #736
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Leviticus 8:17a			
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
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #1320 BDB #142
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
peresh (פֶּרֶשׁ) [pronounced PEH-rehsh]	<i>fecal matter [from the intestines], excrement, dung</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6569 BDB #831
sâraph (סָרַף) [pronounced saw-RAHF]	<i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8313 BDB #976
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (חוּץ) [pronounced khoots]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> .			
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

**Translation:** The bull [itself], its hide, flesh and intestines were burned with fire outside of the camp,...

This time, the bull, its hide, flesh and intestines (or waste matter from its intestines) were taken outside of the camp to be burned.

I believe that the symbolism here is, Jesus, in dying for our sins, was not actually seen while this process took place. God gave Him great privacy. However, there are prophetic indications that the Lord screamed throughout this process.

Leviticus 8:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, ka'ăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
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 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'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
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
This is v. 9d & 13e.			

**Translation:** ...exactly as Y<sup>e</sup>howah commanded Moses [to do].

This was what God commanded Moses to do (a statement which we have read 3x so far in this chapter). I believe the idea is, these instructions were given to Moses; but Moses chose not to record them *and* record his fulfillment of these commands.

Leviticus 8:17 The bull [itself], its hide, flesh and intestines were burned with fire outside of the camp, exactly as Y<sup>e</sup>howah commanded Moses [to do]. (Kukis mostly literal translation)

Leviticus 8:16–17 Moses [lit., he] took all of the fat which [was] upon the entrails, the appendage of the liver, and the two kidneys and their fat and he [lit., Moses] burned [them] upon the altar. The bull [itself], its hide, flesh and intestines were burned with fire outside of the camp, exactly as Y<sup>e</sup>howah commanded Moses [to do]. (Kukis mostly literal translation)



Just as our Lord had been taken to the cross by the Roman's, *outside the camp*, if you will, so it was with the bull. We have quoted Heb. 13:11–13 several times with regards to this. (Kukis paraphrase)

Leviticus 8:16–17 Moses took all of the fat which was on the entrails, the liver and its appendage, the two kidneys and their fat pads, and he burned them up on the altar. However, he took the bull, its hide, flesh and intestines out of the camp and burned them there, exactly as Jehovah told Moses to do.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Offering of the First Ram

Generally speaking, vv. 18–20 in the Greek correspond with vv. 18–21 in the Hebrew.

And so he brings near a ram of the burnt offering. And so rests Aaron and his sons their hands upon a head of the ram and so he slaughtered [it]. And so sprinkles Moses the blood upon the altar all around and the ram he has divided into his divisions. And so burns/smokes Moses the head and the divisions and the suet; and the innards and the [two] legs he washed in the waters. And so makes smoke Moses all of the ram altar-ward—the burnt offering he [is]—for an odor of tranquilizing. A fire-offering he [is] to Y<sup>e</sup>howah, as which commanded Y<sup>e</sup>howah Moses.

Leviticus  
8:18–21

Moses [lit., *he*] brought the ram of the burnt offering near [to God]. Aaron and his sons rested their hands on the head of the ram [when] he slaughtered [it]. Moses then sprinkled the blood all around the altar and he cut up the ram into pieces [lit., *its pieces*]. Moses burned/smoked the head, the pieces and the suet, but the innards and legs he washed with water. [Finally,] Moses caused the entire ram to smoke on the altar—it [is] a burnt offering—as a soothing scent [to God]. This [ram is] a fire-offering to Y<sup>e</sup>howah, just as Y<sup>e</sup>howah commanded Moses [to do].

Moses brought the ram of the burnt offering into the Tabernacle courtyard. Aaron and his sons placed their hands on the head of the ram, which was then slaughtered. Moses sprinkled blood all around the altar and cut up the ram into pieces. Moses then burned and smoked the head, the chunks of meat and the suet; but he washed the intestines and legs with water. He made the entire ram to smoke on the altar as a burnt offering, a pleasant smell to God. This ram is considered to be a fire-offering to Jehovah, just as he had commanded Moses to do.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so he brings near a ram of the burnt offering. And so rests Aaron and his sons their hands upon a head of the ram and so he slaughtered [it]. And so sprinkles Moses the blood upon the altar all around and the ram he has divided into his divisions. And so burns/smokes Moses the head and the divisions and the suet; and the innards and the [two] legs he washed in the waters. And so makes smoke Moses all of the ram altar-ward—the burnt offering he [is]—for an odor of tranquilizing. A fire-offering he [is] to Y<sup>e</sup>howah, as which commanded Y<sup>e</sup>howah Moses.

Dead Sea Scrolls  
Targum (Onkelos)

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He brought the burnt-offering ram and Aharon and his sons laid their hands on the rams head.  
He slaughtered it; and Moshe sprinkled the blood all around the altar.



He severed the rams limbs; and Moshe burned the head and the severed limbs and the fat.

He washed the innards and feet in water; and Moshe burned the entire ram on the altar. It is a burnt-offering; for a pleasing fragrance [to be accepted with favor], a fire-offering to [an offering before] Adonoy, just as Adonoy commanded Moshe.

Targum (Pseudo-Jonathan) And he took the ram for the burnt offering, and Aharon and his sons laid their right hand upon the head of the ram. And he killed the ram; and Mosheh sprinkled the blood upon the altar round about. And he divided the ram after its parts, and Mosheh burned the head and the parts and the fat. And the inwards and the feet he washed with water; and Mosheh burned the ram at the altar, a burnt sacrifice to be received with acceptance, an oblation before the Lord, as the Lord commanded Mosheh.

Douay-Rheims 1899 (Amer.) He offered also a ram for holocaust. And when Aaron and his sons had put their hands upon its head:

He immolated it, and poured the blood thereof round about the altar.

And cutting the ram into pieces, the head thereof, and the joints, and the fat he burnt in the fire.

Having first washed the entrails, and the feet, and the whole ram together he burnt upon the altar: because it was a holocaust of most sweet odour to the Lord, as he had commanded him.

Aramaic ESV of Peshitta He presented the ram of the burnt offering: and Aaron and his sons laid their hands on the head of the ram.

He killed it; and Mosha sprinkled the blood around on the altar.

He cut the ram into its pieces; and Mosha burned the head, and the pieces, and the fat.

He washed the innards and the legs with water; and Mosha burned the whole ram on the altar. It was a burnt offering for a pleasant aroma. It was an offering made by fire to Mar-Yah; as Mar-Yah commanded Mosha.

Lamsa's Peshitta (Syriac) And he brought a ram of a burnt offering to be burned, and Ahron and his sons placed their hands on the head of the ram. And Moshe slaughtered it and sprinkled from its blood on the altar as a circle. And he cut up the limbs of the ram in pieces and Moshe offered up the head and the members and the fat. And the innards and the legs he washed in water and Moshe offered up the ram whole on the altar, burning the burnt offering for a savor of fragrance, a gift to LORD JEHOVAH, as LORD JEHOVAH commanded Moshe.

Samaritan Pentateuch And he raised the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

And he killed [it]; and Moses sprinkled the blood upon the altar round about.

And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it [was] a burnt sacrifice for a sweet savour, [and] an offering made by fire unto the LORD; as the LORD commanded Moses.

Updated Brenton (Greek) And Moses brought near the ram for a whole burnt offering, and Aaron and his sons laid their hands on the head of the ram, and Moses killed the ram. And Moses poured the blood on the altar round about.

And he divided the ram by its limbs, and Moses offered the head, and the limbs, and the fat; and he washed the belly and the feet with water.

And Moses offered up the whole ram on the altar: it is a whole burnt offering for a sweet-smelling savor; it is a burnt offering to the Lord, as the Lord commanded Moses. [This is vv. 18–20 in the Greek.]

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>And he put the male sheep of the burned offering before the Lord, and Aaron and his sons put their hands on its head,          And he put it to death; and Moses put some of the blood on and round the altar.          And when the sheep had been cut into parts, the head and the parts and the fat were burned by Moses.          And the inside parts and the legs were washed with water and all the sheep was burned by Moses on the altar; it was a burned offering for a sweet smell: it was an offering made by fire to the Lord, as the Lord gave orders to Moses.</p>
Easy English	<p>Moses brought a male sheep to burn as a gift to God. Aaron and his sons put their hands on the sheep's head. Moses killed the sheep. He threw the blood onto the sides of the altar. Moses cut the sheep into small pieces. He burnt the fat and the head and the pieces on the altar. He washed the legs and the inside parts. He burnt them on the altar as an offering to the Lord. The smell of them while they were burning gave the Lord pleasure. The Lord had said that Moses must do this.</p>
Easy-to-Read Version—2008	<p>Then Moses brought the ram of the burnt offering. Aaron and his sons put their hands on the ram's head. Then Moses killed the ram. He sprinkled the blood around on the altar. He cut the ram into pieces. He washed the inner parts and legs with water. Then he burned the whole ram on the altar. He burned the head, the pieces, and the fat as a burnt offering. It was a sweet-smelling gift to the LORD. Moses did everything just as the LORD commanded. [This is vv. 18–20 in the ERV.]</p>
Good News Bible (TEV)	<p>Next, Moses brought the ram for the burnt offering, and Aaron and his sons put their hands on its head. Moses killed it and threw the blood on all four sides of the altar. He cut the ram in pieces, washed the internal organs and the hind legs with water, and burned the head, the fat, and all the rest of the ram on the altar, just as the LORD had commanded. This burnt offering was a food offering, and its odor was pleasing to the LORD. [The GNB appears to combine vv. 20 &amp; 21 together.]</p>
<i>The Message</i>	<p>Moses presented the ram for the Whole-Burnt-Offering. Aaron and his sons laid their hands on the head of the ram. Moses slaughtered it and splashed the blood against all sides of the Altar. He cut the ram up into pieces and then burned the head, the pieces, and the fat. He washed the entrails and the legs with water and then burned the whole ram on the Altar. It was a Whole-Burnt-Offering, a pleasing fragrance—a gift to GOD, just as GOD had commanded Moses.</p>
NIRV	<p>Then Moses brought the ram for the burnt offering. Aaron and his sons placed their hands on its head. Moses killed the ram. He splashed the blood against the sides of the altar. He cut the ram into pieces. He burned the head, the other pieces and the fat. He washed the inside parts and the legs with water. He burned the whole ram on the altar as a burnt offering. It had a pleasant smell. It was a food offering presented to the Lord. Moses did everything just as the Lord had commanded him.</p>

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

Casual English Bible	<p><b>Two goats die for the priests</b>          Moses then brought forward a male goat—a ram—as a burnt offering. [11] He had Aaron and his sons put their hands on the ram's head. Then Moses killed the ram and splashed some of its blood along all four sides of the altar.          He cut the ram into manageable pieces and placed them all on the altar, including the ram's head and fat. Then he burned them, turning them into smoke. He washed the ram's internal organs and legs. Then, as the LORD had instructed, he burned the entire ram on the altar. This was a burnt offering, a sweet-smelling gift to the LORD.</p>
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<sup>11</sup>8:18 This was the most common sacrifice. Worshipers burned the entire animal. Burnt offering instructions: "Take the animal to the north side of the altar. Kill it there on this sacred site of the LORD. Aaron's sons the priests will take some of the blood and splash it on all four sides of the altar. Cut the animal into pieces, including the head and the fat. A priest will set them onto the fire on the altar" (Leviticus 1:11-12). See also Leviticus 1:3-13; 6:1-6.

Contemporary English V.

Moses led out the ram for the sacrifice to please the LORD. After Aaron and his sons had laid their hands on its head, Moses killed the ram and splattered its blood against the four sides of the altar. Moses had the animal cut up, and he washed its insides and hind legs. Then he laid the head, the fat, and the rest of the ram on the altar and sent them up in smoke with a smell that pleased the LORD. All this was done just as the LORD had commanded. [The CEV appears to combine vv. 20 & 21.]

The Living Bible

Then he presented to the Lord the ram for the burnt offering. Aaron and his sons laid their hands upon its head, and Moses killed it and sprinkled the blood back and forth upon the altar. Next he quartered the ram and burned the pieces, the head and the fat. He then washed the insides and the legs with water, and burned them upon the altar, so that the entire ram was consumed before the Lord; it was a burnt offering that pleased the Lord very much, for Jehovah's directions to Moses were followed in every detail.

New Berkeley Version

New Living Translation

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Then Moses presented the ram for the burnt offering. Aaron and his sons laid their hands on the ram's head, and Moses slaughtered it. Then Moses took the ram's blood and splattered it against all sides of the altar. Then he cut the ram into pieces, and he burned the head, some of its pieces, and the fat on the altar. After washing the internal organs and the legs with water, Moses burned the entire ram on the altar as a burnt offering. It was a pleasing aroma, a special gift presented to the Lord, just as the Lord had commanded him.

Unfolding Bible Simplified

Then he brought the ram for the offering that would be completely burned on the altar, and Aaron and his sons laid their hands on its head.  
Then Moses slaughtered the ram and sprinkled its blood on all sides of the altar. He cut the ram into pieces and washed the inner parts and hind legs. Then he put the head, the fat, and the other parts of the ram on the altar. As it burned, the aroma of the smoke was pleasing to Yahweh. It was an offering to Yahweh that was burned, as Yahweh had commanded Moses. [There is no v. 21 in the UBS.]

### Partially literal and partially paraphrased translations:

American English Bible

Moses then brought over the ram for the whole-burnt offering.  
Aaron and his sons also laid their hands on its head and Moses slaughtered the ram, pouring the blood around the Altar. Then he divided the ram by each of its limbs, and Moses offered up the head, the limbs, and the fat, after washing the feet and belly with water.  
So Moses offered the whole ram on the Altar as a burnt offering, and it was burned as a sweet-smelling odor to Jehovah, just as the Lord had commanded Moses.  
This is vv. 18–20 in the AEB.

Beck's American Translation

Common English Bible

Then Moses presented the ram for the entirely burned offering, and Aaron and his sons pressed their hands on its head. Moses slaughtered it, then tossed the blood against all sides of the altar. He cut up the ram into pieces, and then completely burned the head, pieces, and fat. After he washed the insides and lower legs with water, Moses completely burned the whole ram on the altar. It was an entirely burned offering for a soothing smell; it was a food gift for the Lord, as the Lord had commanded Moses.

New Advent (Knox) Bible	He offered a ram, too, as a burnt-sacrifice; Aaron and his sons laid their hands on its head, and so he immolated it, pouring away its blood round the altar. This ram he cut into joints, and sacrificed it, head and limbs and fat, upon the altar, first washing its entrails and its feet; so he burnt the whole ram on the altar, a sacrifice such as the Lord had commanded, to please him with the smell of its burning.
Translation for Translators	Then he/I brought the ram for the offering that would be completely burned <i>on the altar</i> , and Aaron and his sons laid their hands on its head. Then Moses/I slaughtered the ram and sprinkled its blood on all sides of the altar. He/I cut the ram into pieces and washed the inner parts and hind legs. Then he/I put the head, the fat, and the other parts of the ram on the altar. As it burned, the aroma of the smoke was pleasing to Yahweh. It was an offering to Yahweh that was burned, as Yahweh had commanded Moses/me.

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

Christian Standard Bible	Then he presented the ram for the burnt offering, and Aaron and his sons laid their hands on the head of the ram. Moses slaughtered it and [ <i>Or ram, and he slaughtered it. Moses</i> ] splattered the blood on all sides of the altar. Moses cut the ram into pieces and burned the head, the pieces, and the fat, but he washed the entrails and legs with water. He then burned the entire ram on the altar. It was a burnt offering for a pleasing aroma, a food offering to the Lord as he had commanded Moses.
Revised Ferrar-Fenton Bible	Then he took the ram for the burnt-offering, and Aaron and his sons laid their hands upon the head, of the ram. Then Moses slew it, and sprinkled some of the blood on the altar around, and divided the ram into parts. Moses then burnt the pieces of the head, and its fat; but the chest and the feet Moses washed in water, and burnt the whole of the ram upon the altar, as a whole burnt-offering. It was a pleasant breath given to the EVER-LIVING; as the EVER-LIVING commanded Moses.
International Standard V	Next he brought the ram for whole burnt offering. Aaron and his sons laid their hands on the head of the ram. Moses slaughtered it and poured its blood over the altar and around it. As to the ram, he cut it into parts at the joints. Moses burned the head, internal organs, and the fat. Moses washed the internal organs and the thigh with water and then burned the entire ram on the altar as a whole burnt offering, a pleasing aroma of an offering made by fire to the Lord, just as the Lord had commanded Moses.
Urim-Thummim Version	Then he brought the ram for the Burnt-Offering and Aaron and his sons laid their hands on the head of the ram and he slaughtered it and Moses sprinkled the blood on the Altar all around. He cut the ram into pieces and Moses burned the head and the pieces, and the fat. Then he washed the entrails and the legs in water and Moses burned the whole ram on the Altar. It was a whole Burnt-Offering for a tranquilizing aroma and a Burnt-Offering made by fire unto YHWH, as YHWH commanded Moses.
Wikipedia Bible Project	And he brought the ram raised offering, and Aaron and his sons anointed their hands on the head of the ram. And he slaughtered, and Moses threw the blood on the altar, around. And the ram he carved into its cuts, and Moses grilled the head, and the cuts, and the suet, and the offal, and the limbs he washed in water. And Moses grilled the whole ram on the altar, it is a raised offering, a comforting fiery scent it is for Yahweh, as Yahweh commanded of Moses.

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

The Heritage Bible	And he brought the ram for the burnt offering, and Aaron and his sons took hold with their hands on the head of the ram,
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And killed it; and Moses sprinkled the blood upon the altar all around.

And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

And he washed the insides and the legs in water, and Moses burnt the whole ram upon the altar; it was a burnt offering for a restful fragrance, and a burnt offering to Jehovah, what Jehovah commanded Moses.

New American Bible (2011) He next brought forward the ram of the burnt offering,<sup>i</sup> and Aaron and his sons laid their hands on its head. When it was slaughtered, Moses splashed the blood on all sides of the altar. After the ram was cut up into pieces, Moses burned the head, the cut-up pieces and the suet. After the inner organs and the shanks were washed with water, Moses burned these remaining parts of the ram on the altar. It was a burnt offering for a sweet aroma, an oblation to the LORD, as the LORD had commanded Moses.

i. [8:18] Lv 1:10–13.

The Catholic Bible **The Burnt Offering.** He brought the ram for the burnt offering and he had Aaron and his sons place their hands on the head of the ram. Moses slew it and sprinkled its blood around the altar. He cut the ram into pieces and he burned the head, its pieces, and the fat. After he had washed its entrails and its legs with water, he burned the entire ram upon the altar, a burnt offering making a pleasant fragrance, a sacrifice by fire in honor of the Lord, as the Lord had commanded Moses.

Revised English Bible—1989 Moses then had the ram of the whole-offering brought, and Aaron and his sons laid their hands on the ram's head. Moses slaughtered it, and flung its blood against the sides of the altar. He cut the ram into pieces and burnt the head, the pieces, and the suet. He washed the entrails and the shins in water and burnt the whole on the altar. This was a whole-offering, to be a food-offering of soothing odour to the LORD, as the LORD had commanded Moses.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Next, the ram for the burnt offering was presented. Aharon and his sons laid their hands on the head of the ram; and after it had been slaughtered, Moshe splashed the blood on all sides of the altar. When the ram had been cut in pieces, Moshe made the head, the pieces and the fat go up in smoke. When the inner organs and the lower parts of the legs had been washed with water, Moshe made the entire ram go up in smoke on the altar; it was a burnt offering giving a fragrant aroma, an offering made by fire to *ADONAI* — as *ADONAI* had ordered Moshe.

Kaplan Translation He brought forth the ram for the burnt offering, and Aaron and his sons pressed their hands on its head. He slaughtered it, and Moses dashed its blood on all sides of the altar. He cut the ram into pieces, and Moses burned the head, the cut pieces, and the intestinal membrane [on the altar], having [previously] scrubbed the intestines and legs with water. Moses thus burned the entire ram on the altar as a burnt offering. It was an appeasing fragrance, a fire offering to God, [and it was all done] as God had commanded Moses.

8:20 **membrane.** See above, 1:8.

8:21 **having previously.** See Exodus 29:17.

The Scriptures—2009 And he brought the ram of the ascending offering, and Aharon and his sons laid their hands on the head of the ram, and it was slain. And Mosheh sprinkled the blood on the slaughter-place all around, and he cut the ram into pieces. And Mosheh burned the head, and the pieces, and the fat, and he washed the entrails and the legs in water. And Mosheh burned the entire ram on the slaughter-place. It was an ascending offering for a sweet fragrance, and an offering made by fire to הוה, as הוה had commanded Mosheh.

Tree of Life Version He then presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram. Then Moses slaughtered it and splashed the blood



around on the altar. After he cut the ram into its pieces, Moses burned the head, the pieces, and the fat. He washed the innards and the legs with water. Then Moses burned the whole ram up in smoke on the altar. It was a burnt offering for a soothing aroma, an offering by fire to Adonai, as Adonai had commanded Moses.

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

Alpha & Omega Bible	<p>· AND MOSES BROUGHT NEAR THE RAM FOR A WHOLE BURNT OFFERING, AND AARON AND HIS SONS LAID THEIR HANDS ON THE HEAD OF THE RAM. AND MOSES KILLED THE RAM: AND MOSES POURED THE BLOOD ON THE ALTAR ROUND ABOUT.</p> <p>AND HE DIVIDED THE RAM BY ITS LIMBS, AND MOSES OFFERED THE HEAD, AND THE LIMBS, AND THE FAT; AND HE WASHED THE BELLY AND THE FEET WITH WATER.</p> <p>AND MOSES OFFERED UP THE WHOLE RAM ON THE ALTAR: IT IS A WHOLE BURNT OFFERING FOR A SWEET-SMELLING SCENT; IT IS A BURNT-OFFERING TO JESUS, AS JESUS COMMANDED MOSES. (Vv. 18–20 in the AOB)</p>
Awful Scroll Bible	<p>He was to bring near the ram for the whole burnt offering, and Aaron and his sons were to rest their hands, upon the head of the ram, and he was to slaughter it. Moses was to sprinkle the blood on the altar on around, and he is to have cut the ram in pieces, and Moses was to make a smoky burning of the head, pieces, and fat. He is to have washed off the inward parts and the legs with water, and Moses was to make a smoky burning of the ram on the altar, for the whole burnt offering, a soothing aroma by fire to Sustains To Become as Sustains To Become is to have laid charge to Moses.</p>
Concordant Literal Version	<p>He brought near the ram of the ascent offering, and Aaron and his sons supported their hands on the head of the ram. One slew it, and Moses sprinkled the blood against the altar round about. One pieced the ram into its pieces; and Moses caused the head, the pieces and the suet to fume. One washed the inwards and the shanks in water; and Moses caused the whole ram to fume on the altar. It was an ascent offering for a fragrant odor; it was a fire offering to Yahweh, just as Yahweh had instructed Moses.</p>
exeGesés companion Bible	<p>And he oblates the ram for the holocaust: and Aharon and his sons prop their hands on the head of the ram and he slaughters it: and Mosheh sprinkles the blood all around on the sacrifice altar: and dismembers the members of the ram: and Mosheh incenses the head and the members and the fat: and he baptizes the inwards and the legs in water: and Mosheh incenses the whole ram on the sacrifice altar - a holocaust for a scent of rest - a firing to Yah Veh as Yah Veh misvahed Mosheh.</p>
Orthodox Jewish Bible	<p>And he brought the ram for the olah (burnt offering); and Aharon and his Banim laid their hands upon the head of the ram. And he slaughtered (shachat) it; and Moshe sprinkled the dahm upon the Mizbe'ach around. And he cut the ram into pieces; and Moshe burned the head, and the pieces, and the chelev (fat).</p>



And he washed the innards and the legs in mayim; and Moshe burned the whole ram upon the Mizbe'ach; it was an olah for a re'ach nicho'ach, and an offering made by eish unto Hashem; just as Hashem commanded Moshe.

### Expanded/Embellished Bibles:

The Expanded Bible	Next Moses brought the ·male sheep [ram] of the burnt offering [1:1–17], and Aaron and his sons ·put [lay] their hands on its head. Then Moses ·killed [slaughtered] it and ·sprinkled [dashed] the blood on all sides of the altar. He cut the male sheep into pieces and ·burned [ <sup>L</sup> turned into smoke] the head, the pieces, and the fat. He washed the inner organs and legs with water and ·burned [L turned into smoke] the whole ·sheep [ram] on the altar as a burnt offering [1:1–17] made by fire to the Lord; its smell was pleasing to the Lord. Moses did these things as the Lord had commanded him.
Kretzmann's Commentary	And he brought the ram for the burnt offering, the second of the three great sacrifices; and Aaron and his sons laid their hands upon the head of the ram, which thereby was designated as their substitute in the sacrifice. And he killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram in to pieces; and Moses burned the head and the pieces and the fat. And he washed the inwards, the intestines, and the legs in water; and Moses burned the whole ram upon the altar. It was a burnt sacrifice for a sweet savor, and an offering made by fire unto the Lord, according to the ordinance, Leviticus 1:3-9; as the Lord commanded Moses, Exodus 29:15-18.
Lexham English Bible	Then [Or “And”] he brought the ram of the burnt offering near, and Aaron and his sons placed their hands on the ram’s head, and he slaughtered it . Then [Or “And”] Moses sprinkled the blood on the altar all around. Then [Or “And”] he cut the ram into pieces, and Moses turned into smoke the head and the pieces and the suet, but [Or “and”] he washed the inner parts [Or “entrails”] and the lower leg bones with water, and Moses turned into smoke all of the ram on the altar; it was a burnt offering as an appeasing fragrance, an offering made by fire for [Or “to”] Yahweh, just as Yahweh had commanded Moses.
The Voice	Moses then brought out the ram for the burnt offering and had Aaron and his sons place their hands on its head. After Moses slaughtered it, he splattered its blood against the sides of the altar. Moses cut it up into pieces, and then he took the head, the cut portions, and the fat and offered them up on the altar as smoke. After rinsing off the organs and legs with water—in order to remove any impurities—he took everything <i>that was left of the ram</i> and offered it up on the altar. The smoke of the burnt offering rose and became a pleasant aroma, a fire-offering to the Eternal One. Moses did all this <i>exactly</i> as the Eternal commanded.

### Bible Translations with Many Footnotes:

The Complete Tanach	And he brought near the burnt offering ram, and Aaron and his sons leaned their hands [forcefully] upon the head of the ram. And he slaughtered [it], and Moses dashed the blood on the altar, around. And he cut up the ram into its pieces, and Moses made the head, the pieces and the fat [go up in] smoke. But the innards and the legs, he washed in water, and Moses made the entire ram [go up in] smoke on the altar. It was a burnt offering [with] a pleasing fragrance, a fire offering to the Lord, as the Lord had commanded Moses.
NET Bible®	Then he presented the burnt offering ram and Aaron and his sons laid their hands on the head of the ram, and he slaughtered it. <sup>27</sup> Moses then splashed the blood against the altar's sides. Then he <sup>28</sup> cut the ram into parts, <sup>29</sup> and Moses offered the head, the parts, and the suet up in smoke, but the entrails and the legs he washed with water, <sup>30</sup> and Moses offered the whole ram up in smoke on the altar – it was a

burnt offering for a soothing aroma, a gift to the Lord, just as the Lord had commanded Moses.<sup>31</sup>

<sup>27tn</sup> Aaron probably did the slaughtering (cf. the notes on Lev 8:15-16 above).

<sup>28tn</sup> Again, Aaron probably cut the ram up into parts (v. 20a), but Moses presented them on the altar (v. 20b; cf. the note on v. 15 above).

<sup>29tn</sup> Heb “cut it into its parts.” One could translate here, “quartered it” (J. Milgrom, *Leviticus* [AB], 1:133; cf. Lev 1:6, 12 above).

<sup>30tn</sup> Again, Aaron probably did the washing (v. 21a), but Moses presented the portions on the altar (v. 21b; cf. the note on v. 15 above).

<sup>31tn</sup> See Lev 1:9, 13.

Rotherham's *Emphasized B.* Then was brought near the ram for the ascending-sacrifice,—and Aaron and his sons leaned their hands upon the head of the ram; and it was slain,—and Moses dashed<sup>a</sup> the blood against the altar round about; and ||the ram itself|| was cut up into its pieces,—and Moses made a perfume with the head and with the pieces, and with the fat;<sup>b</sup> but ||the inwards and the legs|| were bathed in water,—and Moses made a perfume with the whole ram at the altar, <an ascending-sacrifice> it was—for a satisfying odour, <an altar-flame> it was' unto Yahweh.

As Yahweh commanded Moses.

<sup>a</sup> Cp. chap. i. 5, n.

<sup>b</sup> Or: “grease.”

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

Charles Thomson OT	Then Moses brought forward the ram which was for a whole burnt offering, and Aaron and his sons laid their hands on the head of the ram; and Moses slew the ram, and poured the blood against the altar round about. And having divided the ram into quarters, Moses carried up the head, and the pieces, and the suet. Then having washed the belly and the feet with water, Moses carried up the whole ram upon the altar. It is a whole burnt offering for a smell of fragrance; an offering of homage to the Lord, as the Lord commanded Moses.
Context Group Version	And he presented the ram of the ascension [offering]: and Aaron and his sons laid their hands on the head of the ram. And he killed it; and Moses sprinkled the blood on the altar round about. And he cut the ram into its pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the insides and the legs with water; and Moses burnt the entire ram on the altar: it was an ascension [offering] for a sweet aroma: it was an offering made by fire to YHWH; as YHWH commanded Moses.
Holy Bible Improved Edition	And he brought the ram for the burnt offering; and Aaron and his sons leaned their hands upon the head of the ram. And one killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burned the head, and the pieces and the fat. And he washed the inwards and the legs with the water; and Moses burnt the whole ram on the altar: it was a burnt offering for an odor of delight, a fire offering to Jehovah; as Jehovah commanded Moses.
Legacy Standard Bible	Then he brought near the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram. Then Moses slaughtered it and splashed [Lit <i>He slaughtered it and Moses sprinkled</i> ] the blood around on the altar. And he cut the ram into its pieces. Then Moses offered up the head and the pieces and the suet in smoke. And he washed the entrails and the legs with water. Then Moses offered up the whole ram in smoke on the altar. It was a burnt offering for a soothing aroma; it was an offering by fire to Yahweh, just as Yahweh had commanded Moses.
Literal Standard Version	And he brings the ram of the burnt-offering near, and Aaron and his sons lay their hands on the head of the ram, and [one] slaughters, and Moses sprinkles the blood around the altar; and he has cut the ram into its pieces, and Moses makes incense

with the head, and the pieces, and the fat, and he has washed the innards and the legs with water, and Moses makes incense with the whole ram on the altar; it [is] a burnt-offering for refreshing fragrance; it [is] a fire-offering to YHWH, as YHWH has commanded Moses.

Revised Mechanical Trans.

...and he brought near the buck of the ascension offering, and Aharon and his sons supported their hands upon the head of the buck, and he slew it, and Mosheh sprinkled the blood upon the altar, all around, and he divided the buck into pieces, according to his pieces, and Mosheh burned as incense the head and the pieces and the suet, and the inside and the legs, and he bathed in the waters and Mosheh burned as incense all of the buck upon the altar, he was an ascension offering for a sweet aroma, he was a fire offering to YHWH, just as YHWH directed Mosheh,...

Young's Updated LT

And he brings near the ram of the burnt-offering, and Aaron and his sons lay their hands on the head of the ram, and one slaughtereth, and Moses sprinkles the blood on the altar round about; and the ram he has cut into its pieces, and Moses makes perfume with the head, and the pieces, and the fat, and the inwards and the legs he has washed with water, and Moses makes perfume with the whole ram on the altar; it is a burnt-offering, for sweet fragrance; it is a fire-offering to Jehovah, as Jehovah has commanded Moses.

**The gist of this passage:** Moses brings near the first ram offering.  
18-21

Leviticus 8:18a			
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
qârab (קָרַב) [pronounced kaw-RA <sup>B</sup> 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 <sup>rd</sup> person masculine singular, Hiphil imperfect	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
'ayil (אֵיל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular construct	Strong's #352 BDB #17
'ôlâh (עֹלָה) [pronounced ôo-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

**Translation:** Moses [lit., he] brought the ram of the burnt offering near [to God].

There were 3 large animals which Moses has for this consecration: a bull and two rams. This is the second ram.

In this passage, the ram will be called both a burnt offering and a fire offering.

Leviticus 8:18b			
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
çâmak <sup>e</sup> (סָמַךְ) [pronounced saw-MAHK <sup>e</sup> ]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5564 BDB #701
ʾAhărôn (אֹהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1121 BDB #119
ʾêth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
yâdôwth (יָדָיו) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3027 BDB #388
ʿal (עַל) [pronounced ǵah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular construct	Strong's #7218 BDB #910
So far, this is equivalent to v. 14b.			
ʾayil (אֵילִם) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun with the definite article; pausal form	Strong's #352 BDB #17

**Translation:** Aaron and his sons rested their hands on the head of the ram...

The hands were placed on the sacrifice so that the sins of the offerer were transferred to the animal, which would be sacrificed in their stead. Like previous sacrifices, this looks forward to the Lord offering Himself for us on the cross.

Notice that this priestly family is not immune to sin; they are not considered better than the people.

## Leviticus 8:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchaṭ (שחט) [pronounced <i>shaw-KHAT</i> ]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7819 and 7820 BDB #1006

**Translation:** ...[when] he slaughtered [it].

Throughout this passage, Moses would be considered the one doing the things herein named.

When it came to dividing up the verses into sentences, I often found that it made more sense for the latter half of one verse to be connected to the first part of the next verse (hence the odd divisions that you will see).

Leviticus 8:18–19a **Moses** [lit., *he*] brought the ram of the burnt offering near [to God]. **Aaron and his sons rested their hands on the head of the ram [when] he slaughtered [it].** (Kukis mostly literal translation)

This indicates their identification with the ram, who took upon itself the penalty for their sins. The sins of Aaron and his sons are transferred to the ram by this act of laying on of hands.

## Leviticus 8:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
zâraq (זרק) [pronounced <i>zaw-RAHK</i> ]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2236 BDB #284
Mosheh (משה) [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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dâm (דם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
'al (על) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz <sup>e</sup> bêach (מזבח) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258



## Leviticus 8:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâbîyb (בִּיבֵי) [pronounced saw <sup>b</sup> -VEE <sup>B</sup> V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

**Translation:** Moses then sprinkled the blood all around the altar...

An animal was sacrificed generally but cutting into its neck, and the heart would pump a lot of blood out that way. Moses splashed this blood all around the altar.

The blood of the animal is the type; the blood of Christ is the **antitype**. However, the blood of Christ represents the **spiritual death** of our Lord, taking our place and taking on His humanity the punishment for our sins.

## Leviticus 8:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
'ayil (אֵיל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun with the definite article	Strong's #352 BDB #17
nâthach (נָתַח) [pronounced naw-THAHKH]	<i>to cut up, to cut in pieces, to divide by joints</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #5408 BDB #677
lâmed (ל) [pronounced l <sup>e</sup> ]	<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
nêthach (נֶתַח) [pronounced NAY-thahkh]	<i>piece, pieces; fragments; primarily used for dividing the carcass of a sacrificial animal</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5409 BDB #677

**Translation:** ...and he cut up the ram into pieces [lit., *its pieces*].

The ram was cut up into pieces for this offering, after its blood was sprinkled at the base of the altar.

Leviticus 8:19b–20a Moses then sprinkled the blood all around the altar and he cut up the ram into pieces [lit., *its pieces*]. (Kukis mostly literal translation)

All things are cleansed and sanctified by blood.

Leviticus 8:20b			
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
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #6999 BDB #882
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
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the definite article	Strong's #7218 BDB #910
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
nêthach (נֶתַח) [pronounced NAY-thakh]	<i>piece, pieces; fragments; primarily used for dividing the carcass of a sacrificial animal</i>	masculine plural noun with the definite article	Strong's #5409 BDB #677
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
peder (פֶּדֶר) [pronounced PEH-dehr]	<i>fat, suet; possibly, meat</i>	masculine singular noun with the definite article; pausal form	Strong's #6309 BDB #804

**Translation:** Moses burned/smoked the head, the pieces and the suet,...

I assume that Moses placed (or directed these pieces to be placed) upon the altar, where they were burned and smoked.

Leviticus 8:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (חֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qereb (קֶרֶב) [pronounced <i>KEH-re<sup>b</sup>v</i> ]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the definite article	Strong's #7130 BDB #899
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (חֵת) [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
kêrâ'ayim (כַּיִּים) [pronounced <i>keh-raw-ḠAH-yihm</i> ]	<i>legs; [two] legs</i>	feminine dual noun with the definite article	Strong's #3767 BDB #502
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i> ]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7364 BDB #934
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

**Translation:** ...but the innards and legs he washed with water.

Moses separated out the innards (the organs and the digestive tract) and the legs, and these were washed with water.

The innards represent the **sin nature**; the legs of the animal are in constant contact with the ground, or the earth; symbolizing their connection to a fallen earth. The washing indicates a cleansing of these things.

Leviticus 8:20b–21a **Moses burned/smoked the head, the pieces and the suet, but the innards and legs he washed with water.** (Kukis mostly literal translation)

The burning speaks of the everlasting judgement and the smoke which rises is what satisfies God the Father and causes Him to withhold our deserved judgement.

Leviticus 8:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâṭar (קָטַר) [pronounced <i>kaw-TAR</i> ]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #6999 BDB #882
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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'ayil (אֵילָן) [pronounced <i>AH-yil</i> ]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun with the definite article	Strong's #352 BDB #17
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258
With the locative hê, this means <i>towards the altar, near the altar, upon the altar</i> .			

**Translation:** [Finally,] Moses caused the entire ram to smoke on the altar...

I am assuming that these are the pieces already on the altar; to which Moses adds in innards and the legs.

Leviticus 8:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
hûw' (הוּא) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

**Translation:** ...—it [is] a burnt offering—...

This ram again is called a burnt offering.

Leviticus 8:21d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<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
rêyach (חַיִּיחַ) [pronounced RAY-akh]	<i>scent, odor, pleasant smell</i>	masculine singular construct	Strong's #7381 BDB #926
nîychôach (חֲחִינִי) [pronounced nee-KHOH-ahkh]	<i>tranquilizing, soothing, quieting; sweet, pleasant</i>	masculine singular noun	Strong #5207 BDB #629

**Translation:** ...as a soothing scent [to God].

The smoke which wafts up to God is considered a soothing or tranquilizing scent.

We, as humans, smell life entrails to God. This is because we have **Adam's original sin** imputed to us, because we have a sin nature, and because we have committed many personal sins. Jesus, in dying for our sins, broke down all of these barriers. See R. B. Thieme, Jr.'s **book** *The Barrier*.

Leviticus 8:21e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced l <sup>e</sup> ]	<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<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** This [ram is] a fire-offering to Y<sup>e</sup>howah,...

The ram is called a fire-offering to God here.



## Leviticus 8:21f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, ka'ăsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
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 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'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
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

This is v. 9d, 13e & 17b.

**Translation:** ...just as Y<sup>e</sup>howah commanded Moses [to do].

Moses is following God's instructions here.

Leviticus 8:21b–21f [Finally,] Moses caused the entire ram to smoke on the altar—it [is] a burnt offering—as a soothing scent [to God]. This [ram is] a fire-offering to Y<sup>e</sup>howah, just as Y<sup>e</sup>howah commanded Moses [to do]. (Kukis mostly literal translation)

The entrails and the legs speak of the purification by association with the **devil's world** and these things must be cleansed in order for them to be offered upon the altar. Our Lord was perfect in His humanity in going to the cross. This perfection is continually noted in the Pentateuch.

Leviticus 8:18–21 Moses [lit., *he*] brought the ram of the burnt offering near [to God]. Aaron and his sons rested their hands on the head of the ram [when] he slaughtered [it]. Moses then sprinkled the blood all around the altar and he cut up the ram into pieces [lit., *its pieces*]. Moses burned/smoked the head, the pieces and the suet, but the innards and legs he washed with water. [Finally,] Moses caused the entire ram to smoke on the altar—it [is] a burnt offering—as a soothing scent [to God]. This [ram is] a fire-offering to Y<sup>e</sup>howah, just as Y<sup>e</sup>howah commanded Moses [to do]. (Kukis mostly literal translation)

Leviticus 8:18–21 Moses brought the ram of the burnt offering into the Tabernacle courtyard. Aaron and his sons placed their hands on the head of the ram, which was then slaughtered. Moses sprinkled blood all around the altar and cut up the ram into pieces. Moses then burned and smoked the head, the chunks of meat and the suet; but he washed the intestines and legs with water. He made the entire ram to smoke on the altar as a burnt offering, a pleasant smell to God. This ram is considered to be a fire-offering to Jehovah, just as he had commanded Moses to do. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Offering of the Second Ram

There seems to be a general agreement that vv. 22–27 and vv. 22–29 can be put together in a single passage. However, there is no agreed upon stopping point between those sets of verses. I chose to go with vv. 22–24, so that this passage is not too long. Most, but not all, translations, place a period at the end of v. 24 (see Lexham or LSV).

And he brought near the ram, the second, a ram of ordinations. And so rests Aaron and his sons their hands upon a head of the ram and so he slaughtered [it]. And so takes Moses from the blood and so he gives [it] upon a lobe of an ear of Aaron—the right [ear]; and upon a thumb of his hand, the right [hand]; and upon a big toe of his foot, the right [foot]. And so he brings near sons of Aaron; and so gives Moses from the blood upon a lobe of their ear, the right [ear]; and upon a thumb of their hand, the right [hand]; and upon a big toe of their foot, the right [foot]. And so sprinkles Moses the blood upon the altar all around.

Leviticus  
8:22–24

Moses [lit., *he*] brought the second ram near [to the Tabernacle], the ram of ordination. Aaron and his sons rested their hands on the head of the ram [when] he slaughtered [it]. Moses took some of the blood and put [it] on the right ear lobe of Aaron, on the thumb of his right hand and on the big toe of his right foot. Then Moses [lit., *he*] brought the sons of Aaron near [for ordination]; and he [lit., *Moses*] put some of the blood on their right ear lobes, on the thumbs of their right hands and on big toes of their right feet. Moses then sprinkled the blood all around the altar.

Moses brought the second ram forward, near to the Tabernacle; the ram of ordination. Aaron and his sons placed their hands on the head of the ram, which was then slaughtered. Moses took some of the blood and put it on Aaron's right ear lobe, as well as on his right thumb and right big toe. He brought Aaron's sons forward and did the same to them. Afterwards, Moses sprinkled blood all around the altar.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And he brought near the ram, the second, a ram of ordinations. And so rests Aaron and his sons their hands upon a head of the ram and so he slaughtered [it]. And so takes Moses from the blood and so he gives [it] upon a lobe of an ear of Aaron—the right [ear]; and upon a thumb of his hand, the right [hand]; and upon a big toe of his foot, the right [foot]. And so he brings near sons of Aaron; and so gives Moses from the blood upon a lobe of their ear, the right [ear]; and upon a thumb of their hand, the right [hand]; and upon a big toe of their foot, the right [foot]. And so sprinkles Moses the blood upon the altar all around.

Dead Sea Scrolls

Targum (Onkelos)	<p>He brought the second ram, the ram for the installation-offering [offerings]; and Aharon and his sons laid their hands on the rams head.</p> <p>He slaughtered it; and Moshe took some of its blood and he put it on [the upper part of] Aharons right earlobe [ear], on the thumb of his right hand and the big toe of his right foot.</p> <p>He brought the sons of Aharon; and Moshe put some blood on [the upper part of] their right earlobes [ears] and on the thumbs of their right hands and on the big toes of their right feet. Moshe sprinkled the blood all around the altar.</p>
Targum (Pseudo-Jonathan)	<p>And he brought the second ram, the ram of completion which completed all; and Aharon and his sons laid their hand upon the head of the ram. And he killed the ram, and Mosheh took of its blood, and put it upon the etremity of Aharon's ear, the middle cartilage of the right ear, and upon the middle joint<sup>[2]</sup> of his right foot. And he brought the sons of Aharon, and Mosheh put of the blood upon the middle cartilage of their right ears, and upon the middle joint of their right feet, and Mosheh poured out all the remaining blood upon the altar round about.</p> <p><sup>[2]</sup> Or, "member," pirka.</p>
Douay-Rheims 1899 (Amer.)	<p>He offered also the second ram, in the consecration of priests: and Aaron, and his sons put their hands upon the head thereof.</p> <p>And when Moses had immolated it, he took of the blood thereof, and touched the tip of Aaron's right ear, and the thumb of his right hand, and in like manner also the great toe of his right foot.</p> <p>He offered also the sons of Aaron: and when with the blood of the ram that was immolated, he had touched the tip of the right ear of every one of them, and the thumbs of their right hands, and the great toes of their right feet, the rest he poured on the altar round about.</p>
Aramaic ESV of Peshitta	<p>He presented the other ram, the ram of consecration: and Aaron and his sons laid their hands on the head of the ram.</p> <p>He killed it; and Mosha took some of its blood, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot.</p> <p>He brought Aaron's sons; and Mosha put some of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot; and Mosha sprinkled the blood around on the altar.</p>
Lamsa's Peshitta (Syriac)	<p>And he brought the second ram, the ram of consecration, and Ahron and his sons placed their hands on the head of the ram. And Moshe slaughtered it and he took from the blood and sprinkled it on the lobe of the right ear of Ahron and upon the thumb of his right hand and upon the big toe of his right foot. And he brought the sons of Ahron and Moshe sprinkled from the blood on the lobes of their right ears and upon the thumbs of their right hands and upon the big toes of their right feet and Moshe sprinkled blood on the altar as a circle.</p>
Samaritan Pentateuch	<p>And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.</p> <p>And he slew [it]; and Moses took of the blood of it, and put [it] upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.</p> <p>And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.</p>
Updated Brenton (Greek)	<p>And Moses brought the second ram, the ram of consecration, and Aaron and his sons laid their hands on the head of the ram, and he slew him;</p> <p>and Moses took of his blood, and put it upon the tip of Aaron's right ear, and on the thumb of his right hand, and on the big toe of his right foot.</p> <p>And Moses brought near the sons of Aaron; and Moses put of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the big toes of</p>

their right feet, and Moses poured out the blood on the altar round about.  
Vv. 21–23 in the Greek.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>And he put the other sheep before the Lord, the sheep with which they were made priests; and Aaron and his sons put their hands on the head of the sheep, And he put it to death; and Moses took some of the blood and put it on the point of Aaron's right ear and on the thumb of his right hand and on the great toe of his right foot.</p> <p>Then he took Aaron's sons, and Moses put some of the blood on the point of their right ears and on the thumbs of their right hands and on the great toes of their right feet: and Moses put the blood on and round the altar.</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>Moses puts blood on three important parts of the priests' bodies. The priest's ear: he must always listen to what God is saying to him. The priest's hand: he must always do what God wants him to do. The priest's foot: he must always go where God tells him to go.</p> </div>
Easy English	<p>Moses brought the other male sheep. It was a gift. It showed that God had chosen Aaron's family to become his priests. Aaron and his sons put their hands on the sheep's head. Moses killed the sheep. He put some of its blood on Aaron's right ear. He also put blood on the thumb of Aaron's right hand. And he put some on the big toe of his right foot. Moses did the same to Aaron's sons. Then he threw blood on all the sides of the altar.</p>
Easy-to-Read Version–2008	<p>Then Moses brought the other ram. This ram was used for appointing Aaron and his sons to become priests. Aaron and his sons put their hands on the ram's head. Then Moses killed the ram. He put some of its blood on the tip of Aaron's ear, on the thumb of his right hand, and on the big toe of his right foot. Then Moses brought Aaron's sons close to the altar. He put some of the blood on the tip of their right ears, on the thumb of their right hands, and on the big toe of their right feet. Then he sprinkled the blood around on the altar.</p>
Good News Bible (TEV)	<p>Then Moses brought the second ram, which was for the ordination of priests, and Aaron and his sons put their hands on its head. Moses killed it and took some of the blood and put it on the lobe of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. Then he brought Aaron's sons forward and put some of the blood on the lobes of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. Moses then threw the rest of the blood on all four sides of the altar.</p>
<i>The Message</i>	<p>Moses then presented the second ram, the ram for the Ordination-Offering. Aaron and his sons laid their hands on the ram's head. Moses slaughtered it and smeared some of its blood on the lobe of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. Then Aaron's sons were brought forward and Moses smeared some of the blood on the lobes of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. Moses threw the remaining blood against each side of the Altar.</p>
NIRV	<p>Then he brought the other ram. It was sacrificed to prepare the priests for serving the Lord. Aaron and his sons placed their hands on its head. Moses killed the ram. He put some of its blood on Aaron's right earlobe. He put some on the thumb of Aaron's right hand. He also put some on the big toe of Aaron's right foot. Then Moses brought Aaron's sons to the people. He put some of the blood on their right earlobes. He put some on the thumbs of their right hands. He also put some on the big toes of their right feet. Then he splashed the rest of the blood against the sides of the altar.</p>

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

Casual English Bible	Moses brought up a second ram, as an ordination offering. Again, he had Aaron and his sons put their hands on the ram's head. Moses killed the ram. Then he dabbed some of its blood on Aaron's right ear, right thumb, and on the big toe of Aaron's right foot. [12] v. 24 will be placed with the next passage for context. <sup>12</sup> 8:23 Scholars guess the blood symbolizes that Aaron is 100 percent God's priest, from blood-tagged head to blood-tagged toe.
Contemporary English V.	Moses led out the ram for the ceremony of ordination. Aaron and his sons laid their hands on its head, and it was killed. Moses smeared some of its blood on Aaron's right earlobe, some on his right thumb, and some on the big toe of his right foot. Moses did the same thing for Aaron's sons, before splattering the rest of the blood against the four sides of the altar.
New Berkeley Version New Life Version	. Then Moses brought the ram, the ram for setting them apart. Aaron and his sons laid their hands on the head of the ram. And Moses killed it, took some of its blood, and put it on the bottom of Aaron's right ear, the thumb of his right hand, and the big toe of his right foot. Then he had Aaron's sons come near. Moses put some of the blood on the bottom of their right ear, the thumb of their right hand, and the big toe of their right foot. Then Moses put the rest of the blood around on the altar.
New Living Translation	Then Moses presented the other ram, which was the ram of ordination. Aaron and his sons laid their hands on the ram's head, and Moses slaughtered it. Then Moses took some of its blood and applied it to the lobe of Aaron's right ear, the thumb of his right hand, and the big toe of his right foot. Next Moses presented Aaron's sons and applied some of the blood to the lobes of their right ears, the thumbs of their right hands, and the big toes of their right feet. He then splattered the rest of the blood against all sides of the altar.
Unfolding Bible Simplified	Then he brought the other ram, the one for consecrating the priests, and Aaron and his sons laid their hands on its head. Moses slaughtered that ram, caught some of its blood in a bowl, and put some of that blood on the lobes of the right ears, the thumbs of the right hands, and the big toes of the right feet of Aaron and his sons to indicate that what they listened to and what they did and where they went should be directed by Yahweh. (Vv. 22–23 in the UBS; there is no v. 24.)

**Partially literal and partially paraphrased translations:**

American English Bible	After that, Moses brought over the second ram ( <b>the last ram</b> ), and Aaron and his sons laid their hands on its head, and he slaughtered it. So Moses took its blood and put some on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. Then Moses brought in Aaron's sons and put the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet; and Moses poured the rest of the blood around the Altar. Vv. 21–23 in the AEB. See the <b>Addendum</b> for AEB <b>notes</b> on the Last Ram.
Beck's American Translation Common English Bible	. Moses then presented the second ram, the ram for ordination, and Aaron and his sons pressed their hands on its head. Moses slaughtered it, then took some of its blood and put it on Aaron's right earlobe, on his right thumb, and on his right big toe. Then Moses brought forward Aaron's sons and put some of the blood on their right earlobes, their right thumbs, and their right big toes. Moses tossed the rest of the blood against all of the altar's sides.
New Advent (Knox) Bible	Another ram he offered for the hallowing of the priests; Aaron and his sons laid their hands on its head and now, after immolating it, Moses took some of its blood and



put it on the tip of Aaron's right ear, the thumb of his right hand, and the great toe of his right foot. Then he brought forward Aaron's sons, smeared them, ear and thumb and toe, with the ram's blood, and poured away what was left of it about the altar.

Translation for Translators Then he/I brought the other ram, the one for consecrating the priests, and Aaron and his sons laid their hands on its head. Moses/I slaughtered that ram, *drained some of its blood in a bowl*, and put some of that blood on the lobes of the right ears, the thumbs of the right hands, and the big toes of the right feet of Aaron and his sons *to indicate that what they listened to and what they did and where they went should be directed by Yahweh*.

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

Christian Standard Bible Next he presented the second ram, the ram of ordination, and Aaron and his sons laid their hands on the head of the ram. Moses slaughtered it, [*Or ram, and he slaughtered it. Moses*] took some of its blood, and put it on Aaron's right earlobe, on the thumb of his right hand, and on the big toe of his right foot. Moses also presented Aaron's sons and put some of the blood on their right earlobes, on the thumbs of their right hands, and on the big toes of their right feet. Then Moses splattered the blood on all sides of the altar.

Revised Ferrar-Fenton Bible Then he took the ram—the second ram—of consecration, and Aaron and his sons laid their hands upon the head of the ram. Moses afterwards slew it, and took some of its blood and put it on the tip of Aaron's right ear, and on his right thumb, and on his right great toe; Moses also sprinkled the blood upon the altar around. Next Moses took the sons of Aaron, and put some of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet. Moses afterwards sprinkled some of the blood around the altar.

International Standard V ***Moses' Consecration Offerings***  
Moses brought the ram, that is, the second of the rams for consecration. Aaron and his sons laid their hands on the head of the ram.  
Moses then slaughtered it, took some of its blood, and put it on Aaron's right earlobe, right thumb, and on his right great toe.  
Then Moses brought Aaron's sons, took some of its blood, and put it on their right earlobes, on their right thumbs, and on their right great toes.  
Moses poured the blood on the altar and all around it.

Wikipedia Bible Project And he brought the second ram near, the fulfillment ram. And Aaron and his sons anointed their hands on the head of the ram.  
And he slaughtered, and Moses took from his blood and he put it on the lobe of Aaron's right ear, and on the thumb of his right hand, and on the big-toe of his right foot.  
And he brought the sons of Aaron near, and Moses gave of the blood on the lobe of their right ear, and on the thumb of their right hand, and on the big-toe of their right foot. And Moses threw the blood on the altar, around.

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

The Heritage Bible And he brought the second ram, the ram of consecration, and Aaron and his sons took hold with their hands on the head of the ram,  
And killed it; and Moses took of its blood, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot.  
And he brought Aaron's sons, and Moses put of the blood on the tip of their right ear, and on the thumbs of their right hands, and on the great toes of their right feet; and Moses sprinkled the blood on the altar all around.



New American Bible (2011)	<p>* Then he brought forward the second ram, the ordination ram,<sup>j</sup> and Aaron and his sons laid their hands on its head. When it was slaughtered, Moses took some of its blood and put it on the lobe of Aaron's right ear, on the thumb of his right hand, and on the big toe* of his right foot.<sup>k</sup> Moses had the sons of Aaron also come forward, and he put some of the blood on the lobes of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. The rest of the blood he splashed on all the sides of the altar.</p> <p>* [8:22–32] The priestly ordination offering is a unique type of sacrifice but similar in many respects to the communion sacrifice (chap. 3; 7:11–34).</p> <p>* [8:23–24] Lobe...thumb...toe: these parts of the body are meant to represent the body as a whole. The application of the blood symbolizes the priests' passing from a profane to a holy state. Cf. 14:14–17.</p> <p>j. [8:22] Lv 7:37.</p> <p>k. [8:23] Lv 14:14, 17.</p>
The Catholic Bible	<p><b>The Ram of Consecration.</b> Then he brought the second ram, the ram of consecration. Aaron and his sons placed their hands on the head of the ram. Moses slew it and took its blood and placed it on the right ear lobe of Aaron and the thumb of his right hand and the big toe of his right foot.<sup>[d]</sup> Moses had the sons of Aaron approach him and he put some of the blood on their right ear lobes, on the thumbs of their right hands, and on the big toes of their right feet. He poured the rest of the blood around the altar.</p> <p>[d] In consecrating Aaron, Moses places some of the blood on his extremities to indicate his total consecration to God.</p>
New Jerusalem Bible	<p>He then had the other ram brought forward, the ram for the investiture sacrifice. Aaron and his sons laid their hands on its head and Moses slaughtered it. He took some of its blood and put it on the lobe of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. He then made Aaron's sons come forward and he put some of the blood on the lobes of their right ears, on the thumbs of their right hands and on the big toes of their right feet. Next, Moses poured the rest of the blood all around the altar.</p>
<b>Jewish/Hebrew Names Bibles:</b>	
Complete Jewish Bible	<p><b>(vi)</b> Then the other ram was presented, the ram of consecration; Aharon and his sons laid their hands on the head of the ram. After it had been slaughtered, Moshe took some of its blood and put it on the tip of Aharon's right ear, on the thumb of his right hand, and on the big toe of his right foot. Next Aharon's sons were brought, and Moshe put some of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet; then Moshe splashed the blood on all sides of the altar.</p>
Kaplan Translation	<p>He brought forth the second ram, which was the installation ram, and Aaron and his sons pressed their hands on the ram's head. He slaughtered it, and Moses took some of its blood and placed it on Aaron's right ear lobe, on his right thumb, and on his right big toe. [Moses] brought forth Aaron's sons, and he placed some of the blood on their right ear lobes, their right thumbs, and their right big toes. Moses sprinkled [the rest of] the blood on all sides of the altar.</p> <p>8:23 <b>ear lobe.</b> See Exodus 29:20. Some say the upper part of the ear (Targum) (A), while others say the lower lobe of the ear (Saadia) (B), or the center of the ear {Sifra\ cl. Raavad ad loc.} (C). According to some, the blood was placed on the cartilage just inside of the helix of the ear (Rambam on Negaim 14:9; Yad, Mechuserey Kaparah 5:1) (D). See below, 1*4:14.</p>
The Scriptures—2009	<p>And he brought the second ram, the ram of ordination, and Aharon and his sons laid their hands on the head of the ram, and it was slain. And Mosheh took some of its blood and put it on the tip of Aharon's right ear, and on the thumb of his right hand,</p>

and on the big toe of his right foot. V. 24 will be placed with the next passage for context.

#### Tree of Life Version

Then he presented the second ram, the ram of ordination, and Aaron and his sons laid their hands on the head of the ram. Moses slaughtered it, took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand and on the great toe of his right foot. Then Moses brought Aaron's sons and put some of the blood on the tips of their right ears, on the thumbs of their right hands and on the great toes of their right feet. Then Moses splashed the blood around on the altar.

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

##### Alpha & Omega Bible

· AND MOSES TOOK OF HIS BLOOD, AND PUT IT UPON THE TIP OF AARON'S RIGHT EAR, AND ON THE THUMB OF HIS RIGHT HAND, AND ON THE GREAT TOE OF HIS RIGHT FOOT. AND MOSES BROUGHT NEAR THE SONS OF AARON; AND MOSES PUT OF THE BLOOD ON THE TIPS OF THEIR RIGHT EARS, AND ON THE THUMBS OF THEIR RIGHT HANDS, AND ON THE GREAT TOES OF THEIR RIGHT FEET, AND MOSES POURED OUT THE BLOOD ON THE ALTAR ROUND ABOUT. (Vv. 22–23 in the AOB)

##### Awful Scroll Bible

He was to bring near the other ram, the ram for their consecrations, and Aaron and his sons, were to rest their hands upon the head of the ram, and he was to slaughter it. Moses was to take of its blood, and was to put it on the tip of the right ear of Aaron, the thumb of his right hand, and the big toe of his right foot. He was to draw the sons of Aaron near, and Moses was to put of the blood, on the tip of their right ear, the thumb of their right hand, and the big toe of their right foot. Moses was to sprinkle the blood on the altar on around, and was to take the fat of the tail, the fat of the inward parts, the appendage of the liver, both kidneys, and the fat of the right leg. V. 25 is included for context.

##### Concordant Literal Version

He brought near the second ram, the ram of consecrations, and Aaron and his sons supported their hands on the head of the ram.

One slew it, and Moses took some of its blood and put it on the lobe of Aaron's right ear, on the thumb of his right hand and on the big toe of his right foot, and he brought near the sons of Aaron. Moses also put some of the blood on the lobe of their right ear, on the thumb of their right hand and on the big toe of their right foot. Then Moses sprinkled the rest of the blood against the altar round about.

##### exeGesés companion Bible

And he oblates the second ram  
- the ram of fulfillments:  
and Aharon and his sons  
prop their hands on the head of the ram:  
and he slaughters it:  
and Mosheh takes of the blood  
and gives it on the tip of the right ear of Aharon  
and on the great digit of his right hand  
and on the great digit of his right foot.  
And he oblates the sons of Aharon  
and Mosheh gives of the blood  
on the tip of their right ear  
and on the great digits of their right hands  
and on the great digits of their right feet:  
and Mosheh sprinkles the blood all around  
on the sacrifice altar.

##### Orthodox Jewish Bible

And he brought the other ram, the ram of ordination; and Aharon and his Banim laid their hands upon the head of the ram.

And he slaughtered (shachat) it; and Moshe took of the dahm of it, and put it upon the lobe of Aharon's right ear, and upon the thumb of his right hand, and upon the bohen of his right foot.

And he brought Aharon's Banim, and Moshe put of the dahm upon the lobe of their right ear, and upon the thumbs of their right hands, and upon the bohen of their right feet: and Moshe sprinkled the dahm upon the Mizbe'ach around.

Rotherham's *Emphasized B.* Then was brought near the second ram, the ram of installation,—and Aaron and his sons leaned their hands upon the head of the ram: and it was slain, and Moses took of the blood thereof, and put upon the tip of Aaron's right ear,—and upon the thumb of his right hand, and upon the great toe of his right foot.

Then were brought near the sons of Aaron, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot,—and Moses dashed<sup>c</sup> the blood against the altar, round about.

<sup>c</sup>Cp. chap. i. 5, n.

### Expanded/Embellished Bibles:

The Expanded Bible Then Moses brought the other ·male sheep [ram], ·the one used in appointing Aaron and his sons as priests [<sup>1</sup> of ordination], and Aaron and his sons ·put [lay] their hands on its head. Then Moses ·killed [slaughtered] the sheep and put some of its blood on the ·bottom [lobe] of Aaron's right ear, some on the thumb of Aaron's right hand, and some on the big toe of his right foot [Ex. 29:20]. Then Moses brought Aaron's sons close to the altar. He put some of the blood on the ·bottom [lobe] of their right ears, some on the thumbs of their right hands, and some on the big toes of their right feet. Then he ·sprinkled [dashed] blood on all sides of the altar.

Kretzmann's Commentary And he brought the other ram, the ram of consecration, literally, the ram of fillings, that with which the hands of Aaron and his sons were to be filled for the wave-offering, as they were about to make it. The ceremony signified that the priests were now set apart for the service of bringing sacrifices in the name of the children of Israel. And Aaron and his sons laid their hands upon the head of the ram.

And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot, to signify that he was to hear the Word of the Lord, perform His will, and walk in the way of His commandments.

And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet. And Moses sprinkled the blood upon the altar round about. Cf Exodus 29:19-20.

Lexham English Bible Then [Or "And"] he brought the second ram near, the ram of the consecration, and Aaron and his sons placed their hands on the ram's head, and he slaughtered it. Then [Or "And"] Moses took some of [Literally "from"] its blood and put [Or "he put"] it on Aaron's right ear lobe and on his right hand's thumb and on his right foot's big toe. Then [Or "And"] he brought Aaron's sons near, and Moses put some of [Literally "from"] the blood on their right ear lobe and on their right hand's thumb and on their right foot's big toe, and Moses sprinkled the blood on the altar all around.

### Bible Translations with Many Footnotes:

The Complete Tanach And he brought near the second ram, the ram of the investitures, and Aaron and his sons leaned their hands [forcefully] upon the ram's head.

**the ram of the investitures:** Heb. מִיֶּאֱלֵמָה לֵיאָ. [This expression is equivalent to] לֵיאָ מִיֶּמְלָשָׁה, “the completion ram” [i.e., the word מִיֶּאֱלֵמָה does not mean “inauguration,” but rather,] it denotes מִיֶּמְלָשָׁה, for these rams filled (מִיֶּאֱלֵמָה) and completed (מִיֶּמְלָשָׁה) the [status of the] kohanim in their kehunah. — [see Torat Kohanim 8:184]

Holy Bible Improved Edition

And he slaughtered [it], and Moses took some of its blood, and placed it on the cartilage of Aaron's right ear, on the thumb of his right hand and on the big toe of his right foot. And he brought Aaron's sons forward, and Moses placed some of the blood on the cartilage of their right ears, on the thumbs of their right hands, and on the big toes of their right feet, and Moses dashed the blood on the altar, around. And he brought the second ram, the ram of consecration<sup>[1]</sup>; and Aaron and his sons leaned their hands upon the head of the ram. And one killed it; and Moses took some of its blood, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put some of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about.

<sup>[1]</sup> Heb., a filling, i.e., a fill offering, the priest's hands being filled with it. See ver. 27. So consecration, consecrate, throughout Leviticus.

NET Bible®

Then he presented the second ram, the ram of ordination,<sup>32</sup> and Aaron and his sons laid their hands on the head of the ram and he slaughtered it.<sup>33</sup> Moses then took some of its blood and put it on Aaron's right earlobe,<sup>34</sup> on the thumb of his right hand, and on the big toe<sup>35</sup> of his right foot. Next he brought Aaron's sons forward, and Moses put some of the blood on their right earlobes, on their right thumbs, and on the big toes of their right feet, and Moses splashed the rest of the blood against the altar's sides.

<sup>32tn</sup> For “ordination offering” see Lev 7:37

<sup>33tn</sup> Again, Aaron probably did the slaughtering (cf. the notes on Lev 8:15-16 above).

<sup>34tn</sup> Heb “on the lobe of the ear of Aaron, the right one.”

<sup>35tn</sup> The term for “big toe” (בֹּהֶן, bohen) is the same as that for “thumb.” It refers to the larger appendage on either the hand or the foot.

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

Charles Thomson OT

Then Moses brought forward the other ram, which was for a consecration offering, and Aaron and his sons laid their hands on the head of this ram, and he slew it. And Moses took some of the blood thereof, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot. Then Moses brought forward the sons of Aaron, and put some of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet. He then poured the blood against the altar round about.

Context Group Version

And he presented the other ram, the ram of consecration: and Aaron and his sons laid their hands on the head of the ram. And he killed it; and Moses took of the blood, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot. And he brought Aaron's sons; and Moses put of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot: and Moses sprinkled the blood on the altar round about.

Legacy Standard Bible

Then he brought near the second ram, the ram of ordination [Lit *filling*, so in ch], and Aaron and his sons laid their hands on the head of the ram. And Moses slaughtered it and took [Lit *He slaughtered it and Moses took*] some of its blood and put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot. He also brought Aaron's sons near; and Moses put some of the blood on the lobe of their right ear and on the thumb of their right hand and

Literal Standard Version	on the big toe of their right foot. Moses then splashed the rest of the blood around on the altar.
Revised Mechanical Trans.	And he brings the second ram near, a ram of the consecrations, and Aaron and his sons lay their hands on the head of the ram, and [one] slaughters, and Moses takes of its blood, and puts [it] on the tip of the right ear of Aaron, and on the thumb of his right hand, and on the great toe of his right foot; and he brings the sons of Aaron near, and Moses puts of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot. And Moses sprinkles the blood around the altar.
Young's Updated LT	...and he brought near the second buck, the buck of installation, and Aharon and his sons supported their hands upon the head of the buck, and he slew, and Mosheh took from his blood and he placed it upon the tip of the right ear of Aharon and upon the thumb of his right hand and upon the thumb of his right foot, and he brought near the sons of Aharon and Mosheh placed some of the blood upon their right ear and upon the thumb of their right hand and upon the thumb of their right foot, and Mosheh sprinkled the blood upon the altar, all around,...
The gist of this passage:	Moses brings out the second ram for slaughter.

Leviticus 8:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârab (בָּרַק) [pronounced <i>kaw-RA<sup>B</sup>V</i> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
'êth (תָּא) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ayil (לֵיאָ) [pronounced <i>AH-yil</i> ]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun with the definite article	Strong's #352 BDB #17
shênîy (שֵׁנִי) [pronounced <i>shay-NEE</i> ]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; masculine form; with the definite article	Strong's #8145 BDB #1041

**Translation:** Moses [lit., *he*] brought the second ram near [to the Tabernacle],...



For this ceremony, there were 3 animals which were sacrificed. This is the second ram.

Leviticus 8:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ayil (אֵיִל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular construct	Strong's #352 BDB #17
mîllu'îym (מִלְלֻאִים) [pronounced mil-loo-EEM]	<i>settings, stone insets; ordination (or, 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 ram of ordination.

Unfortunately the words *consecration*, *ordination* and *installation* are thrown about in the KJV Bible almost as synonyms; they are related words, but let's concentrate on the one at hand. Mîllu'îym (מִלְלֻאִים) [pronounced mil-loo-EEM] is only found in a few passages, is only found in the plural and it has some very telling cognates. *The setting of a jewel* is the same word with an *ah* ending (Exodus 28:17, 20 39:12). It is also closely related to the verb for *fill* and the noun for *fullness* or *that which fills*. With this knowledge alone, I would be tempted to render this the *fulfillment-setting [of the office of priesthood]*. We first find this word in Exodus 25:7 for stones of the *settings* of the ephod (see also Exodus 35:9, 27 1Chron. 29:2). Then this word is found used in precisely the way as it is here in Exodus 29:22, 26, 27, 31, 34 Leviticus 7:37 8:28, 29, 31, 33.

Mîllu'îym is found listed with the several groups of offerings in Leviticus 7:37, although it is not alluded to elsewhere prior to Leviticus 7. However, most of Leviticus 8 speaks of this ceremony. A reasonable one-word translation would be *installation(s)*, *installment(s)*, as we are speaking of the installment of Aaron and his sons into the priesthood.

This ram would be known as the ram of consecration or the ram of ordination.

Leviticus 8:22c			
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
çâmak <sup>e</sup> (צָמַק:) [pronounced saw-MAHK <sup>e</sup> ]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5564 BDB #701
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Leviticus 8:22c

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 noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1121 BDB #119
'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
yâdôwth (יָדָיו) [pronounced yawd-OATH]	hands; strength, power (figuratively); parts, fractional parts, portions, shares	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced gah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ אוֹ שֵׂאֵר) [pronounced rohsh]	head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census	masculine singular construct	Strong's #7218 BDB #910
'ayil (אֵילִם) [pronounced AH-yil]	ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)	masculine singular noun with the definite article; pausal form	Strong's #352 BDB #17

This is v. 18b

**Translation:** Aaron and his sons rested their hands on the head of the ram...

As before, Aaron and all of his sons place their hands on the head of the ram. Their sins are transferred from them to the animal to be offered up.

## Leviticus 8:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shâchaṭ (שָׁחַט) [pronounced shaw-KHAT]	to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7819 and 7820 BDB #1006

This is v. 19a.

**Translation:** ...[when] he slaughtered [it].

Moses slaughters a third large quadruped.

Leviticus 8:22–23a Moses [lit., *he*] brought the second ram near [to the Tabernacle], the ram of ordination. Aaron and his sons rested their hands on the head of the ram [when] he slaughtered [it]. (Kukis mostly literal translation)

Leviticus 8:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
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
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1818 BDB #196

**Translation:** Moses took some of the blood...

The blood represents the Lord's spiritual death for our sins.

Leviticus 8:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
‘al (עַל) [pronounced <i>‘ahal</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
t <sup>e</sup> nûwk <sup>e</sup> (תְּנוּכָה) [pronounced <i>tehn-OOK</i> ]	<i>lobe [tip, extremity, pinnacle] of the ear</i>	masculine singular construct	Strong's #8571 BDB #1072
’ôzen (אָזֶן) [pronounced <i>OH-zen</i> ]	<i>ear; metaphorically for hearing; audience</i>	feminine singular construct	Strong's #241 BDB #23
’Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14

Leviticus 8:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
y <sup>e</sup> mânîy (יְמִנִי) [pronounced yehm-aw-NEE]	right hand, right	feminine singular adjective with the definite article	Strong's #3233 BDB #412

**Translation:** ...and put [it] on the right ear lobe of Aaron,...

Moses puts some of this blood on Aaron's right ear lobe. The ear is the *in-gate* for **Bible doctrine**.

Leviticus 8:23d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced ǵah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
bôhen (בֹּהֶן) [pronounced BOH-hen]	thumb, big (great) toe	feminine singular construct	Strong's #931 BDB #97
yâd (יָד) [pronounced yaw]	hand; figuratively for strength, power, control; responsibility	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
y <sup>e</sup> mânîy (יְמִנִי) [pronounced yehm-aw-NEE]	right hand, right	feminine singular adjective with the definite article	Strong's #3233 BDB #412

**Translation:** ...on the thumb of his right hand...

The hand represents what man does.

Leviticus 8:23e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced ǵah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
bôhen (בֹּהֶן) [pronounced BOH-hen]	thumb, big (great) toe	feminine singular construct	Strong's #931 BDB #97
regel (לֶגֶל) [pronounced REH-gel]	foot, leg; metaphorically step, gait, pace; turn	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7272 BDB #919

## Leviticus 8:23e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
y <sup>e</sup> mânîy (יְמִנִי) [pronounced yehm-aw-NEE]	right hand, right	feminine singular adjective with the definite article	Strong's #3233 BDB #412

**Translation:** ...and on the big toe of his right foot.

The foot represents the direction that the man goes in.

## CONSECRATE yourself to the LORD

..... Moses took *some* of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot.

*Leviticus 8: 23*

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Furthermore, the big toe represents balance. It would be very tough for us to walk and balance without a big toe.

Leviticus 8:23b-e *Moses took some of the blood and put [it] on the right ear lobe of Aaron, on the thumb of his right hand and on the big toe of his right foot.* (Kukis mostly literal translation)

**Leviticus 8:23** (a graphic); from **Barbara Koop**; accessed January 16, 2021

The blood of Jesus Christ separates Aaron from the world. *For dogs have surrounded me; a band of evildoers has encompassed Me; they pierced my hands and my feet* (Psalm 22:16).

## Leviticus 8:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
qârab (בָּרַב) [pronounced kaw-RA <sup>BV</sup> ]	to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	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
bânîym (בָּנִים) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
'Ahărôn (אֹהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14

**Translation:** Then Moses [lit., he] brought the sons of Aaron near [for ordination];...



Moses also brings the sons of Aaron forward to be consecrated for service. This is all taking place in a very public forum, so that everyone there recognizes that Aaron and his sons are being ordained as priests.

Leviticus 8:24b			
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>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
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
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
‘al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
t <sup>e</sup> nûwk <sup>e</sup> (תְּנוּכָה) [pronounced tehn-OOK]	<i>lobe [tip, extremity, pinnacle] of the ear</i>	masculine singular construct	Strong's #8571 BDB #1072
’ôzen (אָזֶן) [pronounced OH-zen]	<i>ear; metaphorically for hearing; audience</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #241 BDB #23
y <sup>e</sup> mânîy (יְמִינִי) [pronounced yehm-aw-NEE]	<i>right hand, right</i>	feminine singular adjective with the definite article	Strong's #3233 BDB #412

**Translation:** ...and he [lit., Moses] put some of the blood on their right ear lobes,...

Just as with the High Priest (Aaron), the ear represents where they hear Bible doctrine being taught.

Leviticus 8:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752

Leviticus 8:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôhen (בֹּהֶן) [pronounced BOH-hen]	<i>thumb, big (great) toe</i>	feminine singular construct	Strong's #931 BDB #97
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3027 BDB #388
y <sup>e</sup> mânîy (יְמִינִי) [pronounced yehm-aw-NEE]	<i>right hand, right</i>	feminine singular adjective with the definite article	Strong's #3233 BDB #412

**Translation:** ...on the thumbs of their right hands...

The hand represents what a person does. God will be using the things that Aaron and his sons do for His Own purposes.

Leviticus 8:24d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced ‘ah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
bôhen (בֹּהֶן) [pronounced BOH-hen]	<i>thumb, big (great) toe</i>	feminine singular construct	Strong's #931 BDB #97
regel (רֶגֶל) [pronounced REH-gel]	<i>foot, leg; metaphorically step, gait, pace; turn</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7272 BDB #919
y <sup>e</sup> mânîy (יְמִינִי) [pronounced yehm-aw-NEE]	<i>right hand, right</i>	feminine singular adjective with the definite article	Strong's #3233 BDB #412

**Translation:** ...and on big toes of their right feet.

The feet represents direction a person goes in; therefore, it is a reference to volition.

Leviticus 8:24e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Leviticus 8:24e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâraq (זָרַק) [pronounced zaw-RAHK]	to scatter, to sprinkle; to toss, to throw	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2236 BDB #284
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
'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 noun with the definite article	Strong's #1818 BDB #196
'al (עַל) [pronounced gah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258
çâbîyb (בְּיָבֹס) [pronounced saw <sup>b</sup> -VEE <sup>b</sup> V]	around, surrounding, circuit, round about, encircle; all around; on every side	adverb/preposition	Strong's #5439 BDB #686
This is v. 19b.			

**Translation:** Moses then sprinkled the blood all around the altar.

The blood is sprinkled around the base of the altar; that represents Jesus Christ dying for our sins.

Leviticus 8:24 Then Moses [lit., he] brought the sons of Aaron near [for ordination]; and he [lit., Moses] put some of the blood on their right ear lobes, on the thumbs of their right hands and on big toes of their right feet. Moses then sprinkled the blood all around the altar. (Kukis mostly literal translation)

And they dressed Him [Jesus] up in purple, and, after weaving a crown of thorns, they put it on Him...and they kept beating His head with a reed...The other disciples were saying to him [after the resurrection], "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails and place my finger into the place of the nails, and put my hand into His side, I will not ever believe." (Mark 15:17, 19a John 20:25). When our Lord was crucified, almost 1500 years after Moses wrote these words, that we realize the significance of the blood on the head, the feet and the hands.

J. Vernon McGee gives a slightly different slant on this passage. *The blood-tipped ear symbolizes the ear that will hear the voice of God. Without that, friend, you are not going to hear Him. The natural man does not receive the things of Christ. The blood-tipped hand was essential for service. It is impossible to serve the Lord before one is saved. The blood-tipped foot was essential for the walk before God. All of this is symbolic of the fact that the total personality must be presented to God.*<sup>21</sup>

<sup>21</sup> Leviticus Volume I, J. Vernon McGee, p. 98.

In case you are concerned seeing two very different takes on this passage, many of the prophecies of the Bible have a near and a far fulfillment (e.g., Leviticus 23); that is, they are fulfilled twice. Many passages can have several, non-contradictory interpretations, such as this one.

Leviticus 8:22–24 Moses [lit., *he*] brought the second ram near [to the Tabernacle], the ram of ordination. Aaron and his sons rested their hands on the head of the ram [when] he slaughtered [it]. Moses took some of the blood and put [it] on the right ear lobe of Aaron, on the thumb of his right hand and on the big toe of his right foot. Then Moses [lit., *he*] brought the sons of Aaron near [for ordination]; and he [lit., *Moses*] put some of the blood on their right ear lobes, on the thumbs of their right hands and on big toes of their right feet. Moses then sprinkled the blood all around the altar. (Kukis mostly literal translation)

Leviticus 8:22–24 Moses brought the second ram forward, near to the Tabernacle; the ram of ordination. Aaron and his sons placed their hands on the head of the ram, which was then slaughtered. Moses took some of the blood and put it on Aaron's right ear lobe, as well as on his right thumb and right big toe. He brought Aaron's sons forward and did the same to them. Afterwards, Moses sprinkled blood all around the altar. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Fat of the Second Ram and the Bread as Presentation Offerings

And so he takes the fat and the fat tail and the fat which [is] upon the innards and an appendage of the liver and two of the kidneys and their fat and the thigh of the right; [and he takes] from a basket of the unleavened breads which [is] to faces of Y<sup>e</sup>howah. He has taken a cake of the unfermented bread one and a cake of bread oil one and a wafer one; and so he will place upon the fat and upon a leg of the right; and so he will give all upon palms of Aaron and upon palms of his sons. And so he will wave them a wave-offering to faces of Y<sup>e</sup>howah.

Leviticus  
8:25–27

Moses [lit., *he*] will also take the fat, the rump, the fat which [is] on the innards, the appendage of the liver, the two kidneys, and their fat, and the right thigh. In addition, he will take [offerings] from the basket of unleavened breads, [all of] which is before Y<sup>e</sup>howah. [From this basket,] he will take one unfermented cake, one oiled bread and one wafer; and he will place [them] on [top of] the fat and the right leg. He will put all [of this] onto the hands of Aaron and his sons. He [and they] will present [these items] as a presentation offering before Y<sup>e</sup>howah.

Moses will collect the fat, the rump, the innards and their fat, including the liver and its appendage, the kidneys and their protective fat and the right thigh of the second ram offering. There is a basket of unleavened breads before Jehovah, from which he will take an unfermented cake, some oiled bread and a single wafer, which will be placed upon the fat and upon the right leg of the ram. He will put all of this into the hands of Aaron and his sons. Then these things will be held up before Jehovah, as presentation offerings.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so he takes the fat and the fat tail and the fat which [is] upon the innards and an appendage of the liver and two of the kidneys and their fat and the thigh of the right; [and he takes] from a basket of the unleavened breads which [is] to faces of Y<sup>e</sup>howah. He has taken a cake of the unfermented bread one and a cake of bread oil one and a wafer one; and so he will place upon the fat and upon a leg of the

right; and so he will give all upon palms of Aaron and upon palms of his sons. And so he will wave them a wave-offering to faces of Y<sup>e</sup>howah.

Dead Sea Scrolls  
Targum (Onkelos)

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He took the fat and the fat tail, all the fat on the innards, the lobe of the liver, the two kidneys and their fats and the right thigh.

From the basket of matzos which [was] before Adonoy he took one matzoh loaf, one oil-bread and one wafer and he placed them on the fats and on the right thigh. He put them all on Aharons palms and on the palms of his sons and he waved [lifted] them [up] as a wave-offering [an uplifted-offering] before Adonoy.

Targum (Pseudo-Jonathan)

And he took the fat, and the tail, and all the fat which was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right shoulder; and from the basket of unleavened cakes which was before the Lord he took one unleavened cake of bread mixed with oil, and one wafer, and put it upon the fat and upon the right shoulder, and laid the whole in order upon Aharon's hands, and upon the bands of his sons, and be lifted them up, an elevation before the Lord.

Douay-Rheims 1899 (Amer.)

But the fat, and the rump, and all the fat that covereth the entrails, and the caul of the liver, and the two kidneys with their fat, and with the right shoulder, he separated. And taking out of the basket of unleavened bread, which was before the Lord, a loaf without leaven, and a cake tempered with oil and a wafer, he put them upon the fat, and the right shoulder: Delivering all to Aaron, and to his sons. Who having lifted them up before the Lord, He took them again from their hands, and burnt them upon the altar of holocaust: because it was the oblation of consecration, for a sweet odour of sacrifice to the Lord. V. 28 is included for context.

Aramaic ESV of Peshitta

He took the fat, and the fat tail, and all the fat that was on the innards, and the cover of the liver, and the two kidneys, and their fat, and the right thigh; and out of the basket of unleavened bread, that was before Mar-Yah, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and on the right thigh. He put all these in Aaron's hands and in his sons' hands, and waved them for a wave offering before Mar-Yah.

Lamsa's Peshitta (Syriac)

And he took the fat and the fat tail and all the fat that covers the innards and the liver caul and both kidneys and their fat and the right shouldershank: And from a seah of unleavened bread that is before LORD JEHOVAH, he took one unleavened cake and one cake of oil and one pancake and lay them on the fat and upon the right shouldershank: And he put all of them into the hands of Ahron and into the hands of his children and offered them as an offering before LORD JEHOVAH.

Samaritan Pentateuch

And he took the fat, and the rump, and all the fat that [was] upon the inwards, and the caul [above] the liver, and the two kidneys, and their fat, and the right shoulder: And out of the basket of unleavened bread, that [was] before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put [them] on the fat, and upon the right shoulder:

And he put all upon Aaron's hands, and upon his sons' hands, and waved them [for] a wave offering before the LORD.

Updated Brenton (Greek)

And he took the fat, and the rump, and the fat on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder.

And from the basket of consecration, which was before the Lord, he also took one unleavened loaf, and one loaf made with oil, and one cake; and put them upon the fat, and the right shoulder;

and put them all on the hands of Aaron, and upon the hands of his sons, and offered them up for a wave-offering before the Lord. (Vv. 24–26 in the Greek)

Significant differences:

**Limited Vocabulary Translations:**



Bible in Basic English	And he took the fat, and the fat tail, and the fat on the inside parts, and the fat on the liver, and the two kidneys with their fat, and the right leg; And out of the basket of unleavened bread which was before the Lord he took one unleavened cake, and one cake of bread with oil on it, and one thin cake, and put them on the fat and on the right leg: And he put them all on the hands of Aaron and on the hands of his sons, waving them for a wave offering before the Lord.
Easy English	Moses took the fat tail and the fat and the kidneys from inside the animal. He took the best piece of the liver from inside the animal. He took the top part of the right back leg. Moses took two flat loaves of bread that they had made without yeast and a biscuit. He took them from the basket that was in front of the Lord. One of the loaves had oil in it. He put them on top of the fat and the leg. Moses gave them to Aaron and to his sons. They lifted them up as a special gift to the Lord.
Easy-to-Read Version—2008	He took the fat, the fat tail, all the fat on the inner parts, the fat covering of the liver, the two kidneys and their fat, and the right thigh. A basket of unleavened bread is put before the LORD each day. Moses took one of those loaves of bread, one loaf of bread mixed with oil, and one unleavened wafer. He put these pieces of bread on the fat and on the right thigh of the ram. Then he put all of it in the hands of Aaron and his sons. Moses lifted these pieces to show he was offering them before the LORD.
God's Word™	He took the fat, the fat from the tail, all the fat on the internal organs, the lobe of the liver, the two kidneys with their fat, and the right thigh. He took a loaf of unleavened bread, a ring of bread made with olive oil, and a wafer from the basket of unleavened bread which was in the LORD'S presence. He put them on the fat and the right thigh. Then he placed all these things in the hands of Aaron and his sons. Moses presented all these things to the LORD as an offering.
Good News Bible (TEV)	He took the fat, the fat tail, all the fat covering the internal organs, the best part of the liver, the kidneys with the fat on them, and the right hind leg. Then he took one loaf of bread from the basket of unleavened bread dedicated to the LORD, one loaf made with oil, and one thin cake, and he put them on top of the fat and the right hind leg. He put all of this food in the hands of Aaron and his sons, and they presented it as a special gift to the LORD.
The Message	He took the fat, the fat tail, all the fat that was on the entrails, the lobe of the liver, the two kidneys with their fat, and the right thigh. From the basket of unraised bread that was in the presence of God he took one loaf of the unraised bread made with oil and one wafer. He placed these on the fat portions and the right thigh. He put all this in the hands of Aaron and his sons who waved them before God as a Wave-Offering.
NIRV	He removed the fat, the fat tail and all the fat around the inside parts. He removed the long part of the liver. He removed both kidneys and their fat. And he removed the right thigh. Then he took a thick loaf of bread from the basket of bread made without yeast. The basket was in front of the Lord. Moses took a thick loaf of bread made with olive oil. He also took a thin loaf of bread. He put all of it on the fat parts of the ram and on its right thigh. He put everything in the hands of Aaron and his sons. He told them to lift it up and wave it in front of the Lord as a wave offering.

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

Casual English Bible	<p><b>Dab blood on ears, thumbs, toes</b></p> <p>Moses did the same to Aaron's sons, dabbing blood on their right ears, thumbs, and big toes. Then he splashed blood on the sides of the altar. Moses collected the ram's fat, including fat from internal organs and from the thick tail. [13] He took both kidneys and the ram's right thigh.</p> <p>The ordination offering included a basket of yeast-free bread. Moses took one big loaf, made with olive oil, and one thin loaf. He set the bread in a pile on top of the</p>
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ram's fat and right thigh. He distributed all of it among Aaron and his sons. The men lifted the meat and bread and waved it as an offering to the LORD. Moses took it back. He put it all on the altar, and burned it as an ordination offering—a sweet smell for the LORD. V. 24 is included for context.

<sup>13</sup>8:25 Herders bred fat-tailed sheep in and around what is now Israel and Palestinian Territory. The tail of a mature ram could weigh 20 pounds (9 kg) or more. Fat on the tail was considered the tastiest meat a sheep had to offer.

Contemporary English V.

He took the animal's fat tail, the fat on its insides, and the lower part of the liver and the two kidneys with their fat, and the right hind leg. Then he took from a basket some of each of the three kinds of bread that had been made without yeast and had been dedicated to the LORD. Moses placed the bread on top of the meat and gave it all to Aaron and his sons, who lifted it up to show that it was dedicated to the LORD.

The Living Bible

Then he took the fat, the tail, the fat upon the inner organs, the gall bladder, the two kidneys with their fat, and the right shoulder, and placed on top of these one unleavened wafer, one wafer spread with olive oil, and a slice of bread, all taken from the basket that had been placed there before the Lord. All this was placed in the hands of Aaron and his sons to present to the Lord by a gesture of waving them before the altar.

New Berkeley Version  
New Living Translation

.  
Next Moses took the fat, including the fat of the broad tail, the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, along with the right thigh. On top of these he placed a thin cake of bread made without yeast, a cake of bread mixed with olive oil, and a wafer spread with olive oil. All these were taken from the basket of bread made without yeast that was placed in the LORD's presence. He put all these in the hands of Aaron and his sons, and he lifted these gifts as a special offering to the LORD.

Unfolding Bible Simplified

He picked up all the fat of the ram, its fat tail, the fat that covered the inner parts, including the fat that covered the liver and kidneys, and the right thigh of the ram. Then from the basket containing the bread that was made without yeast, the bread which had been dedicated to Yahweh, he picked up one loaf of bread made without olive oil, and one loaf that was made by mixing the flour with olive oil, and one wafer. He put those on top of the portions of fat, and put them into the hands of Aaron and his sons. Then they lifted them up in the presence of Yahweh to show that it was an offering that belonged to him. (Vv. 25–26 in the UBS)

### Partially literal and partially paraphrased translations:

American English Bible

Then he took the fat, the rump, the belly fat, the liver and kidneys and the fat that's on them, as well as its right shoulder.

And from the basket of consecration that was before Jehovah, he took one fermentation-free loaf, one loaf made with oil, and one cake (along with the fat and the right shoulder), and put them all in the hands of Aaron and his sons, who waved them before Jehovah. Vv. 24–26 in the AEB.

Beck's American Translation  
Common English Bible

.  
Then he took the fat—the fat tail, all the fat that was around the insides, the lobe of the liver, the two kidneys and their fat—as well as the right thigh. From the basket of unleavened bread that was before the LORD, he took one loaf of unleavened flatbread, one loaf of flatbread made with oil, and one unleavened wafer, and he placed these on the fat pieces and on the right thigh. Moses set all of this in Aaron's and his sons' hands, then lifted them as an uplifted offering before the LORD.

New Advent (Knox) Bible

He set on one side the fat of the tail, and all the fat that covered the entrails, the caul of the liver, the two kidneys with their fat, and the right shoulder. Then he

added to the fat and the shoulder an unleavened loaf, a cake made with oil, and a piece of pastry, from the basket of unleavened bread that lay there before the Lord; and he gave all these to Aaron and his sons, who lifted them up in the Lord's presence.

Translation for Translators

He/I picked up all the fat of the ram, its fat tail, the fat that covered the inner parts, including the fat that covered the liver and kidneys, and the right thigh of the ram. Then from the basket containing the bread that was made without yeast, the bread which had been dedicated to Yahweh, he/I picked up one loaf of bread *made without olive oil*, and one loaf that was *made by mixing the flour* with olive oil, and one wafer. He/I put those on top of the portions of fat, and put them into the hands of Aaron and his sons. Then they lifted them up in the presence of Yahweh *to indicate that it was an offering that belonged to him*.

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

Christian Standard Bible

He took the fat—the fat tail, all the fat that was on the entrails, the fatty lobe of the liver, and the two kidneys with their fat—as well as the right thigh. From the basket of unleavened bread that was before the Lord he took one cake of unleavened bread, one cake of bread made with oil, and one wafer, and placed them on the fat portions and the right thigh. He put all these in the hands of Aaron and his sons and presented them before the Lord as a presentation offering.

Revised Ferrar-Fenton Bible

He also took the fat, and the tail, and the whole of the fat that is on the chest, and the rest of the fat, and the two kidneys with their fat, and the right leg, and some from the basket of biscuits which was before the EVER-LIVING;—he took one biscuit, and one oil-bread cake, and one wafer, and placed them with the fats upon the right leg, and put the whole into the hands of Aaron and the hands of his sons, and they waved them before the presence of the EVER-LIVING.

International Standard V

Then he took the fat—from the tail, all the fat on the internal organs, the appendage of the liver, the two kidneys with the fat, and the right thigh. From the basket of unleavened bread, which is in the Lord's presence, he took one piece of unleavened bread, one cake spread with olive oil, and one wafer, which he placed over the fat and the right thigh.

He put all of these things in the hands of Aaron and his sons, and they all waved them in a raised offering to the Lord. After this, Moses took those things from their hands and burned them on the altar over the whole burnt offering for consecration. They served as a pleasing aroma, an offering made by fire to the Lord. V. 28 is included for context.

Urim-Thummim Version

He took the fat and the rump, and all the fat that was on the entrails and the appendage above the liver, and the two kidneys and their fat, and the right shoulder.

And out of the basket of unleavened bread that was before YHWH he took one unleavened cake, and a cake that was oiled and one wafer, and put them on the fat and on the right shoulder.

Then he set all on Aaron's hands and on his sons' hands, and waved them for a Wave-Offering before YHWH.

Wikipedia Bible Project

And he took the fat and the tail-fat and all the fat which is on the offal, and the extra on the liver, and the two kidneys and their fat, and the right thigh.

And from the basket of crackers which is before Yahweh, he took one cracker-cake and one fat-bread loaf, and one cracker-bit, and he put on the fat and on the right thigh.

And he placed the whole in Aaron's palms, and in his sons' palms, and he waved them as a wave-offer, before Yahweh.

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

## The Heritage Bible

And he took the fat, and the fat tail, and all the fat on the insides, and the lobe above the liver, and the two kidneys, and their fat, and the right shoulder;

And out of the basket of unleavened food, which was before the face of Jehovah, he took one unleavened cake, and one cake of oiled food, and one wafer, and put them on the fat and on the right shoulder;

And he put the whole on Aaron's palms and on his sons' palms, and waved them for a wave offering before the face of Jehovah.

## New American Bible (2011)

He then took the fat: the fatty tail and all the fat over the inner organs, the lobe of the liver and the two kidneys with their fat, and likewise the right thigh; from the basket of unleavened bread that was set before the LORD he took one unleavened cake, one loaf of bread made with oil, and one wafer; these he placed on top of the portions of fat and the right thigh. He then put all these things upon the palms of Aaron and his sons, whom he had raise them as an elevated offering before the LORD.<sup>1</sup>

1. [8:27] Lv 7:30.

## Jewish/Hebrew Names Bibles:

## Complete Jewish Bible

He took the fat, the fat tail, all the fat covering the inner organs, the covering of the liver, the two kidneys with their fat, and the right thigh. From the basket of matzah that was before *ADONAI* he took one piece of *matzah*, one cake of oiled bread, and one wafer, and placed them on the fat and on the right thigh. Then he put it all in Aharon's hands and in the hands of his sons and waved them as a wave offering before *ADONAI*.

## Kaplan Translation

He took the choice portions: The broad tail, all the fat on the stomachs, the lobe of the liver, the two kidneys along with their fat, and the right hind leg. From the basket of unleavened bread, before God, he took one loaf of unleavened bread, one loaf of oil bread, and one flat loaf, and he placed them on the choice portions and the right hind leg. Moses placed all this in Aaron's hands and in his sons' hands, and he waved them in the prescribed motions as a wave offering before God.

8:25 **choice portions.** See above, 3:9.

## The Scriptures—2009

And he brought near the sons of Aharon, and Mosheh put some of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the big toes of their right feet. And Mosheh sprinkled the blood on the slaughter-place all around, and took the fat and the fat tail, and all the fat that was on the entrails, and the appendage on the liver, and the two kidneys and their fat, and the right thigh, and from the basket of unleavened bread that was before יהוה he took one unleavened cake, and a cake of bread anointed with oil, and one thin cake, and put them on the fat and on the right thigh, and placed all these in the hands of Aharon and in the hands of his sons, and waved them as a wave offering before יהוה. V. 24 is included for context.

## Tree of Life Version

He took the fat, the fat tail, and all the fat that was on the innards, as well as the cover of the liver, the two kidneys with their fat and the right thigh.

Then out of the basket of matzah that was before Adonai, he took one matzah cake, one cake of oiled bread and one wafer, and placed them on the fat and on the right thigh.

He put all these in Aaron's hands and in the hands of his sons, and waved them for a wave offering before Adonai.

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

## Alpha &amp; Omega Bible

AND HE TOOK THE FAT, AND THE RUMP, AND THE FAT ON THE BELLY, AND THE LOBE OF THE LIVER, AND THE TWO KIDNEYS, AND THE FAT THAT IS UPON THEM, AND THE RIGHT SHOULDER.

AND FROM THE BASKET OF CONSECRATION, WHICH WAS BEFORE JESUS, HE ALSO TOOK ONE UNLEAVENED LOAF, AND ONE LOAF MADE WITH OIL, AND ONE CAKE; AND PUT THEM UPON THE FAT, AND THE RIGHT SHOULDER:

AND PUT THEM ALL ON THE HANDS OF AARON, AND UPON THE HANDS OF HIS SONS, AND OFFERED THEM UP FOR A WAVE-OFFERING BEFORE JESUS. (Vv. 24–26 in the AOB)

Awful Scroll Bible

Moses was to sprinkle the blood on the altar on around, and was to take the fat of the tail, the fat of the inward parts, the appendage of the liver, both kidneys, and the fat of the right leg. Of the basket of unleavened bread, that is turned before Sustains To Become he is to have taken one unleavened cake and of the cake that is oiled, and one wafer, and was to put them on the fat, and on the right leg, and was to put them in the hands of Aaron, and his the hands of sons, and was to wave them, even for a wave offering turned before Sustains To Become. A portion of v. 24 is included for context.

Concordant Literal Version

He took the fat, the fat tail and all the fat which was on the inwards and the protuberance of the liver and the two kidneys and their fat and the right leg. From the tray of unleavened cakes which is before Yahweh he took one unleavened perforated cake and one perforated cake of oil bread and one wafer, and he placed them on the fat portions and on the right leg. He put the whole on the palms of Aaron and on the palms of his sons and waved them as a wave offering before Yahweh.

exeGesés companion Bible

And he takes the fat and the rump  
and all the fat on the inwards  
and the caul above the liver  
and the two reins and their fat  
and the right hindleg:  
and from the basket of matsah  
at the face of Yah Veh,  
he takes one matsah cake  
and one cake of oiled bread and one wafer  
and puts them on the fat and on the right hindleg:  
and he gives all on the palms of Aharon  
and on the palms of his sons  
and waves them for a wave at the face of Yah Veh:...

Orthodox Jewish Bible

And he took the chelev (fat), and the tail, and all the chelev (fat) that was upon the innards, and the diaphragm above the liver, and the two kidneys, and their chelev (fat), and the right thigh:  
And out of the basket of matzot, that was before Hashem, he took one challat matzot, and a loaf of oiled lechem, and one wafer, and put them on the chelavim, and upon the right thigh:  
And he put all upon Aharon's hands, and upon the hands of his Banim, and waved them for a tenufah (wave offering) before Hashem.

### Expanded/Embellished Bibles:

The Expanded Bible

He took the fat, the fat tail, all the fat on the inner organs, the ·best part [appendage] of the liver, both kidneys with their fat, and the right thigh. From the basket of bread made without ·yeast [leaven] that is put before the LORD each day [Ex. 25:30], Moses took a loaf of bread, a loaf made with oil, and a wafer. He put these pieces of bread on the fat and right thigh of the ·male sheep [ram]. All these things he put in the hands of Aaron and his sons and ·presented [raised] them as an [<sup>L</sup> elevation] offering before the LORD.



Kretzmann's Commentary	<p>And he took the fat, and the rump, the fatty tail which is found to this day in the Khirgiz variety of the Asiatic sheep, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, all the fatty membranes and the loose fat of the abdominal cavity, and the right shoulder, commonly known as the heave shoulder;</p> <p>and out of the basket of unleavened bread that was before the Lord he took one unleavened cake, and a cake of oiled bread, and one wafer, one piece of each variety of meat-offering, and put them on the fat and upon the right shoulder; and he put all upon Aaron's hands and upon his sons' hands, and waved them for a wave-offering before the Lord. He stretched out his hands beneath those of Aaron and his sons, and then they all together moved their hands back and forth in a weaving motion, an act which always signified dedication to the Lord.</p>
Lexham English Bible	<p>Then [Or "And"] he took the fat and the fat tail and all of the fat that was on the inner parts [Or "entrails"] and the lobe of the liver and the two kidneys and their fat and the right upper thigh; and from the basket of the unleavened bread that was before Yahweh he took one ring-shaped unleavened bread and one ring-shaped bread with [Or "of"] oil and one wafer, and he placed them on the fat parts [Literally "fats"] and on the right upper thigh. Then [Or "And"] he put all of these [Literally "the all"] on Aaron's palms and on his sons' palms, and he waved them as a wave offering before [Literally "to the faces of"] Yahweh.</p>
The Voice	<p>He then removed the fat, the fat tail, the fat around the organs, the lobe of the liver, and two kidneys and the fat from them, as well as the right thigh of the ram. Then Moses reached into the basket of unleavened bread dedicated to the Eternal One and took out one loaf of unleavened bread, one loaf made with oil, and one wafer. He put them on the fat and on the right thigh. Then he placed it all in the hands of Aaron and his sons, who raised them to the Eternal One as a wave offering.</p>

### Bible Translations with Many Footnotes:

The Complete Tanach	<p>And he took the fat, the tail, all the fat which was on the innards, the diaphragm of the liver, the two kidneys together with their fat and the right thigh. And out of the basket of unleavened bread that was before the Lord, he took one loaf of unleavened bread, and one loaf of oily bread, and one wafer, and he placed them on top of the fats and the right thigh.</p> <p><b>and one loaf of oily bread:</b> This refers to the הֶנוֹכֵךְ, the loaves made by scalding [the dough] with boiling water, [and are called "oily bread,"] because a large quantity of oil was used for it, equal to that used for the loaves and the wafers combined. Thus it is explained in [Tractate] Men. (78a; 89a).</p> <p>And then he placed it all on Aaron's palms and on his sons' palms, and he waved them as a waving before the Lord.</p>
NET Bible®	<p>Then he took the fat (the fatty tail,<sup>36</sup> all the fat on the entrails, the protruding lobe of the liver, and the two kidneys and their fat<sup>37</sup>) and the right thigh,<sup>38</sup> and from the basket of unleavened bread that was before the Lord he took one unleavened loaf, one loaf of bread mixed with olive oil, and one wafer,<sup>39</sup> and placed them on the fat parts and on the right thigh. He then put all of them on the palms<sup>40</sup> of Aaron and his sons, who waved<sup>41</sup> them as a wave offering before the Lord.<sup>42</sup></p> <p><sup>36</sup>tn See Lev 3:9.</p> <p><sup>37</sup>tn See Lev 8:16.</p> <p><sup>38</sup>tn See Lev 7:32-34.</p> <p><sup>39</sup>tn See Lev 2:4.</p> <p><sup>40</sup>sn The "palms" refer to the up-turned hands, positioned in such a way that the articles of the offering could be placed on them.</p> <p><sup>41</sup>tn Heb "and he waved." The subject of the verb "he waved" is Aaron, but Aaron's sons also performed the action (see "Aaron and his sons" just previously). See the</p>

similar shifts from Moses to Aaron as the subject of the action above (vv. 15, 16, 19, 20, 23), and esp. the note on Lev 8:15. In the present translation this is rendered as an adjectival clause (“who waved”) to indicate that the referent is not Moses but Aaron and his sons. Cf. CEV “who lifted it up”; NAB “whom he had wave” (with “he” referring to Moses here).

<sup>42sn</sup> See Lev 7:30-31, 34.

Rotherham’s *Emphasized B.* And he took the fat and the fat-tail, and all the fat that was on the inwards, and the caul<sup>d</sup> of the liver, and the two kidneys, and their fat,—and the right shoulder;<sup>e</sup> and <out of the basket of unleavened-cakes that was before Yahweh> took he one round unleavened-cake, and one round oil-cake, and one wafer,—and put them upon the fat portions, and upon the right shoulder;<sup>f</sup> and placed the whole upon the opened palms of Aaron, and upon the opened palms of his sons,—and waved them as a wave-offering, before Yahweh.

<sup>d</sup> Or: “lobes” or “flaps” Davies’ H.L. 259: cp. chap. iii. 4.

<sup>e</sup> Or: “leg”—Kalisch. “Thigh”—P.B.

<sup>f</sup> Or: “leg”—Kalisch. “Thigh”—P.B.

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

Charles Thomson OT	And he took the tail, and the loin, and the suet on the belly, and the lobe of the liver, and the two kidneys with the suet on them, and the right shoulder; and from the basket of the consecration offering, which was before the Lord, he took one unleavened loaf, and one loaf of oil bread, and one cake, and laid them on the suet and the right shoulder, and put them all on the hands of Aaron, and on the hands of his sons, and caused them to be lifted up as a dedication before the Lord.
Context Group Version	And he took the fat, and the fat tail, and all the fat that was on the insides, and the caul of the liver, and the two kidneys, and their fat, and the right thigh: and out of the basket of unleavened bread, that was before YHWH, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and on the right thigh: and he put the entire on the hands of Aaron, and on the hands of his sons, and waved them for a wave-offering before YHWH.
Literal Standard Version	...and takes the fat, and the fat tail, and all the fat that [is] on the innards, and the redundance on the liver, and the two kidneys, and their fat, and the right leg; and out of the basket of unleavened things, which [is] before YHWH, he has taken one unleavened cake, and one cake of oiled bread, and one thin cake, and puts [them] on the fat, and on the right leg; and he puts the whole on the hands of Aaron, and on the hands of his sons, and waves them [as] a wave-offering before YHWH.
Revised Mechanical Trans.	...and he took the fat and the rump and all the fat which is upon the inside and the heavy lobe <sup>731</sup> and the two kidneys and their fat and the right thigh, and from the wicker basket of the unleavened breads, which is to the face of YHWH, he took one of the pierced unleavened bread, one of the pierced bread of oil, and one of the thin bread, and he placed upon the fats and upon the right thigh, and he placed all of it upon the palms of Aharon and upon the palms of his sons, and he waved them, a waving to the face of YHWH,...
Young’s Updated LT	<sup>731</sup> . “The heavy lobe” is the liver, the heaviest organ in the body. ...and takes the fat, and the fat tail, and all the fat that is on the inwards, and the redundance above the liver, and the two kidneys, and their fat, and the right leg; and out of the basket of unleavened things, which is before Jehovah, he has taken one unleavened cake, and one cake of oiled bread, and one thin cake, and puts them on the fat, and on the right leg; and puts the whole on the hands of Aaron, and on the hands of his sons, and waves them—a wave-offering before Jehovah.

**The gist of this passage:** The fat portions and inner organs are dealt with during the ordination.

25-27

Leviticus 8:25a			
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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'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 <sup>b</sup> v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
'al <sup>e</sup> yâh (אֵלַיָּהּ) [pronounced al-YAW]	<i>rump, fat tail [of sheep, ram]</i>	feminine singular noun with the definite article	Strong's #451 BDB #46
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
chêleb (חֵלֶב) [pronounced KHAY-le <sup>b</sup> v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</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

## Leviticus 8:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qereb (קֶרֶב) [pronounced KEH-re <sup>b</sup> v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the definite article	Strong's #7130 BDB #899

**Translation:** Moses [lit., *he*] will also take the fat, the rump, the fat which [is] on the innards,...

We are dealing here with the second ram, the third animal sacrifice in the ordination of Aaron and his sons.

There are things which will be separated out from the ram. Everything related to the digestive system is removed, including the fat which surrounds and protects these organs.

I believe that this digestive system is analogous to the sin nature; and it will be removed from man with our resurrection body and our interim resurrection body.

## Leviticus 8:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
yôthereth (תֹּחֶרֶת) [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 construct	Strong's #3508 BDB #452
kâbêd (כֹּבֵד) [pronounced kaw-BADE]	<i>liver</i>	masculine singular noun with the definite article	Strong's #3516 BDB #458
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
sh <sup>e</sup> nêy (שְׁנֵי) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	feminine dual construct	Strong's #8147 BDB #1040
k <sup>e</sup> lâyôwth (כֶּלְאִיּוֹת) [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

Leviticus 8:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; 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<sup>b</sup>v</i> ]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #2459 BDB #316
This is v. 16b.			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; 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

**Translation:** ...the appendage of the liver, the two kidneys, and their fat, and the right thigh.

More of the digestive tract is removed, along with the right thigh of the animal. The leg of the animal is in constant contact with the earth, symbolizing man's contact with the earth and his sin nature.

Leviticus 8:25 *Moses* [lit., *he*] will also take the fat, the rump, the fat which [is] on the innards, the appendage of the liver, the two kidneys, and their fat, and the right thigh. (Kukis mostly literal translation)

These are the items which will be burned upon the altar.

Leviticus 8:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577



## Leviticus 8:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṣal (סַל) [pronounced sah/]	<i>basket</i>	masculine singular construct	Strong's #5536 BDB #700
matstsâh (מַצֵּה) [pronounced mahts-TSAWH]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread; transliterated, matstsah, matsah, matzah, matzoh</i>	feminine plural noun with the definite article	Strong's #4682 BDB #595
Equals v. 2e.			
’ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** In addition, he will take [offerings] from the basket of unleavened breads, [all of] which is before Y<sup>e</sup>howah.

There will be basket of various unleavened breads which will be a part of this ceremony.

The bread represents our sustenance on earth; being unleavened represents a lack of mixture with the sin nature and **cosmic system thinking**. The bread also represents the humanity of our Lord.

## Leviticus 8:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3947 BDB #542
challâh (חֻלֵּל) [pronounced khahl-LAW]	<i>cake, a kind of cake, perforated cake</i>	feminine singular construct	Strong's #2471 BDB #319

Leviticus 8:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
matstsâh (מַצֵּה) [pronounced mah-tsah-TSAWH]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread; transliterated, matstsah, matsah, matzah, matzoh</i>	feminine plural noun with the definite article	Strong's #4682 BDB #595
'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
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
challâh (חֻלֵּל) [pronounced khahl-LAW]	<i>cake, a kind of cake, perforated cake</i>	feminine singular construct	Strong's #2471 BDB #319
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun	Strong's #8081 BDB #1032
'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
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râqîyq (רֻקָּיִק) [pronounced raw-KEEK]	<i>a thin cake, wafer</i>	masculine singular noun	Strong's #7550 BDB #956
'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

**Translation:** [From this basket,] he will take one unfermented cake, one oiled bread and one wafer;...

From the basket, Moses will take an unfermented cake, an oiled bread piece and a wafer.

There is no leaven used in any of these breads, the leaven representing corruption.

Leviticus 8:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שִׁיַּם) [pronounced seem]; also spelled sûwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7760 BDB #962
‘al (עַל) [pronounced ghah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
chêleb (חֵלֶב) [pronounced KHAY-le <sup>b</sup> v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced ghah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shôwq (שׁוֹךְ) [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
yâmîyn (יְמִינִי) [pronounced yaw-MEEN]	<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

**Translation:** ...and he will place [them] on [top of] the fat and the right leg.

These bread pieces will be placed on top of the fat and on top of the right leg.

The lack of leaven represents uncorrupted bread; but the fat and right leg represent the function of the sin nature.

Leviticus 8:26 In addition, he will take [offerings] from the basket of unleavened breads, [all of] which is before Y<sup>e</sup>howah. [From this basket,] he will take one unfermented cake, one oiled bread and one wafer; and he will place [them] on [top of] the fat and the right leg. (Kukis mostly literal translation)

The unleavened bread speaks of the perfection of Jesus Christ in His humanity.

## Leviticus 8:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
'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 (כָּל) [pronounced <i>kohl</i> ]; also kol (כֹּל) [pronounced <i>kol</i> ]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the definite article	Strong's #3605 BDB #481
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
kaph (כַּף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine plural construct	Strong's #3709 BDB #496

These nouns are tied together because of the fact that they are concave.

'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
kaph (כַּף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine plural construct	Strong's #3709 BDB #496
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 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119

**Translation:** He will put all [of this] onto the hands of Aaron and his sons.

Moses will put these things into the hands of Aaron and his sons. They are the ones being ordained.

## Leviticus 8:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

## Leviticus 8:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nûwph (נוֹף) [pronounced noof]	<i>to wave up and down; to agitate; to sprinkle; possibly to present; possibly to perfume</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5130 BDB #631
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
t <sup>e</sup> nûwphâh (תְּנוּפְחָהּ) [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	Strong's #8573 BDB #632
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לפָּנֶיךָ) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** He [and they] will present [these items] as a presentation offering before Y<sup>e</sup>howah.

These items are all held up before God, ostensibly to receive God's approval.

Leviticus 8:27 He will put all [of this] onto the hands of Aaron and his sons. He [and they] will present [these items] as a presentation offering before Y<sup>e</sup>howah. (Kukis mostly literal translation)

Waving these things before Y<sup>e</sup>howah is a very visual demonstration of believing in the God that they cannot see.

Leviticus 8:25–27 Moses [lit., *he*] will also take the fat, the rump, the fat which [is] on the innards, the appendage of the liver, the two kidneys, and their fat, and the right thigh. In addition, he will take [offerings] from the basket of unleavened breads, [all of] which is before Y<sup>e</sup>howah. [From this basket,] he will take one unfermented cake, one oiled bread and one wafer; and he will place [them] on [top of] the fat and the right leg. He will put all [of this] onto the hands of Aaron and his sons. He [and they] will present [these items] as a presentation offering before Y<sup>e</sup>howah. (Kukis mostly literal translation)

Leviticus 8:25–27 Moses will collect the fat, the rump, the innards and their fat, including the liver and its appendage, the kidneys and their protective fat and the right thigh of the second ram offering. There is a basket of unleavened breads before Jehovah, from which he will take an unfermented cake, some oiled bread and a single wafer, which will be placed upon the fat and upon the right leg of the ram. He will put all of this into the hands of Aaron and his sons. Then these things will be held up before Jehovah, as presentation offerings. (Kukis paraphrase)



## Chapter Outline

## Charts, Graphics and Short Doctrines

## Moses' Portion of the Second Ram Offering

And so takes Moses them from upon their palms; and so he smokes/burns altar-ward upon the burnt offering—ordinations they [are]—for an odor of tranquilizing. A fire-offering he [is] to Y<sup>e</sup>howah. And so takes Moses the breast and so he waves him, a presentation to faces of Y<sup>e</sup>howah, from a ram of ordinations to Moses. He is for a portion, as which commanded Y<sup>e</sup>howah Moses.

Leviticus  
8:28–29

Moses then took those things [lit., *them*] from their hands [which they were holding up] and he smoked/burned [them] on [top of] the burnt offering. They [are used for] the ordinations [of the priests]—[and they are] a soothing scent [to God]. This [burning is] a fire-offering to Y<sup>e</sup>howah. Moses then took the breast and he held it up [as] a presentation offering before Y<sup>e</sup>howah, [taken] from the second ram [lit., *the ram of ordination*]. It is for Moses' portion, just as Y<sup>e</sup>howah commanded Moses [to do].

Moses then took all of those things being held up by Aaron and his sons and he placed them on top of the burnt offering to be smoked and burn. This offering is all about consecrating the priests and the offerings smelled pleasant to God. Moses took the breast for himself—that is his portion—and he held it up before God as a presentation-offering, taken from the second ram. All of this is done just as he had commanded Moses to do.

Here is how others have translated this verse:

## Ancient texts:

Masoretic Text (Hebrew)

And so takes Moses them from upon their palms; and so he smokes/burns altar-ward upon the burnt offering—ordinations they [are]—for an odor of tranquilizing. A fire-offering he [is] to Y<sup>e</sup>howah. And so takes Moses the breast and so he waves him, a presentation to faces of Y<sup>e</sup>howah, from a ram of ordinations to Moses. He is for a portion, as which commanded Y<sup>e</sup>howah Moses.

Dead Sea Scrolls  
Targum (Onkelos)

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Moshe took them from their palms and he burned them on the altar in addition to the burnt-offering; they are installation-offerings for a pleasing fragrance [offerings to be accepted with favor], it is a fire-offering to [an offering before] Adonoy. Moshe took the breast and waved [lifted] it [up] [as] a wave-offering [an uplifted-offering] before Adonoy. From the ram for the installation-offering [offerings]—that was the portion of Moshe—just as Adonoy commanded Moshe.

Targum (Pseudo-Jonathan)

And Mosheh took them from off their hands, and burned (them) upon the altar with the burnt sacrifice; a completing offering were they to complete all, to be received with acceptance before the Lord. And he took the breast, and uplifted it, an elevation before the Lord: of the oblation ram that was the separated portion of Mosheh, as the Lord commanded Mosheh.

Douay-Rheims 1899 (Amer.)

He took them again from their hands, and burnt them upon the altar of holocaust: because it was the oblation of consecration, for a sweet odour of sacrifice to the Lord.

And he took of the ram of consecration, the breast for his portion, elevating it before the Lord, as the Lord had commanded him.

Aramaic ESV of Peshitta	Mosha took them from their hands, and burned them on the altar on the burnt offering. They were a consecration for a pleasant aroma. It was an offering made by fire to Mar-Yah. Mosha took the breast, and waved it for a wave offering before Mar-Yah. It was Mosha's portion of the ram of consecration, as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And Moshe took them from their hands and offered them up on the burning altar of the burnt offering to be a consecration for a savory fragrance as a gift to LORD JEHOVAH. And Moshe took the breast and he set apart an offering before LORD JEHOVAH, and a portion from the ram of consecration was for Moshe as LORD JEHOVAH commanded Moshe.
Samaritan Pentateuch	And Moses took them from off their hands, and burnt [them] on the altar upon the burnt offering: they [were] consecrations for a sweet savour: it [is] an offering made by fire unto the LORD. And Moses took the breast, and waved it [for] a wave offering before the LORD: [for] of the ram of consecration it was Moses' part; as the LORD commanded Moses.
Updated Brenton (Greek)	And Moses took the breast, and separated it for a heave-offering before the Lord, from the ram of consecration; and it became Moses' portion, as the Lord commanded Moses. And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled it on Aaron, and on his garments, and his sons, and the garments of his sons with him.

Significant differences:

#### Limited Vocabulary Translations:

Easy English	Moses took the special gift from them and he burnt it on the altar. The smell of it while it was burning gave the Lord pleasure. Moses took his part of the animal, the meat of the ribs, and he lifted it up to the Lord. The Lord had said that Moses must do this.
Easy-to-Read Version–2008	Then Moses took these things from the hands of Aaron and his sons and burned them on the altar on top of the burnt offering. So this was the offering for appointing Aaron and his sons as priests. It was a sweet-smelling gift to the LORD. Moses took the breast and lifted it to show he had presented it to the LORD. It was Moses' share of the ram for appointing the priests. This was just as the LORD had commanded him.
God's Word™	Then he took them from their hands and burned them on top of the burnt offering on the altar. These were ordination offerings, offerings by fire, a soothing aroma to the LORD. Moses also took the breast from the ram of the ordination offering and presented it to the LORD. It was Moses' share, as the LORD had commanded.
Good News Bible (TEV)	Then Moses took the food from them and burned it on the altar, on top of the burnt offering, as an ordination offering. This was a food offering, and its odor was pleasing to the LORD. Then Moses took the breast and presented it as a special gift to the LORD. It was Moses' part of the ordination ram. Moses did everything just as the LORD had commanded.
The Message	Then Moses took it all back from their hands and burned them on the Altar on top of the Whole-Burnt-Offering. These were the Ordination-Offerings, a pleasing fragrance to GOD, a gift to GOD. Then Moses took the breast and raised it up as a Wave-Offering before GOD; it was Moses' portion from the Ordination-Offering ram, just as GOD had commanded Moses.
NIRV	Then Moses took it from their hands. He burned it on the altar on top of the burnt offering. It was the offering that was sacrificed to prepare the priests for serving the LORD. It had a pleasant smell. It was a food offering presented to the LORD. Moses

also lifted up the ram's breast and waved it in front of the Lord as a wave offering. The breast was Moses' share of the ram that was sacrificed to prepare the priests for serving the LORD. Moses did everything just as the LORD had commanded him.

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

Casual English Bible	Moses took it back. He put it all on the altar, and burned it as an ordination offering—a sweet smell for the LORD.
Contemporary English V.	Moses picked up the ram's breast meat, which the LORD gave to Moses for officiating at this ordination. Moses waved the meat as an offering to the LORD. After this, Moses placed it on the fires of the altar and sent it up in smoke with a smell that pleased the LORD. This was part of the ordination ceremony. Moses lifted up the choice ribs of the ram to show that they were dedicated to the LORD. This was the part that the LORD had said Moses could have.
New Berkeley Version New Life Version	. Then Moses took these things from their hands and burned them on the altar with the burnt gift. It was a gift to set them apart. It was a pleasing smell, a gift by fire to the Lord. Moses took the breast of the ram also. He gave it as a wave gift before the Lord. It was Moses' part of the ram for setting Aaron and his sons apart, just as the Lord had told Moses.
Unfolding Bible Simplified	Then Moses took those things from their hands and burned them on the altar. That was the offering that was burned to appoint Aaron and his sons as priests. And the aroma while it burned was pleasing to Yahweh. Moses also took the breast of the second ram and lifted it high before Yahweh to offer it to him, as Yahweh had commanded. The breast was Moses' share of the ram that was sacrificed to dedicate the priests.

### Partially literal and partially paraphrased translations:

American English Bible	Then Moses took it from their hands and put it all on the Altar as the whole-burnt offering of the last lamb; and it was burned as an offering to Jehovah, providing a sweet-smelling odor to Him. Finally, Moses took the last lamb's breast and set it aside before Jehovah, and this was given to Moses as his portion, just as the Lord had commanded Moses. Vv. 27–28 in the AEB.
Beck's American Translation Common English Bible	. Next Moses took this out of their hands and completely burned it on the altar, along with the entirely burned offering. This was an ordination offering for a soothing smell; it was a food gift for the Lord. Next Moses took the breast from the ram for the ordination offering and lifted it as an uplifted offering before the Lord. It belonged to Moses as his portion, just as the Lord had commanded him.
New Advent (Knox) Bible	So they were handed back to Moses, and he burnt them on the sacrificial altar as an offering for their consecration, a smell of burning for the Lord to accept. The breast of this ram they were hallowed with, he took, as the Lord bade him, for his own portion, after lifting it up in the Lord's presence.
Translation for Translators	Then Moses/I took those things from their hands and burned them on the altar. That was the offering that was burned to appoint Aaron and his sons as priests. And the aroma while it burned was pleasing to Yahweh. Moses/I also took the breast of the second ram and lifted it up, as Yahweh had commanded. The breast was Moses'/my share of the ram that was sacrificed to dedicate the priests.

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

Revised Ferrar-Fenton Bible	<p>Then Moses took them from their hands, and offered them as a whole burnt-offering on the altar, as an appointment of them. It was an offering of pleasing flavor to the EVER-LIVING.</p> <p>Moses then took the breast of the ram of consecration and waved it before the EVER-LIVING.—It was as a portion for Moses; as the EVER-LIVING commanded to Moses.</p>
International Standard V	<p>He put all of these things in the hands of Aaron and his sons, and they all waved them in a raised offering to the Lord. After this, Moses took those things from their hands and burned them on the altar over the whole burnt offering for consecration. They served as a pleasing aroma, an offering made by fire to the Lord.</p> <p>Moses took the breast and waved it as a raised offering in the Lord's presence as the portion that belonged to Moses from the ram of consecration, just as the Lord had commanded Moses. V. 27 is included for context.</p>
Unfolding Bible Literal Text	<p>Then Moses took them from off their hands and burned them on the altar for the burnt offering. They were a consecration offering and produced a sweet aroma. It was an offering made by fire to Yahweh. Moses took the breast and waved it as a wave offering to Yahweh. It was Moses' share of the ram for the priests' ordination, as Yahweh had commanded him.</p>
Urim-Thummim Version	<p>Moses took them from off their hands and burned them on the Altar upon the Burnt-Offering, they were consecrations for a tranquilizing aroma and it is a Burnt-Offering made by fire unto YHWH.</p> <p>Moses takes the breast, and waves it for a Wave-Offering before YHWH, of the ram of the consecration it has been to Moses for a portion, as YHWH has commanded Moses.</p>
Wikipedia Bible Project	<p>And Moses took that from their palms, and he grilled it on the altar over the raised offer. They were fulfillment, for a comfort smell, fire, it is for Yahweh.</p> <p>And Moses took the breast, and waved it a wave-offer before Yahweh, from the fulfillment ram. A portion was for Moses, as Yahweh commanded Moses.</p>

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

Christian Community (1988)	<p>Then Moses took them back and burned them on the altar in addition to the burnt offering. This was the sacrifice for ordination of priests, a sweet-smelling offering to Yah weh, an offering by fire to Yahweh. Then Moses took the breast and made the gesture of offering before Yahweh. This was the share of the ram of ordination for Moses, as Yahweh had commanded.</p>
The Heritage Bible	<p>And Moses took them from off their palms, and burned them as perfumed incense on the altar on the burnt offering; they, were consecrations for a restful fragrance; it was a burnt offering to Jehovah.</p> <p>And Moses took the breast, and waved it for a wave offering before the face of Jehovah; the ram of consecration was Moses' portion as Jehovah commanded Moses.</p>
The Catholic Bible	<p>Moses took them out of their hands and burned them on the altar upon the burnt offerings. This is the sacrifice of consecration, a pleasant fragrance, a sacrifice consumed by fire in honor of the LORD. Then Moses took the breast of the ram and waved it as a wave offering before the LORD. It was Moses' portion of the ram of consecration, as the Lord had commanded Moses.</p>
New Jerusalem Bible	<p>Moses then took them away from them and burned them on the altar, with the burnt offering. This was the investiture sacrifice, offered to be a pleasing smell, as food burnt for Yahweh. Moses then took the forequarter and made the gesture of offering before Yahweh. This was the portion of the ram of investiture that reverted to Moses, as Yahweh had ordered Moses.</p>
Revised English Bible—1989	<p>Moses then took it from their hands and burnt it on the altar on top of the whole-offering. This was an ordination-offering, a food-offering of soothing odour</p>

to the LORD. He took the breast and presented it as a dedicated portion before the LORD; it was his portion of the ram of ordination, as the LORD had commanded him.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe took them out of their hands and made them go up in smoke on the altar on top of the burnt offering; they were a consecration offering giving a fragrant aroma; an offering made by fire to <i>ADONAI</i> . Moshe took the breast and waved it as a wave offering before Adonai; it was Moshe's portion of the ram of consecration — as <i>ADONAI</i> had ordered Moshe.
Kaplan Translation	Moses took it from their hands, and he burned it on the altar together with the burnt offering. This was the installation offering, an appeasing fragrance, a fire offering to God. Moses took [the ram's] chest, and made the prescribed motions for a wave offering before God. This was Moses' own portion of the installation ram. [It was all done] as God had commanded Moses.
The Scriptures—2009	Mosheh then took them from their hands and burned them on the slaughter-place, on the ascending offering. They were ordinations for a sweet fragrance. It was an offering by fire to הוהי. And Mosheh took the breast and waved it, a wave offering before הוהי. It was Mosheh's portion of the ram of ordination, as הוהי had commanded Mosheh.
Tree of Life Version	Then Moses took them from their hands and burned them up in smoke on the altar with the burnt offering. They were a consecration for a soothing aroma. It was an offering by fire to Adonai. Moses took the breast and waved it for a wave offering before Adonai. It was Moses' portion of the ram of ordination, just as Adonai commanded Moses.

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

Alpha & Omega Bible	AND MOSES TOOK THEM AT THEIR HANDS, AND MOSES OFFERED THEM ON THE ALTAR, ON THE WHOLE BURNT OFFERING OF CONSECRATION, WHICH IS A SMELL OF SWEET SCENT: IT IS A BURNT-OFFERING TO JESUS. AND MOSES TOOK THE BREAST, AND SEPARATED IT FOR A HEAVE-OFFERING BEFORE JESUS, FROM THE RAM OF CONSECRATION; AND IT BECAME MOSES' PORTION, AS JESUS COMMANDED MOSES. (Vv. 27–28 in the AOB)
Awful Scroll Bible	Moses was to take them from the palms of their hands, and was to make a smoky burning of them on the altar, even a whole burnt offering for their consecrations, a soothing aroma by fire to Sustains To Become Moses was to take the breast and was to wave it, even a wave offering turned before Sustains To Become of the ram, for their consecrations, the portion to Moses, as Sustains To Become is to have given charge to Moses.
Concordant Literal Version	Then Moses took them off their palms and caused them to fume on the altar on top of the ascent offering; they were consecrations for a fragrant odor. It was a fire offering to Yahweh. Now Moses took the chest and waved it as a wave offering before Yahweh. It was for Moses, the assigned share from the ram of consecrations just as Yahweh had instructed Moses.
exeGesés companion Bible	....and Mosheh takes them from their palms and burns them on the sacrifice altar on the holocaust: - fulfillments for a scent of rest - a firing to Yah Veh. And Mosheh takes the breast



and waves it for a wave at the face of Yah Veh:  
for that part of the ram of fulfillments is for Mosheh  
- as Yah Veh misvahed Mosheh.

Orthodox Jewish Bible

And Moshe took them from off their hands, and burned them on the Mizbe'ach upon the olah (burnt offering); they were ordination offerings for a re'ach nicho'ach; it is an offering made by eish unto Hashem.

And Moshe took the breast, and waved it for a tenufah before Hashem: it was Moshe's share of the ram of ordination; just as Hashem commanded Moshe.

Rotherham's *Emphasized B.*

And Moses took them from off their opened palms, and made a perfume at the altar upon the ascending sacrifice,—< an installation> they were' for a satisfying odour, <an altar-flame> it was' unto Yahweh. And Moses took the breast, and waved it as a wave-offering before Yahweh,—<of the ram of installation> [unto Moses] it belonged as a portion.

As Yahweh commanded Moses.

### Expanded/Embellished Bibles:

The Expanded Bible

Then Moses took them from their hands and ·burned them [<sup>L</sup> turned them into smoke] on the altar on top of the burnt offering [1:1–17]. So this was the offering ·for appointing Aaron and his sons as priests [for ordination]. It was an offering made by fire to the Lord, and its smell was pleasing to him. Moses also took the breast and ·presented [raised] it as an [<sup>L</sup> elevation] offering before the Lord. It was Moses' share of the ·male sheep used in appointing the priests [ram of ordination], as the Lord had commanded him.

Kretzmann's Commentary

And Moses took them from off their hands, and burned them on the altar upon the burnt offering; they were consecrations for a sweet savor, sacrifices by which they were really installed in their office. It is an offering made by fire unto the Lord. Cf Exodus 29:22-25.

And Moses took the breast and waved it for a wave-offering before the Lord; for of the ram of consecration it was Moses' part; as the Lord commanded Moses, Exodus 29:27.

Lexham English Bible

Then [Or “And”] Moses took them from upon their palms, and he turned them into smoke upon the burnt offering on the altar; they were a consecration offering as an appeasing fragrance—it was an offering made by fire for [Or “to”] Yahweh. Then [Or “And”] Moses took the breast section, and he waved it as a wave offering before [Literally “to the faces of”] Yahweh from the ram of the consecration offering; it was Moses' share, just as Yahweh had commanded Moses.

The Voice

Moses then took it all back from Aaron and his sons and offered it on the altar along with the burnt offering. The smoke of the ordination offering rose and became a pleasant aroma, a fire-offering to the Eternal. Moses also lifted up the breast of the ram as a wave offering to the Eternal. The breast served as Moses' portion of the ordination offering as the Eternal had commanded.

### Bible Translations with Many Footnotes:

The Complete Tanach

And Moses took them from their hands and made them [go up in] smoke on the altar along with the burnt offering. They were investiture offerings, as a pleasing fragrance, a fire offering to the Lord.

**[And Moses...] caused them to [go up in] smoke on the altar:** Moses performed the service throughout all the seven days of investitures, [dressed] in a white robe. — [A.Z. 34a]

**along with the burnt-offering:** after [he had burnt] the burnt-offering. With the exception of this one, we do not find anywhere [in Scripture], [a case of] a thigh of a peace-offering being offered up [on the altar].

NET Bible®

And Moses took the breast and waved it as a waving before the Lord. It belonged to Moses as a portion from the ram of the investitures, as the Lord had commanded Moses.

Moses then took them from their palms and offered them up in smoke on the altar<sup>43</sup> on top of the burnt offering – they were an ordination offering for a soothing aroma; it was a gift to the Lord. Finally, Moses took the breast and waved it as a wave offering before the Lord from the ram of ordination. It was Moses' share just as the Lord had commanded Moses.

<sup>43</sup> Heb “toward the altar” (see the note on Lev 1:9).

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

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

Charles Thomson OT	Then Moses took them from their hands, and carried them up upon the altar; on the consecration whole burnt offering, which is for a smell of fragrance. It is an offering of homage to the Lord. Then having taken the breast, Moses set this, which had been laid on hands before the Lord, apart from the ram of the consecration offering. And it was Moses' portion, as the Lord commanded Moses.
Context Group Version	And Moses took them from off their hands, and burnt them on the altar on the ascension [offering]: they were a consecration for a sweet aroma: it was an offering made by fire to YHWH. And Moses took the breast, and waved it for a wave-offering before YHWH: it was Moses' portion of the ram of consecration; as YHWH commanded Moses.
Literal Standard Version	And Moses takes them from off their hands, and makes incense on the altar, on the burnt-offering—they [are] consecrations for refreshing fragrance; it [is] a fire-offering to YHWH; and Moses takes the breast, and waves it [as] a wave-offering before YHWH; it has been for Moses for a portion of the ram of the consecrations, as YHWH has commanded Moses.
Revised Mechanical Trans.	...and Mosheh took them from upon their palms, and he burned it as incense upon the altar, upon the ascension offering of installation, they are for a sweet aroma, he is a fire offering to YHWH, and Mosheh took the chest, and he waved him, a waving to the face of YHWH, from the buck of installation, belonging to Mosheh, he existed for a share, just as YHWH directed Mosheh,...
Young's Updated LT	And Moses takes them from off their hands, and makes perfume on the altar, on the burnt-offering, they are consecrations for sweet fragrance; it is a fire-offering to Jehovah; and Moses takes the breast, and waves it—a wave-offering before Jehovah; of the ram of the consecrations it has been to Moses for a portion, as Jehovah has commanded Moses.

**The gist of this passage:** These offerings are a sweet fragrance to God.  
28-29

### Leviticus 8:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (י) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

## Leviticus 8:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
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
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, these prepositions are mē'al (מֵעַל) [pronounced may-ĠAHL]. Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> . Some translate this <i>from above, above</i> in Genesis 49:25.			
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3709 BDB #496

**Translation:** Moses then took those things [lit., *them*] from their hands [which they were holding up]...

In the previous passage, we find that there is a wave or presentation offering, where certain items were held up by Aaron and his sons. At this point, Moses collects those items.

## Leviticus 8:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #6999 BDB #882
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258

## Leviticus 8:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
With the locative hê, this means <i>towards the altar, near the altar, upon the altar</i> .			
‘al (עַל) [pronounced <i>‘ah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
‘ôlâh (עֹלָה) [pronounced <i>‘go-LAW]</i>	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

**Translation:** ...and he smoked/burned [them] on [top of] the burnt offering.

Moses places these items on the burnt offering (which would be the second ram).

The burning of these items represents God's judgment.

## Leviticus 8:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîllu'ym (מִילּוּיִם) [pronounced <i>mil-loo-EEM]</i>	<i>settings, stone insets; ordination (or, installation) [of a priest]; ceremonial activities re: consecration of a priest</i>	masculine plural construct	Strong's #4394 BDB #571
hêm (הֵם) [pronounced <i>haym]</i>	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241

**Translation:** They [are used for] the ordinations [of the priests]...

What is happening here is the ordination for the priests.

## Leviticus 8:28d

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

Almost the same as v. 21d.

**Translation:** ...—[and they are] a soothing scent [to God].

The smoke from these offerings is a soothing scent to God, meaning that God's anger is mollified by the smells from these sacrifices.

God does not have smells which He likes; nor is He angry. These are representative of God and His perfect character. The sacrifices represent the spiritual death of Jesus for our sins; so we no longer smell like rotted meat but like freshly smoked bbq (now I am making the analogy).

Leviticus 8:28e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced l <sup>e</sup> ]	<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<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
This is v. 21e.			

**Translation:** This [burning is] a fire-offering to Y<sup>e</sup>howah.

The burning of this offering is a fire offering to Y<sup>e</sup>howah.

You will note that the offering up of this ram (and the other things) is called both a burnt offering and a fire-offering. It is also an ordination offering, if you will.

Leviticus 8:28 Moses then took those things [lit., *them*] from their hands [which they were holding up] and he smoked/burned [them] on [top of] the burnt offering. They [are used for] the ordinations [of the priests]—[and they are] a soothing scent [to God]. This [burning is] a fire-offering to Y<sup>e</sup>howah. (Kukis mostly literal translation)

It is through the death of Jesus Christ that these men are set apart to offer their services to Y<sup>e</sup>howah.

Leviticus 8:29a			
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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542



## Leviticus 8:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
'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 noun with the definite article	Strong's #2373 BDB #303

**Translation:** Moses then took the breast...

The breast from this offering (the breast of the ram) would be taken by Moses.

This has both practical and symbolic meaning. Moses, along with the rest of the Levites, must be sustained in some manner; and this is a part of the sustenance which Moses receives.

Spiritually, Moses is participating in the offering; indicating that he has believed in the Lord.

## Leviticus 8:29b

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
nûwph (נוּפַח) [pronounced noof]	<i>to wave, to shake [e.g., the hand to beckon someone]; to scatter, to shake forth [rain]</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5130 BDB #631
t <sup>e</sup> nûwphâh (תְּנוּפְחָהּ) [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	Strong's #8573 BDB #632
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L<sup>e</sup>pânîym (לְפָנַיִם) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

## Leviticus 8:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
Almost the same as v. 27b.			

**Translation:** ...and he held it up [as] a presentation offering before Y<sup>e</sup>howah,...

Moses holds up the ram's breast as a presentation (wave) offering to God.

This suggest contact with God.

## Leviticus 8:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ayil (אֵיִל) [pronounced <i>AH-yil</i> ]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular construct	Strong's #352 BDB #17
mîllu'îym (מִלְלֹאִים) [pronounced <i>mil-loo- EEM</i> ]	<i>settings, stone insets; ordination (or, installation) [of a priest]; ceremonial activities re: consecration of a priest</i>	masculine plural noun	Strong's #4394 BDB #571

**Translation:** ...[taken] from the second ram [lit., the ram of ordination].

Moses has this breast from the second ram, which is the ordination ram.

## Leviticus 8:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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
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 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## Leviticus 8:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mânâh (מָנָה) [pronounced maw-NAW]	[properly] <i>something weighed out; a division; a part, a [specific] portion; a lot</i>	feminine singular noun	Strong's #4490 BDB #584

**Translation:** *It is for Moses' portion,...*

The breast is considered Moses' portion from this sacrifice.

## Leviticus 8:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, ka'âsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
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 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	generally untranslated; 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
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

This is v. 9d, 13e, 17b & 21f.

**Translation:** *...just as Y<sup>e</sup>howah commanded Moses [to do].*

Again, even though I don't believe it was recorded in Scripture, this is one of the rituals which God commanded Moses to over see and take part in.

Leviticus 8:29 Moses then took the breast and he held it up [as] a presentation offering before Y<sup>e</sup>howah, [taken] from the second ram [lit., *the ram of ordination*]. It is for Moses' portion, just as Y<sup>e</sup>howah commanded Moses [to do]. (Kukis mostly literal translation)

Moses was the person that God set in charge of the installation of Aaron and his sons to the priesthood.

Leviticus 8:28–29 Moses then took those things [lit., *them*] from their hands [which they were holding up] and he smoked/burned [them] on [top of] the burnt offering. They [are used for] the ordinations [of the priests]—[and they are] a soothing scent [to God]. This [burning is] a fire-offering to Y<sup>e</sup>howah. Moses then took the breast and he held it up [as] a presentation offering before Y<sup>e</sup>howah, [taken] from the second ram [lit., *the ram of ordination*]. It is for Moses' portion, just as Y<sup>e</sup>howah commanded Moses [to do]. (Kukis mostly literal translation)

Leviticus 8:28–29 Moses then took all of those things being held up by Aaron and his sons and he placed them on top of the burnt offering to be smoked and burn. This offering is all about consecrating the priests and the offerings smelled pleasant to God. Moses took the breast for himself—that is his portion—and he held it up before God as a presentation-offering, taken from the second ram. All of this is done just as he had commanded Moses to do. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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The Seven Days of Consecration

And so takes Moses from oil of the anointing and from the blood which [is] upon the altar; and so he sprinkles Aaron, upon his garments, and upon his sons and upon garments of his sons with him. And so he consecrates Aaron, his garments, and his sons and garments of his sons with him.	Leviticus 8:30	Moses took some of the anointing oil and some of the blood (which [is] upon the altar), and he splattered it on Aaron, his clothing, his sons, and his sons' clothing. [By this, Moses] consecrated Aaron, his clothing, his sons and their clothing [lit., <i>garments of his sons with him</i> ].
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Moses took some of the anointing oil and some of the blood from the altar and he splattered it upon Aaron, his clothing, and on his sons and on their clothing. By doing this, Moses set apart Aaron, his sons and all of the priestly garments for godly service.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so takes Moses from oil of the anointing and from the blood which [is] upon the altar; and so he sprinkles Aaron, upon his garments, and upon his sons and upon garments of his sons with him. And so he consecrates Aaron, his garments, and his sons and garments of his sons with him.
Dead Sea Scrolls Targum (Onkelos)	. Moshe took some anointing-oil [which inaugurates to greatness] and some blood that was on the altar and sprinkled it on Aharon, on his garments, and on his sons and on his sons garments with him. He sanctified Aharon and his garments and his sons and his sons garments with him.
Targum (Pseudo-Jonathan)	And Mosheh took the consecrating oil, and of the blood which was upon the altar, and sprinkled upon Aharon, and upon his vestments, and on his sons, and on their vestments with him; and sanctified Aharon and his vestments, and his sons and their vestments with him.

Douay-Rheims 1899 (Amer.)	And taking the ointment, and the blood that was upon the altar, he sprinkled Aaron, and his vestments, and his sons, and their vestments with it. The next sentence is placed with the next verse in the Latin.
Aramaic ESV of Peshitta	Mosha took some of the anointing oil, and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, and on his sons, and on his sons' garments with him, and sanctified Aaron, his garments, and his sons, and his sons' garments with him.
Lamsa's Peshitta (Syriac)	And Moshe took from the oil of anointing and from the blood upon the altar and he sprinkled it on Ahron and upon his clothes and upon his sons and upon the clothing of his sons with him, and hallowed Ahron and his clothes and his sons and the clothes of his sons with him.
Samaritan Pentateuch	And Moses took of the anointing oil, and of the blood which [was] upon the altar, and sprinkled [it] upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.
Updated Brenton (Greek)	And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled it on Aaron, and on his garments, and his sons, and the garments of his sons with him. This is v. 29 in the Greek.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And Moses took some of the holy oil and of the blood which was on the altar and put it on Aaron and on his robes, and on his sons and on his sons' robes; and made Aaron holy, and his robes and his sons and his sons' robes with him.
Easy English	Moses took some of the oil and some of the blood from the altar. He shook them on Aaron and his sons. He also shook some of the blood and some of the oil on their clothes. He did that to make them holy.
Easy-to-Read Version–2008	Moses took some of the anointing oil and some of the blood that was on the altar. He sprinkled some on Aaron and on Aaron's clothes. He sprinkled some on Aaron's sons who were with Aaron and on their clothes. In this way Moses made Aaron, his clothes, his sons, and his sons' clothes holy.
God's Word™	Moses took some of the anointing oil and some of the blood that was on the altar, sprinkled it on Aaron and his clothes and on his sons and their clothes. In this way he dedicated Aaron, his clothes, his sons, and their clothes.
Good News Bible (TEV) <i>The Message</i>	. Moses took some of the anointing oil and some of the blood from the Altar and sprinkled Aaron and his garments, and his sons and their garments, consecrating Aaron and his garments and his sons and their garments.
NIRV	Then Moses took some of the anointing oil. He also took some of the blood from the altar. He sprinkled some of the oil and blood on Aaron and his clothes. He also sprinkled some on Aaron's sons and their clothes. That's how he set apart Aaron and his clothes. And that's how he set apart Aaron's sons and their clothes.

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

Casual English Bible	Moses then collected some blood from the altar and sprinkled it with anointing oil on Aaron and his sons, and on the men's clothing. This consecrated the men and their priestly clothing, marking them as holy and reserved exclusively for God's use.
Contemporary English V.	Finally, Moses sprinkled the priestly clothes of Aaron and his sons with some of the oil for ordination and with some of the blood from the altar. So Aaron and his sons, together with their priestly clothes, were dedicated to the LORD.



The Living Bible	Next he took some of the anointing oil and some of the blood that had been sprinkled upon the altar, and sprinkled it upon Aaron and upon his clothes and upon his sons and upon their clothes, thus consecrating to the Lord's use Aaron and his sons and their clothes.
New Berkeley Version	.
New Life Version	Moses took some of the oil for holy use and some of the blood that was on the altar. He put it on Aaron and his clothing, and on his sons and their clothing. So Aaron and his clothing and his sons and their clothing were set apart.
Unfolding Bible Simplified	Then Moses took some of the olive oil for anointing Aaron and his sons, and some of the blood that was on the altar and sprinkled it on Aaron and his sons and on their clothes. By doing that, he set apart Aaron to be priest, together with his sons and their clothes
.	.

### Partially literal and partially paraphrased translations:

American English Bible	Thereafter, Moses took some of the anointing oil and some of the blood that was on the Altar, and sprinkled it on Aaron and his garments, and on his sons and their garments. [By doing this], he made Aaron and his garments, as well as his sons and their garments, holy. Vv. 29–30 in the AEB.
Beck's American Translation	.
Common English Bible	Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled it on Aaron and his clothes, and on his sons and their clothes as well. In this way, Moses made holy Aaron, his clothing, and Aaron's sons and their clothing.
New Advent (Knox) Bible	Then he took the holy oil, and the blood from the altar, and sprinkled them over Aaron and his sons, and the vestments they wore.
Translation for Translators	Then Moses/I took some of the olive oil for anointing <i>Aaron and his sons</i> , and some of the blood that was on the altar and sprinkled it on Aaron and his sons and on their clothes. By doing that, he/I consecrated Aaron and his sons and their clothes.

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

Berean Study Bible	Next Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled them on Aaron and his garments, and on his sons and their garments. So he consecrated Aaron and his garments, as well as Aaron's sons and their garments
Revised Ferrar-Fenton Bible	Moses afterwards took some of the oil of consecration, and some of the blood from the altar, and sprinkled upon Aaron, upon his sons, and upon his robes and upon the robes of his sons with him, and sanctified Aaron and his robes, and his sons, and the robes of his sons with him.
International Standard V	<b><i>Moses' Oil of Anointing</i></b> Moses took some anointing oil and blood that was on the altar and spattered it on Aaron, on his clothes, on his sons, and on their clothes, consecrating Aaron, his clothes, his sons, and their clothes.
Urim-Thummim Version	And Moses took of the anointing oil and of the blood that was on the Altar, and sprinkled it on Aaron and his garments. And also on his sons and on his sons' garments with him, and consecrated Aaron and his garments, and his sons, and his grandchildren's garments with him.
Wikipedia Bible Project	And Moses took of the anointing oil, and from the blood which is on the altar, and he dripped on Aaron and his clothes, and on his sons and on the clothes of his sons

with him. And he blessed Aaron and his clothes and his sons and the clothes of his sons with him.

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

- Christian Community (1988) Then Moses took the anointing oil and the blood that was on the altar and sprinkled Aaron and his vestments with it, and his sons and their vestments. In this way he consecrated Aaron and his vestments, and his sons and their vestments to Yahweh.
- New American Bible (2011) Taking some of the anointing oil and some of the blood that was on the altar, Moses sprinkled it upon Aaron and his vestments, as well as his sons and their vestments, thus consecrating both Aaron and his vestments and his sons and their vestments.<sup>m</sup> m. [8:30] Ex 40:15.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible **(vii)** Moshe took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aharon and his clothing, and on his sons with him and their clothing, and consecrated Aharon and his clothing together with his sons and their clothing.
- Kaplan Translation Moses took some of the anointing oil, [together with] some of the blood from the altar, and he sprinkled it on Aaron and his vestments, as well as on [Aaron's] sons and their vestments. He thus sanctified Aaron and his vestments as well as [Aaron's] sons and their vestments.
- The Scriptures—2009 And Mosheh took some of the anointing oil and some of the blood which was on the slaughter-place, and sprinkled it on Aharon, on his garments, and on his sons, and on the garments of his sons with him. And he set apart Aharon, his garments, and his sons, and the garments of his sons with him

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

- Alpha & Omega Bible .
- Awful Scroll Bible .
- exeGesés companion Bible And Mosheh takes of the anointing oil and of the blood on the sacrifice altar and sprinkles it on Aharon and on his clothes and on his sons and on the clothes of his sons with him: and hallows Aharon and his clothes and the clothes of his sons and his sons with him.
- Orthodox Jewish Bible And Moshe took of the shemen hamishchah, and of the dahm which was upon the Mizbe'ach, and sprinkled it upon Aharon, and upon his garments, and upon his Banim, and upon the garments of his Banim with him; and he set apart as kodesh Aharon, and his garments, and his Banim, and the garments of his Banim with him.

### Expanded/Embellished Bibles:

- The Expanded Bible Moses took some of the ·special [anointing] oil and some of the blood which was on the altar, and he sprinkled them on Aaron and Aaron's clothes and on Aaron's sons and their clothes. In this way Moses made Aaron, his clothes, his sons, and their clothes ·holy for the Lord [consecrated; sanctified].
- Kretzmann's Commentary And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his

sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him. This ceremony completed the consecration service on this and on each succeeding day. Cf Exodus 29:21. The priests were to perform the work of their service in the power of the Spirit of God.

The Voice

Moses took some of the anointing oil and some of the blood from the altar and sprinkled it on Aaron and his garments. *He did the same* on Aaron's sons and their garments. This is how he consecrated Aaron and his *priestly* garments, as well as his sons and their garments.

### Bible Translations with Many Footnotes:

The Complete Tanach  
NET Bible®

*Anointing Aaron, his Sons, and their Garments*

Then Moses took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aaron and his garments, and on his sons and his sons' garments with him. So he consecrated Aaron, his garments, and his sons and his sons' garments with him.

Rotherham's *Emphasized B.*

And Moses took of the anointing' oil, and of the blood that was upon the altar, and sprinkled upon Aaron, upon<sup>g</sup> his garments, and upon his sons, and upon the garments of his sons, with him,—and hallowed Aaron, his<sup>h</sup> garments, and his sons, and the garments of his sons, with him.

<sup>g</sup>Some cod. (w. Sam., Onk. MS., Lisbon Pent. 1491, Jon., Sep., Syr. and Vul.): "and upon"—G.n.

<sup>h</sup>Many authorities have: "and his"—G.n.

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

Robes

Context Group Version

And Moses took of the anointing oil, and of the blood which was on the altar, and sprinkled it on Aaron, on his garments, and on his sons, and on his sons' garments with him, and made special Aaron, his garments, and his sons, and his sons' garments with him. Holy

Revised Mechanical Trans.

...and Mosheh took some of the oil of ointment and from the blood, which was upon the altar, and he spattered it upon Aharon, upon his garments and upon his sons and upon the garments of his sons with him, and he set apart Aharon, his garments and his sons and the garments of his sons with him,...

Young's Updated LT

And Moses taketh of the anointing oil, and of the blood which is on the altar, and sprinkleth on Aaron, on his garments, and on his sons, and on the garments of his sons with him, and he sanctifieth Aaron, his garments, and his sons, and the garments of his sons with him.

### The gist of this passage:

Moses used the anointing oil and the blood from the sacrifices to consecrate Aaron and his sons.

Leviticus 8:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	to take, to take away, to take in marriage; to seize	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542

Leviticus 8:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
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 construct	Strong's #8081 BDB #1032
mosh <sup>e</sup> châh (מֹשֶׁחַח) [pronounced mosh-KHAW]	anointing, consecrated oil, ointment, consecrated portion	feminine singular noun with the definite article	Strong's #4888 BDB #603
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced dawm]	blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]	masculine singular noun with the definite article	Strong's #1818 BDB #196
'âsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
'al (עַל) [pronounced gah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258

**Translation:** Moses took some of the anointing oil and some of the blood (which [is] upon the altar),...

We continue with the ordination offering. Moses would take both the anointing oil and the blood to ordain Aaron and his sons. The oil represents the Holy Spirit and the blood represents the spiritual death of our Lord.

## Leviticus 8:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâzâh (נָזַח) [pronounced <i>naw-ZAW</i> ]	<i>to cause to spurt, to make spatter, to make sprinkle</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5137 BDB #633
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
’Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
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 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct	Strong's #899 BDB #93
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 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
’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); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85



**Translation:** ...and he splattered it on Aaron, his clothing, his sons, and his sons' clothing.

Aaron and his sons are putting on the brand new clothes made for them. Then Moses sprinkles blood on them and their clothing.

Splattering the oil and blood on the priests and their clothing is their preparation for their life's work. The blood means that they have believed in the **Revealed God**—Jesus Christ in the Old Testament—and are saved by His sacrifice (future from this time). Further, they are enabled by the Holy Spirit for their priestly work.

Leviticus 8:30c			
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
qâdash (קִדַּשׁ) [pronounced kaw-DAHSH]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6942 BDB #872
'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
'Ahărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced b <sup>e</sup> -gaw-DEEM]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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 8:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced b <sup>e</sup> -gaw-DEEM]	garments, clothes, clothing, apparel; possibly blankets	masculine plural construct	Strong's #899 BDB #93
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
'êth (אֶת) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85

**Translation:** [By this, Moses] consecrated Aaron, his clothing, his sons and their clothing [lit., garments of his sons with him].

By this ordination ceremony, the priests are recognized as having this authority and this position. Interestingly enough, their clothing is a part of the whole deal.

Leviticus 8:30 Moses took some of the anointing oil and some of the blood (which [is] upon the altar), and he splattered it on Aaron, his clothing, his sons, and his sons' clothing. [By this, Moses] consecrated Aaron, his clothing, his sons and their clothing [lit., garments of his sons with him]. (Kukis mostly literal translation)

It is with the blood of the cross and the power of the Holy Spirit that these were set apart for the service of Y<sup>e</sup>howah.

Leviticus 8:30 Moses took some of the anointing oil and some of the blood from the altar and he splattered it upon Aaron, his clothing, and on his sons and on their clothing. By doing this, Moses set apart Aaron, his sons and all of the priestly garments for godly service. (Kukis paraphrase)

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Now what Moses will do is speak to the sons of Aaron and to Aaron in the sight of all the congregation as a matter of ceremony, telling them all what is occurring and where Aaron and his sons will be for the next week.

Although I confined this passage to vv. 31–32, a number of translations continued into v. 33 at a continued part of v. 32.

Another interesting thing is, a few translations saw the quotation begun in v. 31 to be continued and completed in v. 32. Some continued this quotation through to the end of v. 35. Most translations began and ended the quotation in v. 31.

And so says Moses unto Aaron and unto his sons, “Cook [you all] the flesh [at] an opening of a Tent of Appointment; and there, eat [you all] him and the bread which [is] in a basket of ordinations, as which I commanded, to say, ‘Aaron and his sons will eat him. And the remaining in the flesh and in the bread, in the fire you [all] will burn.

Leviticus  
8:31–32

Moses said to Aaron and to his sons, “[All of you] cook the meat at the door to the Tent of Meeting, and there, [you all] eat it and the bread which [is] in the basket of ordinations, just as I commanded [you], saying, ‘Aaron and his sons will eat it. Whatever remains of the meat and the bread, you [all] will burn with fire.’

Moses then said to Aaron and his sons, “You will cook this meat from the second ram at the entry to the Tent of Meeting, and right there is where you will eat the meat and the bread from the ceremonial basket, just as I commanded you, saying, ‘Aaron and his sons will eat this meat and bread. Whatever remains of the ordination feast will be burned with fire the next day.’

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto Aaron and unto his sons, “Cook [you all] the flesh [at] an opening of a Tent of Appointment; and there, eat [you all] him and the bread which [is] in a basket of ordinations, as which I commanded, to say, ‘Aaron and his sons will eat him. And the remaining in the flesh and in the bread, in the fire you [all] will burn.
Dead Sea Scrolls	.
Targum (Onkelos)	Moshe said to Aharon and to his sons Cook the flesh at the entrance of the Tent of Meeting and you shall eat it there [with] the bread that is in the installation basket [of sacrifices] just as I commanded, saying; Aharon and his sons shall eat them. Whatever flesh and bread is left over, you shall burn them in fire.
Targum (Pseudo-Jonathan)	And Mosheh said to Aharon and to his sons, Boil the flesh of the oblations in pots at the door of the tabernacle of ordinance, and there shall you eat it with the bread which is in the basket of oblation, according to the precept which was spoken; Aharon and his sons shall eat it. And what remaineth of the flesh, and of the bread, you shall burn with fire.
Douay-Rheims 1899 (Amer.)	And when he had sanctified them in their vestments, he commanded them, saying: Boil the flesh before the door of the tabernacle, and there eat it. Eat ye also the loaves of consecration, that are laid in the basket, as the Lord commanded me, saying: Aaron and his sons shall eat them. And whatsoever shall be left of the flesh and the loaves, shall be consumed with fire.
Aramaic ESV of Peshitta	Mosha said to Aaron and to his sons, "Boil the flesh at the door of the Tabernacle, and there eat it and the bread that is in the basket of consecration, as I commanded, saying, 'Aaron and his sons shall eat it.' What remains of the flesh and of the bread you shall burn with fire.
Lamsa's Peshitta (Syriac)	And Moshe said to Ahron and his sons, “Cook the flesh in the doorway of the Time Tabernacle and eat it there and the bread that is in the basket of consecration as I was commanded that Ahron and his sons shall eat it. 32And anything that is left of the flesh and of the bread, you shall burn it in fire.
Samaritan Pentateuch	And Moses said unto Aaron and to his sons, Boil the flesh [at] the door of the tabernacle of the congregation, in place holy: and there eat it with the bread that [is] in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.
Updated Brenton (Greek)	And that which remaineth of the flesh and of the bread shall ye burn with fire. And Moses said to Aaron and to his sons, Boil the flesh in the tent of the tabernacle of witness in the holy place; and there You shall eat it and the loaves in the basket

of consecration, as it has been appointed me, *the Lord* saying, Aaron and his sons shall eat them.

And that which is left of the flesh and of the loaves you shall burn with fire.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Moses said to Aaron and to his sons, The flesh is to be cooked in water at the door of the Tent of meeting, and there you are to take it as food, together with the bread in the basket, as I have given orders, saying, It is the food of Aaron and his sons. And that which is over of the flesh and of the bread is to be burned with fire.
Easy English	Moses said to Aaron and to his sons, 'Cook the meat at the door of the Tent of Meeting. Eat the meat with the bread in the basket by the door of the Tent of Meeting. Burn the meat and bread that you do not eat.
Easy-to-Read Version–2008	Then Moses said to Aaron and his sons, "I told you, 'Aaron and his sons must eat these things.' So take the basket of bread and meat from the ceremony for appointing the priests. Boil that meat at the entrance of the Meeting Tent. Eat the meat and bread at that place. Do this as I told you. If any of the meat or bread is left, burn it.
God's Word™	Moses told Aaron and his sons: "Cook the meat at the entrance to the tent of meeting. Take the meat and the bread in the basket of the ordination offering. Eat them there as I commanded when I said, 'Aaron and his sons will eat it.' You must burn any meat or bread that is left over.
Good News Bible (TEV)	Moses said to Aaron and his sons, "Take the meat to the entrance of the Tent of the LORD's presence, boil it, and eat it there with the bread that is in the basket of ordination offerings, just as the LORD commanded. Burn up any meat or bread that is left over.
The Message	Moses spoke to Aaron and his sons: "Boil the meat at the entrance of the Tent of Meeting and eat it there with the bread from the basket of ordination, just as I commanded, saying, 'Aaron and his sons are to eat it.' Burn up the leftovers from the meat and bread.
NIRV	Then Moses spoke to Aaron and his sons. He said, "Cook the meat at the entrance to the tent of meeting. Eat it there along with the bread from the basket of the offerings that are brought to prepare the priests for serving the Lord. Do it just as I was commanded. I was told, 'Aaron and his sons must eat it.' Then burn up the rest of the meat and the bread.

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

Casual English Bible	Moses told Aaron and his sons, "Boil the meat that's left. Eat it with the bread outside the entrance to the Meeting Tent. I was told to tell you to eat it. Burn any leftovers of the meat and bread. After the meal, stick around. You need to stay inside the Meeting Tent for seven days. It's the final step in ordaining you for ministry as priests. V. 33 is included for context.
Contemporary English V.	Moses said to Aaron and his sons: The LORD told me that you must boil this meat at the entrance to the sacred tent and eat it there with the bread. Burn what is left over and stay near the entrance to the sacred tent until the ordination ceremony ends seven days from now. V. 33 is included for context.
The Living Bible	Then Moses said to Aaron and his sons, "Boil the meat at the entrance of the Tabernacle, and eat it along with the bread that is in the basket of consecration, just as I instructed you to do. Anything left of the meat and bread must be burned."
New Berkeley Version	.

Unfolding Bible Simplified Then Moses said to Aaron and his sons, "Boil the meat of the second ram at the entrance of the sacred tent, and eat it there with the bread that is in the basket, as I told you to do. Burn up any of the meat and bread that remains.

### Partially literal and partially paraphrased translations:

American English Bible Then Moses said to Aaron and his sons:  
'Now, boil the flesh in the Holy Place inside the Tent of Proofs, and eat it there along with the loaves in the last basket, just as the Lord told me when He said, *Aaron and his sons must eat this.*  
After that, you must burn whatever is left of the flesh and loaves in a fire. Vv. 31–32 in the AEB (meaning that it is back on track).

Beck's American Translation .

Common English Bible Moses said to Aaron and his sons: "Cook the meat at the meeting tent's entrance. You may eat it there along with the bread that is in the basket of the ordination offering, just as I was commanded, [LXX, Syr, Tg; cf 8:35; MT *as I commanded*] 'Aaron and his sons can eat it.' But you must burn whatever is left over of the meat and bread with fire.

New Advent (Knox) Bible And now that they were hallowed, vestments and all, he told them, Cook the flesh before the tabernacle door, and eat it there; the bread, too, that is offered for your hallowing, that lies there in the basket; such was the Lord's command to me, Aaron and his sons shall eat it. If any is left over, of the meat or of the bread, it must be destroyed by fire.

Translation for Translators Then Moses/I said to Aaron and his sons, "Boil the meat *of the second ram* at the entrance of the Sacred Tent, and eat it there with the bread that is in the basket, like I told you to do. Burn up any of the meat and bread that remains.

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

Christian Standard Bible Moses said to Aaron and his sons, "Boil the meat at the entrance to the tent of meeting and eat it there with the bread that is in the basket for the ordination offering as I commanded: [LXX, Syr, Tg read *was commanded*; Ex 29:31–32] Aaron and his sons are to eat it. Burn up what remains of the meat and bread.

Revised Ferrar-Fenton Bible Moses also said to Aaron and his sons, "Boil the flesh at the door of the Hall of Assembly, and sit to eat it, with the bread that is upon the basket of consecration, as I have been commanded to instruct Aaron and his sons that they should eat. But what is left of the flesh and bread burn with fire.

International Standard V Then he told Aaron and his sons, "Boil the meat at the entrance of the Tent of Meeting. There you may eat it along with the bread that is in the basket for consecration, just as I've commanded when I told him, 'Aaron and his sons may eat of it, but the leftover meat and bread is to be incinerated.'

Urim-Thummim Version Moses said to Aaron and to his sons, Boil the flesh at the entrance of the Tabernacle at the Appointed Place, and there eat it with the bread that is in the basket of consecrations as I commanded saying, Aaron and his sons will eat it. And what remains of the flesh and of the bread you will burn with fire.

Wikipedia Bible Project And Moses said to Aaron and his sons, cook the meat at the opening of the tent of events, and there you will eat it, and the bread which is in the basket of fulfillment, as I have have commanded, saying: "Aaron and his sons will eat it."  
And the remained of the meat and of the bread, burn in the fire.

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

Christian Community (1988) Then Moses said to Aaron and his sons, "Cook the meat at the entrance to the Tent of Meeting, and eat it there, and also the bread for the sacrifice of priestly ordination



	that is in the basket, as I commanded, when I said: Aaron and his sons are to eat it. What remains of the meat and bread you will burn.
The Heritage Bible	And Moses said to Aaron and to his sons, Boil the flesh at the door of the tent of appointed meeting; and there eat it with the food that is in the basket of consecrations, what I commanded, saying, Aaron and his sons shall eat it.
	And you shall burn the rest of the flesh and of the food with fire.
New American Bible (2011)	Moses said to Aaron and his sons, "Boil the meat at the entrance of the tent of meeting, and there eat it with the bread that is in the basket of the ordination offering, in keeping with the command I have received: 'Aaron and his sons shall eat of it.' What is left over of the meat and the bread you shall burn in the fire.
New Jerusalem Bible	Moses then said to Aaron and his sons, 'Cook the meat at the entrance to the Tent of Meeting, and eat it there, as also the bread of the investiture sacrifice still in the basket of the investiture offerings, as I ordered, when I said, "Aaron and his sons must eat it." What remains of the meat and bread you will burn.
Revised English Bible—1989	Moses said to Aaron and his sons, "Boil the flesh of the ram at the entrance to the Tent of Meeting, and eat it there, together with the bread that is in the ordination-basket, in accordance with the command: 'Aaron and his sons are to eat it.'
	What remains of the flesh and bread you are to destroy by fire.

#### Jewish/Hebrew Names Bibles:

Kaplan Translation	Moses said to Aaron and his sons, 'Cook the flesh at the Communion Tent's entrance. There you shall eat it, along with the bread in the installation basket. Do it, because I have given instructions that Aaron and his sons eat [these things]. Whatever is left over of the flesh and bread, you must burn in fire.
The Scriptures—2009	And Mosheh said to Aharon and his sons, "Cook the flesh at the door of the Tent of Appointment, and eat it there with the bread that is in the basket of the ordinations, as I have commanded, saying, 'Aharon and his sons are to eat it.'
	"Then burn the rest of the flesh and the bread with fire.

#### Weird English, 19th English, Anachronistic English Translations:

Alpha & Omega Bible	· AND MOSES SAID TO AARON AND TO HIS SONS, "BOIL THE FLESH IN THE TENT OF THE TABERNACLE OF WITNESS IN THE HOLY PLACE; AND THERE YOU SHALL EAT IT AND THE LOAVES IN THE BASKET OF CONSECRATION, AS IT HAS BEEN APPOINTED ME, JESUS SAYING, 'AARON AND HIS SONS SHALL EAT THEM.'
	AND THAT WHICH IS LEFT OF THE FLESH AND OF THE LOAVES BURN YOU WITH FIRE.
Awful Scroll Bible	Moses was to say to Aaron and his sons: Be boiling the flesh, at the opening of the tent of the appointed place, and you were to eat it with the bread in the basket, for you all's consecrations, as is to have been laid charge, to the intent: Aaron and his sons were to eat it. That remaining of the flesh and the bread, you was to burn with fire.
Concordant Literal Version	Moses said to Aaron and to his sons: Cook the flesh at the opening of the tent of appointment, and there you shall eat it and the bread that is in the tray of consecrations just as I have been instructed, saying: Aaron and his sons, they shall eat it.
	Now the rest of the flesh and of the bread shall you burn with fire;...
Darby Translation	And when he had sanctified them in their vestments, he commanded them, saying: Boil the flesh before the door of the tabernacle, and there eat it. Eat ye also the loaves of consecration, that are laid in the basket, as the Lord commanded me,



exeGeser companion Bible	saying: Aaron and his sons shall eat them. And whatsoever shall be left of the flesh and the loaves, shall be consumed with fire. And Mosheh says to Aharon and to his sons, Stew the flesh at the opening of the tent of the congregation: and eat it there with the bread in the basket of fulfillments, as I misvahed, saying, Aharon and his sons eat it: and what remains of the flesh and of the bread burn with fire:...
Orthodox Jewish Bible	And Moshe said unto Aharon and to his Banim, Cook the basar at the entrance of the Ohel Mo'ed: and there eat it with the lechem that is in the basket of ordination offerings, as I commanded, saying, Aharon and his Banim shall eat it. And that which remaineth of the basar and of the lechem shall ye burn with eish.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Moses said to Aaron and to his sons, "Boil the meat at the doorway of the Tent of Meeting and eat it there together with the bread that is in the basket of the consecration (ordination) offering, just as I commanded, saying, 'Aaron and his sons shall eat it.' And what remains of the meat and of the bread you shall burn in the fire.
The Expanded Bible	Then Moses said to Aaron and his sons, "I gave you a command, saying, 'Aaron and his sons will eat these things.' So take the meat and basket of bread from the offering ·for appointing priests [of ordination]. Boil the meat at the door of the Meeting Tent, and eat it there with the bread. If any of the meat or bread is left, burn it [ <sup>L</sup> with fire].
Kretzmann's Commentary	<b>Verses 31-36</b> Final Instructions And Moses said unto Aaron and to his sons, Boil the flesh at the door of the Tabernacle of the Congregation, in a holy place in the court, Exodus 29:31; and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. No lay person was permitted to partake of this sacrificial meal, for the food was holy, having served for the expiation and consecration of the priests. And that which remaineth of the flesh and of the bread shall ye burn with fire. Cf Leviticus 7:17.
Lexham English Bible	Then [Or "And"] Moses said to Aaron and to his sons, "Boil the meat in the entrance to [Or "of"] the tent of assembly, and there you must eat it and the bread that is in the basket of the consecration offering, just as I have commanded, saying, 'Aaron and his sons must eat it,' but [Or "and"] the remainder of the meat and the bread you [Plural] must burn in the fire.
The Voice	<b>Moses (to Aaron and his sons):</b> Boil the meat at the entrance to the congregation tent, and feast on it together with bread from the basket of the ordination offering, in accordance with the instructions I gave: "Aaron and his sons may eat it." Burn the rest of the meat and bread in the fire.

### Bible Translations with Many Footnotes:

The Complete Tanach	And Moses said to Aaron and to his sons, "Cook the flesh at the entrance of the Tent of Meeting and eat it there, and the bread that is in the basket of the investiture offerings, as I have commanded, saying, 'Aaron and his sons shall eat it.' And whatever is left over from the flesh and the bread, you shall burn in fire.
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## NET Bible®

Then Moses said to Aaron and his sons, “Boil the meat at the entrance of the Meeting Tent, and there you are to eat it and the bread which is in the ordination offering basket, just as I have commanded,”<sup>44</sup> saying, ‘Aaron and his sons are to eat it,’ but the remainder of the meat and the bread<sup>45</sup> you must burn with fire.

<sup>44tn</sup> Several major ancient versions have the passive form of the verb (see BHS v. 31 note c; cf. Lev 8:35; 10:13). In that case we would translate, “just as I was commanded.”

<sup>45tn</sup> Heb “but the remainder in the flesh and in the bread”; NAB, CEV “what is left over”; NRSV “what remains.”

Rotherham's *Emphasized B.*

And Moses said unto Aaron and unto his sons, Boil ye the flesh at the entrance of the tent of meeting, and <there> shall ye eat it, and the bread which is in the basket of installation,— as I have been commanded, i saying, ||Aaron and his sons|| shall eat it. But <that which is left of the flesh and of the bread> <with fire> shall ye consume.

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

## Charles Thomson OT

Then Moses took some of the anointing oil, and some of the blood which was by the altar, and sprinkled them on Aaron and his robes, and on his sons and their robes with him. And when he had hallowed Aaron and his robes, and his sons and their robes with him, then Moses said to Aaron and his sons, Boil this flesh in the court of the tabernacle of the testimony, in a holy place, and eat it there with the bread which is in the basket of the consecration offering, as it hath been given me in charge, saying, Aaron and his sons shall eat these. And what is left of the flesh, and of the bread, you must burn with fire. V. 30 is included for context.

## Context Group Version

And Moses said to Aaron and to his sons, Boil the flesh at the door of the tent of meeting; and there eat it and the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it. And that which remains of the flesh and of the bread you (pl) shall burn with fire.

## Revised Mechanical Trans.

...and Mosheh said to Aharon and to his sons, boil the flesh at the opening of the appointed tent and there you will eat him and the bread which is in the wicker basket of installation, just as I directed, saying, Aharon and his sons will eat him, and that being left behind of the flesh and of the bread, you will cremate in the fire,...

## Young's Updated LT

And Moses saith unto Aaron, and unto his sons, `Boil ye the flesh at the opening of the tent of meeting, and there ye do eat it and the bread which is in the basket of the consecrations, as I have commanded, saying, Aaron and his sons do eat it. `And the remnant of the flesh and of the bread with fire ye burn;...

**The gist of this passage:**

The meat is to be cooked at the opening of the tent of meeting; and that which is not eaten is to be burned.

31-32

**Leviticus 8:31a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wāw consecutive	No Strong's # BDB #253

Leviticus 8:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
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
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahărôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119

**Translation:** Moses said to Aaron and to his sons,...

The quotation is a little tricky here, and many translations vary about where the quote ends. It all seems straightforward here, following the **Masoretic text**.

We begin with Moses speaking to Aaron and his sons, presumably as part of the ordination ceremony.

Leviticus 8:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâshal (לָשַׁב) [pronounced baw-SHAHL]	<i>cook [especially flesh], bake, simmer, smoulder; boil</i>	2 <sup>nd</sup> person masculine plural, Piel imperative	Strong's #1310 BDB #143
'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
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142

Leviticus 8:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate</i> [of hope, of the mouth]	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place</i> [where people meet; of an assembly]; <i>a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** ..."[All of you] cook the meat at the door to the Tent of Meeting,...

Moses is speaking, giving them orders in the 2<sup>nd</sup> person masculine plural; so he is telling Aaron and his sons to cook the meat right at the door to the Tent of Meeting.

It is not clear whether this cooking takes place on the altar or if they set up something separate for this cooking.

Leviticus 8:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
'âkal (אָכַל) [pronounced aw-KAHL]	<i>eat; dine; devour, consume, destroy; enjoy; taste; diminish, lessen, take from</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #398 BDB #37
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the definite article	Strong's #3899 BDB #536

Leviticus 8:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
bē (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
çal (לֶחָל) [pronounced sahʃ]	<i>basket</i>	masculine singular construct	Strong's #5536 BDB #700
mîllu'îym (מִילְלֹאִים) [pronounced mil-loo- EEM]	<i>settings, stone insets; ordination (or, installation) [of a priest]; ceremonial activities re: consecration of a priest</i>	masculine plural noun	Strong's #4394 BDB #571

**Translation:** ...and there, [you all] eat it and the bread which [is] in the basket of ordinations,...

Right there, near the entry to the Tabernacle, Aaron and his sons were to eat the meat and the bread (the bread being taken from the basket of unleavened bread).

Leviticus 8:31d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or kē (כֶּ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, ka'ăsher (כֶּאֱשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צִוָּה) [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>	1 <sup>st</sup> person singular, Piel perfect	Strong's #6680 BDB #845

This is the reading of the Masoretic text. The LXX, Syriac, Targum read, *as I was commanded*; cf 8:35 (as per the CEB and CSB footnotes).

**Translation:** ...just as I commanded [you],...

Moses and speaking to Aaron and his sons; and, therefore, he gave them directions previous to this day as to what they were to do.

Leviticus 8:31e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾamar (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
ʾAhărôn (אֹהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #398 BDB #37

**Translation:** ...saying, 'Aaron and his sons will eat it.

Here is where things get a little tricky. If Moses simply was telling Aaron and his sons what to do, we would find the masculine plural imperative used here. However, we have Aaron and his sons being named. Therefore, this is what God told Moses to say. What is missing here is, *just as I commanded you, passing along to you the words of the Lord, which are: 'Aaron and his sons will eat the meat.'* This understanding takes into consideration the verbs and the person.

What Moses would command Aaron and his sons to do would have come from God, not from Moses. Moses did not sit around thinking about what sort of ceremony they ought to go through; God told him what to say. God told Moses what to command Aaron and his sons to do. Since God would be speaking to Moses directly (previously, of course), He would speak of Aaron and his sons in the 3<sup>rd</sup> person, as we read here.

Leviticus 8:31 Moses said to Aaron and to his sons, "[All of you] cook the meat at the door to the Tent of Meeting, and there, [you all] eat it and the bread which [is] in the basket of ordinations, just as I commanded [you], saying, 'Aaron and his sons will eat it. (Kukis mostly literal translation)

Eating the flesh and the bread are signs of appropriation of salvation through faith in Jesus Christ. This last quote is from Exodus 29:32.

Leviticus 8:32			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251



Leviticus 8:32			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâthar (יָתַר) [pronounced yaw-THAHR]	<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
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the definite article	Strong's #3899 BDB #536
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #8313 BDB #976

**Translation:** Whatever remains of the meat and the bread, you [all] will burn with fire.'

I would understand this to continue the words of God. "Whatever remains of the meat and bread, you all (you Moses, along with Aaron and his sons) will burn it with fire."

Leviticus 8:32 Whatever remains of the meat and the bread, you [all] will burn with fire.' (Kukis mostly literal translation)

Jesus was judged wholly for our sins.

Leviticus 8:31–32 Moses said to Aaron and to his sons, "[All of you] cook the meat at the door to the Tent of Meeting, and there, [you all] eat it and the bread which [is] in the basket of ordinations, just as I commanded [you], saying, 'Aaron and his sons will eat it. Whatever remains of the meat and the bread, you [all] will burn with fire.' (Kukis mostly literal translation)

Leviticus 8:31–32 Moses then said to Aaron and his sons, "You will cook this meat from the second ram at the entry to the Tent of Meeting, and right there is where you will eat the meat and the bread from the ceremonial

basket, just as I commanded you, saying, 'Aaron and his sons will eat this meat and bread. Whatever remains of the ordination feast will be burned with fire the next day.' (Kukis paraphrase)

And from an opening of a Tent of an Appointment you [all] will not go out seven of days. As far as a day of making full of days of ordinations, for seven of days He has made full your [pl.] hand, as which He did in the day the this. Has ordained Y<sup>e</sup>howah to do, to cover over you [all]. And an opening of a Tent of an Appointment you [all] will remain, day and night, seven of days. And you [all] have kept a guard of Y<sup>e</sup>howah, and you [all] will not die; for thus I have commanded.”

Leviticus  
8:33–35

You [all] will not go out [for] seven days from [before] the door to the Tent of Meeting. [You will not go out] until the time [when] the days of ordinations have been fulfilled. He will fill your [pl.] hand for seven days, just as He did today. Y<sup>e</sup>howah has ordained [you all] to do [this], [as] he will atone for you [all]. You will remain [at] the door of the Tent of Meeting day and night [for] seven days. You [all] will keep the charge of Y<sup>e</sup>howah so that you [all] will not die, for so I have commanded [you].”

You will not go out for 7 days from before the door of the Tent of Meeting. You will not go out until the days of ordination have been fulfilled. God will present you with your responsibilities for the next 7 days, just as He did today. He has ordained you to do this; and He will cover over your sins. You will remain at the door of the Tent of Meeting day and night for 7 days. You will keep the charge of Jehovah in these matters and going forward, so that you will not die, for thus has Jehovah commanded you.”

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And from an opening of a Tent of an Appointment you [all] will not go out seven of days. As far as a day of making full of days of ordinations, for seven of days He has made full your [pl.] hand, as which He did in the day the this. Has ordained Y<sup>e</sup>howah to do, to cover over you [all]. And an opening of a Tent of an Appointment you [all] will remain, day and night, seven of days. And you [all] have kept a guard of Y<sup>e</sup>howah, and you [all] will not die; for thus I have commanded.”

Dead Sea Scrolls  
Targum (Onkelos)

.  
From the entrance of the Tent of Meeting you shall not go out for seven days until the time that your days of installation [sacrifices] are complete, because for seven days your hands [sacrifices] will be filled [offered].  
Just as you have done on this day, Adonoy commanded him to do, to bring about atonement.  
At the entrance of the Tent of Meeting you shall sit day and night for seven days and keep the charge of [the Word of] Adonoy and you will not die, because I have been thus commanded.

Targum (Pseudo-Jonathan)

And from the door of the tabernacle you shall not go forth seven days, until the day that your consecration be completed, (because in seven days is the tabernacle set up and taken in pieces,) and your oblation be offered. (So did he, and ordained the order of the oblations on that day.) Likewise the Lord hath commanded to be done by you after the days of consecration, to make atonement for you. And at the door of the tabernacle of ordinance you shall reside day and night seven days, and watch the vigils of the Word of the Lord, that you may not die, for thus it hath been commanded.

Douay-Rheims 1899 (Amer.)

And you shall not go out of the door of the tabernacle for seven days, until the day wherein the time of your consecration shall be expired. For in seven days the consecration is finished:

	As at this present it hath been done, that the rite of the sacrifice might be accomplished. Day and night shall you remain in the tabernacle observing the watches of the Lord, lest you die. For so it hath been commanded me.
Aramaic ESV of Peshitta	You shall not go out from the door of the Tabernacle seven days, until the days of your consecration are fulfilled: for he shall consecrate you seven days. What has been done this day, so Mar-Yah has commanded to do, to make atonement for you. You shall stay at the door of the Tabernacle day and night seven days, and keep Mar-Yah's command, that you do not die: for so I am commanded."
Lamsa's Peshitta (Syriac)	And you shall not exit from the door of the Time Tabernacle for seven days until the days of your consecration are full because your hands are consecrated for seven days. As I have done this day, so LORD JEHOVAH commanded to do and to make atonement for you. And remain inside the door of the Time Tabernacle for seven days, day and night, and keep the charge of LORD JEHOVAH and you shall not die, because thus I was commanded."
Samaritan Pentateuch	And ye shall not go out of the door of the tabernacle of the congregation [in] seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. As he hath done this day, [so] the LORD hath commanded to do, to make an atonement for you. Therefore shall ye abide [at] the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.
Updated Brenton (Greek)	And you shall not go out from the door of the tabernacle of witness for seven days, until the day be fulfilled, the day of your consecration; for in seven days shall he consecrate you, as he did in this day on which the Lord commanded me to do so, to make an atonement for you. And you shall remain seven days at the door of the tabernacle of witness, day and night; you shall observe the ordinances of the Lord, that you die not; for so has the Lord God commanded me.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And you are not to go out from the door of the Tent of meeting for seven days, till the days for making you priest are ended; for this will be the work of seven days. What has been done this day, has been ordered by the Lord to take away your sin. And you are to keep watch for the Lord at the door of the Tent of meeting day and night for seven days, so that death may not come to you: for so he has given me orders.
Easy English	You must stay at the door of the Tent of Meeting for seven days. This will make you holy. You must stay for seven days to become holy. The Lord said that you must do this to atone for your sin. Remember that you must stay at the door of the Tent of Meeting. You must stay there for seven days and seven nights. The Lord told me that you must do this. If you do not obey him, you will die.'
Easy-to-Read Version—2008	The ceremony for appointing the priests will last for seven days. You must not leave the entrance of the Meeting Tent until that time is finished. Everything we did today was what the LORD commanded us to do in order to make you pure. You must stay at the entrance of the Meeting Tent day and night for seven days. If you don't obey the LORD'S commands, you will die! The LORD gave me these commands."
God's Word™	You will not leave the entrance to the tent of meeting for seven days, not until the last day of your ordination is over. It will take seven days to ordain you. I did today what the LORD commanded me to make peace with the LORD for you. You will

Good News Bible (TEV)	stay at the entrance to the tent of meeting day and night for seven days and serve as the LORD tells you. Then you will not die. This is what I was commanded." You shall not leave the entrance of the Tent for seven days, until your ordination rites are completed. The LORD commanded us to do what we have done today, in order to take away your sin. You must stay at the entrance of the Tent day and night for seven days, doing what the LORD has commanded. If you don't, you will die. This is what the LORD has commanded me."
<i>The Message</i>	Don't leave through the entrance of the Tent of Meeting for the seven days that will complete your ordination. Your ordination will last seven days. God commanded what has been done this day in order to make atonement for you. Stay at the entrance of the Tent of Meeting day and night for seven days. Be sure to do what God requires, lest you die. This is what I have been commanded."
NIRV	Don't leave the entrance to the tent of meeting for seven days. Don't leave until the days that are required to prepare you for serving the Lord have been completed. Stay here for the full seven days. The Lord commanded what has been done here today. It was done to pay for your sin. Stay at the entrance to the tent of meeting for seven days. Stay here day and night. Do what the Lord requires. Then you won't die. That's the command the Lord gave me."

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

Casual English Bible	What we did here today was what the LORD said we needed to do to purify you for this sacred assignment. Stay near the entrance of the Meeting Tent for seven days and nights. The LORD said you need to do this. So you'd better do it so you don't end up dead. V. 33 was placed with the previous passage for context.
Contemporary English V.	Burn what is left over and stay near the entrance to the sacred tent until the ordination ceremony ends seven days from now. We have obeyed the LORD in everything that has been done today, so that your sins may be forgiven. The LORD has told me that you must stay near the entrance to the tent for seven days and nights, or else you will die. V. 32 is included for context.
The Living Bible	Next he told them not to leave the Tabernacle entrance for seven days, after which time their consecration would be completed—for it takes seven days. Then Moses stated again that all he had done that day had been commanded by the Lord in order to make atonement for them. And again he warned Aaron and his sons to stay at the entrance of the Tabernacle day and night for seven days. "If you leave," he told them, "you will die—this is what the Lord has said."
New Berkeley Version New Life Version	. Do not go outside the door of the meeting tent for seven days, until the time is over for you to be set apart. For it will take seven days to set you apart. The Lord has told us to do what has been done today, to take away your sins. Stay day and night at the door of the meeting tent for seven days. Do what the Lord has told you to do, so you will not die. For this is what I have been told."
New Living Translation	You must not leave the Tabernacle entrance for seven days, for that is when the ordination ceremony will be completed. Everything we have done today was commanded by the Lord in order to purify you, making you right with him. <i>[Or to make atonement for you]</i> Now stay at the entrance of the Tabernacle day and night for seven days, and do everything the Lord requires. If you fail to do this, you will die, for this is what the Lord has commanded."
Unfolding Bible Simplified	The time for you to be set apart as priests will be seven days, so do not leave the entrance of the sacred tent for seven days. What we have done today is what Yahweh commanded to cause you to be forgiven for your sins. You must stay at the entrance to the sacred tent for seven days and seven nights and do what Yahweh requires, in order that you will not die because of disobeying him. I am telling you that because that is what Yahweh has commanded me to tell you."

**Partially literal and partially paraphrased translations:**

American English Bible	And then you must stay inside the entrance to the Tent of Proofs until the end of seven days. For in seven days, He will make you perfect in the same way as He did on the day that the Lord commanded me to do this to pay for your sins. You must remain inside the entrance to the Tent of Proofs for seven days and nights... you must obey this rule of Jehovah so that you won't die, for that is what Jehovah God has commanded.'
Beck's American Translation	.
Common English Bible	You must not leave the meeting tent's entrance for seven days, until the period of your ordination is completed, because your ordination takes seven days. What was done today was commanded by the Lord, to make reconciliation for you. You must stay at the meeting tent's entrance for seven days, day and night, observing the Lord's requirement so you don't die, because that's what I was commanded."
New Advent (Knox) Bible	But you must not leave the entrance of the tabernacle for seven days, till the time of your hallowing is complete; for seven days your hallowing must continue with all to-day's solemnities, before the rite of your consecration takes full effect. Night and day you must make the tabernacle your home, on pain of death, keeping vigil in the Lord's honour; this was the command given to me.
Translation for Translators	The time for you to be set apart as priests will be seven days, so do not leave the entrance of the Sacred Tent for seven days. What we have done today is what Yahweh commanded to cause that you will be forgiven for your sins. You must stay at the entrance of the Sacred Tent for seven days and seven nights and do what Yahweh requires, in order that you will not die <i>because of disobeying him</i> . <i>I am telling you that</i> because that is what Yahweh has commanded me to tell you."

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

must remain

Christian Standard Bible	Do not go outside the entrance to the tent of meeting for seven days, until the time your days of ordination are completed, because it will take seven days to ordain you. [Lit <i>because he will fill your hands for seven days</i> ] The Lord commanded what has been done today in order to make atonement for you. You must remain at the entrance to the tent of meeting day and night for seven days and keep the Lord's charge so that you will not die, for this is what I was commanded."
Revised Ferrar-Fenton Bible	You shall, however, not quit the Hall of Assembly for seven days, until the days are fulfilled;—the days of your consecration;—for seven days will complete their number. What has been done to-day, the EVER-LIVING commanded to be done, to expiate for you. You shall remain at the door of the Hall of Assembly day and night for seven days, and guard the trust of the EVER-LIVING; and not remove; for so I have been commanded."
International Standard V	"Furthermore, you are not to go out past the entrance to the Tent of Meeting until the days of your ordination have been completed, since it will take seven days to ordain you. What has been done today [Lit. <i>as has been done today</i> ] has been commanded by the Lord to make atonement for you. Stay seven days and nights at the entrance of the Tent of Meeting and attend to the service of the Lord, so that you won't die, because this is what I've commanded."
Urim-Thummim Version	You will not go out of the entrance of the Tabernacle at the Appointed Place for 7 days, until the days of your consecration are completed, because for 7 days he will consecrate you. As he has done this day so YHWH has commanded to be done, to make Propitiatory-Covering for you. Now you will stay at the entrance of the Tabernacle at the Appointed Place day and night for 7 days and keep the charge of YHWH (so that you do not die), for so I have been commanded.



Wikipedia Bible Project      And from the opening of the tent of events you will not leave seven days, until the day of fulfillment of the days of you fulfilling. Because seven days your hands will be filled.  
 And as he did on that day, thus Yahweh commanded to do, to atone upon you.  
 And at the opening of the tent of events you will sit night and day, seven days, and you kept Yahweh's guard, and you will not die, because I have commanded thus.

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

Christian Community (1988)      For seven days you must not leave the entrance to the Tent of Meeting, until the time of your ordination is over, for your hands will be consecrated for seven days. All that we have done today is the rite of atonement for you as Yahweh has commanded us to do and for seven days, day and night, you must remain at the entrance to the Tent of Meeting, doing what Yahweh has commanded, lest you die. For this is the commandment I received."

The Heritage Bible      And you shall not go out of the door of the tent of appointed meeting for seven days, until the days of your consecration are fulfilled, because he shall consecrate you seven days.

As he has done this day, so Jehovah has commanded to do, to make a covering for you.

And you shall abide at the door of the tent of appointed meeting day and night for seven days, and hedge about the guard duty<sup>35</sup> of Jehovah, so that you do not die, because rightly I am commanded.

<sup>35</sup>8:35 guard duty, mishmereth, means the act of guarding or being watchman. The Heritage Bible has sometimes translated it guard duty, and at other times watch. It means to maintain a vigilant watch and protect the ceremonies of Jehovah so that they are properly done in order to present an exact and true picture of the real salvation we have in the ministry of our Head Priest in what He did on the cross and in heaven for us.

New American Bible (2011)      Moreover, you are not to depart\* from the entrance of the tent of meeting for seven days, until the days of your ordination are completed; for your ordination is to last for seven days. What has been done today the LORD has commanded be done, to make atonement for you. You must remain at the entrance of the tent of meeting day and night for seven days, carrying out the prescriptions of the LORD, so that you do not die, for this is the command I have received."n

\* [8:33–35] You are not to depart: the tenor and context of this requirement in vv. 33 and 35 seem to indicate that the priests are not to leave the sanctuary precincts for any reason. Your ordination is to last for seven days...what has been done today...be done: the consecration rites in Exodus are to be performed every day for seven days (cf. Ex 29:30, 35–37).

n. [8:35] Lv 10:7.

The Catholic Bible      <sup>[e]</sup>You are not to go out from the entrance of the tent of meeting for seven days, until the days of your consecration are complete, for it will take seven days to consecrate you. What was done today was what the Lord commanded so that an atonement might be made for you. You shall remain for seven days at the entrance to the tent of meeting, day and night, observing the commandment of the Lord, lest you die, for thus I was commanded."

[e] Strict rules regulated the consecration of the priests, who are not to leave the sanctuary for seven days under penalty of death. This follows the rites described in Ex 29:30, 35–37.

New Jerusalem Bible      For seven days you will not leave the entrance to the Tent of Meeting, until the time of your investiture is complete; for your investiture will require seven days. Yahweh has ordered us to do as we have done today to perform the rite of expiation for you; hence, for seven days, day and night, you will remain at the entrance to the Tent of



Meeting observing Yahweh's ritual; do this, and you will not incur death. For this was the order I received.'

Revised English Bible—1989 You are not to go outside the entrance to the Tent of Meeting for seven days, until the day which completes the period of your ordination, for it lasts seven days. What was done this day followed the LORD's command to make expiation for you. Stay by the entrance to the Tent of Meeting day and night for seven days, keeping vigil to the LORD, so that you do not die, for so I was commanded."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible **(Maftir)** You are not to go out from the entrance to the tent of meeting for seven days, until the days of your consecration are over; since ADONAI will be consecrating you for seven days. He ordered done what has been done today, in order to make atonement for you. You are to remain at the entrance to the tent of meeting day and night for seven days, thereby obeying what ADONAI ordered done, so that you may not die. For this is what I was ordered."

Kaplan Translation Do not leave the entrance of the Communion Tent for seven days, until your period of inauguration is complete. This is because your installation ceremony shall last for seven days. God has commanded that whatever was done on this day must be done [all seven days] to atone for you. Remain at the Communion Tent's entrance day and night for seven days. You will thus keep God's charge and not die, since this is what was commanded.'

The Scriptures—2009 "And do not go outside the door of the Tent of Appointment for seven days, until the days of your ordination are completed – for he fills your hands for seven days. "הוה has commanded to do, as he has done this day, to make atonement for you. "And stay at the door of the Tent of Appointment day and night for seven days. And you shall guard the duty of הוה, and not die, for so I have been commanded."

Tree of Life Version You are not to go out from the entrance of the Tent of Meeting for seven days, until the days of your ordination are fulfilled, for he will be filling your hands for seven days. What has been done this day, Adonai has commanded to be done, in order to make atonement for you. You are to stay at the entrance of the Tent of Meeting day and night for seven days, and keep Adonai's command, so that you do not die, for so I have been commanded."

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

Alpha & Omega Bible AND YOU SHALL NOT GO OUT FROM THE DOOR OF THE TABERNACLE OF WITNESS FOR SEVEN DAYS, UNTIL THE DAY BE FULFILLED, THE DAY OF YOUR CONSECRATION; FOR IN SEVEN DAYS SHALL HE CONSECRATE YOU, AS HE DID IN THIS DAY ON WHICH JESUS COMMANDED ME TO DO SO, TO MAKE AN ATONEMENT FOR YOU. AND YOU SHALL REMAIN SEVEN DAYS AT THE DOOR OF THE TABERNACLE OF WITNESS, DAY AND NIGHT; YOU SHALL OBSERVE THE ORDINANCES OF JESUS, THAT YOU DIE NOT; FOR SO HAS JESUS THEOS (*The Alpha & Omega*) COMMANDED ME."

Awful Scroll Bible Was you to come out, of the opening of the tent of the appointed place for seven days, the days that you all's consecrations are to be fulfilled? - In seven days you were to fulfill you all's part, as it is to have been prepared for this day, Sustains To Become is to have commanded yous to effect it, for to be covering over. You was to stay within the opening, of the tent of the appointed place, day and night for seven days, and you is to have kept the obligation of Sustains To Become - was you to die? - Even am I to have given it charge.

Concordant Literal Version Now the rest of the flesh and of the bread shall you burn with fire; and from the opening of the tent of appointment you shall not go forth for seven days until the day to fulfill the days of your consecrations, because for seven days shall one fill your

hands. Just as one has done in this day so Yahweh had instructed to do, to make a propitiatory shelter over you. At the opening of the tent of appointment shall you dwell by day and night for seven days; keep this charge of Yahweh that you may not die, for so have I been instructed. V. 32 is included for context.

exeGesés companion Bible

...and go not  
from the opening of the tent of the congregation  
for seven days  
until the days of fulfillments:  
for seven days he fills your hand.  
As he works this day,  
thus Yah Veh misvahs to work to kapar/atone for you:  
and sit  
at the opening of the tent of the congregation  
day and night for seven days  
and guard the guard of Yah Veh  
that you not die:  
for thus I am misvahed.

Orthodox Jewish Bible

And ye shall not go out of the entrance of the Ohel Mo'ed in seven days, until the days of your ordination be at an end: for seven days shall he fill your hand [consecrate you in ordination as kohanim].  
As he hath done this day, so Hashem hath commanded to do, to make kapporah for you.  
Therefore shall ye abide at the entrance of the Ohel Mo'ed yomam valailah seven days and be shomer over the mishmeret (charge) of Hashem, that ye die not: for so I have been commanded.

Rotherham's *Emphasized B.*

And <from the entrance of the tent of meeting> shall ye not go forth, for seven days, until the day that filleth up the days of your installation,—because <for seven days> will he install you: <as hath been done this day> [so] hath Yahweh commanded to be done, to put a propitiatory-covering over you. <Even at the entrance of the tent of meeting> shall ye abide, day and night, for seven days, and shall keep the watch of Yahweh, and shall not die,— for [so] am I commanded.

### Expanded/Embellished Bibles:

*The Amplified Bible*

You shall not go outside the doorway of the Tent of Meeting for seven days, until the days of your consecration (ordination) are ended; for it will take seven days to consecrate you. As has been done this day, so the Lord has commanded to do for your atonement. You shall remain day and night for seven days at the doorway of the Tent of Meeting, doing what the Lord has required you to do, so that you will not die; for so I (Moses) have been commanded."

The Expanded Bible

The time of ·appointing [ordination] will last seven days; you must not go outside the entrance of the Meeting Tent until that time is up. Stay there until the time of your ·appointing [ordination] is finished. The Lord commanded the things that were done today to ·remove your sins so you will belong to him [make atonement for you]. You must stay at the entrance of the Meeting Tent day and night for seven days. If you don't obey the Lord's commands, you will die. The Lord has given me ·these commands [this charge]."

Kretzmann's Commentary

And ye shall not go out of the door of the Tabernacle of the Congregation, out of the great entrance which led to the Sanctuary, in seven days, until the days of your consecration be at an end; for seven days shall he consecrate you.  
As he hath done this day, so the Lord hath commanded to do, to make an atonement for you. On each one of the seven days the same rite was performed, at least so far as the sacrifices were concerned.

Lexham English Bible

Therefore shall ye abide at the door of the Tabernacle of the Congregation day and night seven days, and keep the charge of the Lord, observe His precept, that ye die not; for so I am commanded.

And you must not go out from the entrance to [Or “of”] the tent of assembly for seven days, until the day of fulfilling the days of your [Plural] consecration, because it will take seven days to ordain you. [Literally “seven of days it will fill your (plural) hand”] Just as was done [Or “he did”] on this day, Yahweh commanded to be done [Or “to do”] in order to make atonement for you. [Plural] And you [Plural] must stay at the entrance to [Or “of”] the tent of assembly day and night for seven days, and you [Plural] shall keep the obligation from [Or “of”] Yahweh, so you [Plural] might not die, for thus I have been commanded.”

The Voice

**Moses** (to Aaron and his sons): You are not allowed to go beyond the entrance of the congregation tent for seven days when your ordination period is complete; for it will take seven days to ordain you. Everything we have done today the Eternal commanded us to do in order to cover your impurity. *Stay here* at the entrance of the congregation tent all day and all night for the seven days. Do whatever the Eternal requires, or else you will die, for this is the command He has given me.

### Bible Translations with Many Footnotes:

The Complete Tanach

And you shall not leave the entrance of the Tent of Meeting for seven days, until the day of the completion of your investiture days, he will inaugurate you for seven days. As he did on this day, so the Lord has commanded to do, to effect atonement for you.

**so the Lord has commanded to do:** on all the seven days [of investitures]. And our Rabbis expounded on the verse as follows: [The word] תִּשְׁעַל alludes to the procedure involving the “red cow”; (see Num. Chapter 19) [the word] הִפְקֵל alludes to the service of Yom Kippur. And this comes to teach us that [just as there were seven days of the investitures, so too,] the Kohen Gadol [who performed the service on Yom Kippur,] was required to separate [from his home] seven days before Yom Kippur, and so was the kohen who performed the burning of the “red cow.”

And you shall stay day and night for seven days at the entrance to the Tent of Meeting. You shall observe the Lord's command, so that you will not die, for thus I was commanded.

**So that you will not die:** But if you do not do so, you incur the death penalty.

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And you must not go out from the entrance of the Meeting Tent for seven days, until the day when your days of ordination are completed, because you must be ordained over a seven-day period.<sup>46</sup> What has been done<sup>47</sup> on this day the Lord has commanded to be done<sup>48</sup> to make atonement for you. You must reside at the entrance of the Meeting Tent day and night for seven days and keep the charge of the Lord so that you will not die, for this is what I have been commanded.”

<sup>46</sup>tn Heb “because seven days he shall fill your hands”; KJV “for seven days shall he consecrate you”; CEV “ends seven days from now.”

<sup>sn</sup> It is apparent that the term for “ordination offering” (מִלּוּ'יִם, millu'im; cf. Lev 7:37 and the note there) is closely related to the expression “he shall fill (Piel מָלַא, mille') your hands” in this verse. Some derive the terminology from the procedure in Lev 8:27-28, but the term for “hands” there is actually “palms.” It seems more likely that it derives from the notion of putting the priestly responsibilities (or possibly its associated prebends) under their control (i.e., “filling their hands” with authority; see J. Milgrom, *Leviticus* [AB], 1:538-39). The command “to keep the charge of the Lord” in v. 35 and the expression “by the hand of Moses” (i.e., under the authoritative hand of Moses, v. 36) may also support this interpretation.

<sup>47</sup>tn Heb “just as he has done” (cf. the note on v. 33).

<sup>48</sup>tn Heb “the Lord has commanded to do” (cf. the note on v. 33).

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

Charles Thomson OT	And from the door of the tabernacle of the testimony you shall not depart for seven days, until the day be completed; the day of your consecration; for he will consecrate your hands seven days, as he hath done this very day, in which the Lord hath commanded me to do this in order to make an atonement for you. You shall therefore continue seven days at the door of the tabernacle of the testimony. Day and night you shall keep the watches of the Lord, that you may not die; for so the Lord God hath commanded me.
Context Group Version	And you (pl) shall not go out from the door of the tent of meeting seven days, until the days of your (pl) consecration are fulfilled: for he shall consecrate you (pl) seven days. As has been done this day, so YHWH has commanded [you (pl)] to do, to make atonement for you (pl). And at the door of the tent of meeting you (pl) shall stay day and night seven days, and keep the charge of YHWH, that you (pl) will not die: for so I am commanded.
Legacy Standard Bible	And you shall not go outside the doorway of the tent of meeting for seven days, until the day that the period of your ordination is fulfilled; for he will ordain you [Lit <i>fill your hands</i> ] through seven days. Yahweh has commanded to do as has been done this day, to make atonement on your behalf. At the doorway of the tent of meeting, moreover, you shall remain day and night for seven days and keep the charge of Yahweh, so that you will not die, for so I have been commanded."
Literal Standard Version	And the remnant of the flesh and of the bread you burn with fire; and you do not go out from the opening of the Tent of Meeting [for] seven days, until the day of the fullness, the days of your consecration—for seven days he consecrates your hand; as he has done on this day, YHWH has commanded to do, to make atonement for you; and you abide at the opening of the Tent of Meeting by day and by night [for] seven days, and you have kept the charge of YHWH, and do not die, for so I have been commanded." V. 32 is included for context.
New King James Version	And you shall not go outside the door of the tabernacle of meeting for seven days, until the days of your consecration are ended. For seven days he shall consecrate you. As he has done this day, so the Lord has commanded to do, to make atonement for you. Therefore you shall stay at the door of the tabernacle of meeting day and night for seven days, and keep the charge [office] of the Lord, so that you may not die; for so I have been commanded."
Revised Mechanical Trans.	...and from the opening of the appointed tent you will not go out seven days, until the day of fillings, the days of your installation, given that seven days he will fill your hand <sup>[732]</sup> . Just as is done in this day, YHWH directed to do, to make a covering upon you, and the opening of the appointed tent you will settle day and night seven days, and you will safeguard the charge of YHWH, and you will not die, since I directed,...
Updated Bible Version 2.17	<sup>732</sup> To "fill the hand" is an idiom of uncertain meaning, but the same phrase is used in Akkadian to mean the placing of a relevant tool or insignia (such as a scepter for a king) in the hand of one being installed in a high office. And you + will not go out from the door of the tent of meeting seven days, until the days of your + consecration are fulfilled: for he will consecrate you + seven days. As has been done this day, so Yahweh has commanded [you +] to do, to make atonement for you +. And at the door of the tent of meeting you + will remain day and night seven days, and keep the charge of Yahweh, that you + will not die: for so I am commanded.
World English Bible	What remains of the meat and of the bread you shall burn with fire. You shall not go out from the door of the Tent of Meeting for seven days, until the days of your consecration are fulfilled: for he shall consecrate you seven days. What has been done today, so Yahweh has commanded to do, to make atonement for you. You shall stay at the door of the Tent of Meeting day and night seven days, and keep

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Yahweh's command, that you don't die: for so I am commanded." V. 32 is included for context.

"And the remnant of the flesh and of the bread with fire you [all] burn; and from the opening of the tent of meeting you [all] go not out seven days, till the day of the fulness, the days of your consecration—for seven days he does consecrate your hand; as he has done on this day, Jehovah has commanded to do, to make atonement for you; and at the opening of the tent of meeting you [all] abide, by day and by night seven days, and you [all] have kept the charge of Jehovah, and die not, for so I have been commanded." V. 32 is included for context.

**The gist of this passage:**  
33-35

This consecration for service continues for another seven days.

Leviticus 8:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pethach (פֶּתַח) [pronounced <i>PEH-thahkh</i> ]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced <i>OH-heh</i> ]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-ĞADE</i> ]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #3318 BDB #422
shib <sup>ee</sup> âh (שִׁבְעָה) [pronounced <i>shib<sup>ee</sup>-ĞAW</i> ]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987 & #988
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398



**Translation:** You [all] will not go out [for] seven days from [before] the door to the Tent of Meeting.

Moses is speaking to Aaron and his sons, telling them not to leave the courtyard for seven days. This is the time frame for their ordination.

Seven is often understood to be the number of perfection in the plan of God.

Leviticus 8:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ad (עד) [pronounced <i>gahd</i> ]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced <i>yohm</i> ]	day; time; today or this day (with a definite article); possibly immediately	masculine singular construct	Strong's #3117 BDB #398
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i> ]	to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]	Qal infinitive construct	Strong's #4390 BDB #569
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural construct	Strong's #3117 BDB #398
mîllu'îym (מִלְלוּיִם) [pronounced <i>mil-loo-EEM</i> ]	settings, stone insets; ordination (or, installation) [of a priest]; ceremonial activities re: consecration of a priest	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #4394 BDB #571

**Translation:** [You will not go out] until the time [when] the days of ordinations have been fulfilled.

As you will recall, seven is the number of perfection and completion. After seven days, the sons of Aaron and Aaron will be ordained as priests unto Y<sup>e</sup>howah. Recall that the verb cognation of the word for installation is mâle' (מָלֵא) [pronounced *maw-LAY*] and it is the simple word for *fill*; as in the earth being *filled* with violence (Genesis 6:13) or *filled* with glory, mercy, goodness, knowledge (Psalm 33:5 119:64 Isa. 11:9) or to *fill* the earth with a population of something (Genesis 1:22, 28 2:1); to *fill* with anything (2Kings 4:6 2Chron. 7:1 Isa. 21:3), days or years have been *fulfilled*, *accomplished*, *filled* [with living] (Genesis 25:24 Leviticus 25:30), or, *fulfilled*, in terms of *completing*, *finishing* with regards to time (Leviticus 8:33 12:4 Esther 1:5 Jer. 25:12). Strong's #4390 BDB #569. This is the amount of time that Y<sup>e</sup>howah required for the completion and the fulfillment of their ceremonial induction into the priesthood.

Aaron and his sons are to remain before the entry of the Tent of Meeting for seven days, during which time the ordination ceremonies will play out.

This indicates that a period of time between calling and service must take place. No believer ought to go out the day after salvation doing great things for God. The believer requires teaching; the believer needs to understand the character of God and His plan before doing anything.

We are not given much explanation for what takes place over the next seven days. Rather than just hanging out in the Tent of Meeting, I would suggest that they are reading and studying these chapters which we have just studied: **Leviticus 1–7** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)), which gives us a list of the animal sacrifices and what is to be done with each one.

Leviticus 8:33c			
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
shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced shib <sup>b</sup> v <sup>e</sup> - GAW]	seven	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #4390 BDB #569
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #3027 BDB #388

**Translation:** He will fill your [pl.] hand for seven days,...

*Filling their hand* is sometimes presented as the consecration of the priests. I believe that this concentrates more upon the information that they need for service (which would include the ceremony of their ordination).

Leviticus 8:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, ka'âsher (כֵּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793

## Leviticus 8:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bē (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

The bēyth preposition, yôwm and zeh (with definite articles) mean *today, in this day, on this day; in that day; in that same day; at this time*. Literally, this means, *in the day the this...*

**Translation:** ...just as He did today.

There were words spoken and ceremonies done before the people of Israel. This is to continue for the next week.

Leviticus 8:33–34a You [all] will not go out [for] seven days from [before] the door to the Tent of Meeting. [You will not go out] until the time [when] the days of ordinations have been fulfilled. He will fill your [pl.] hand for seven days, just as He did today. (Kukis mostly literal translation)

## Leviticus 8:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced ‘gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793

**Translation:** Y<sup>e</sup>howah has ordained [you all] to do [this],...

God has chosen these men to do this (remain within the courtyard and perform the sacrifices required).

Leviticus 8:34c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	Piel infinitive construct	Strong's #3722 BDB #497
ʿal (עַל) [pronounced ʿah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #5921 BDB #752

**Translation:** ...[as] he will atone for you [all].

God covers over the sins of these men; of the priests (Aaron and his sons).

Leviticus 8:34b-c Y<sup>e</sup>howah has ordained [you all] to do [this], [as] he will atone for you [all]. (Kukis mostly literal translation)

Moses confirms to them that this ceremony is in accordance with the mandates of their Lord.

Every person must be atoned for. This would be the job of Aaron and his sons to represent this atonement using animal sacrifices.

Leviticus 8:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
ʾohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-ŶADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Leviticus 8:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâshab (בָּשַׁב) [pronounced yaw-SHAH <sup>ə</sup> V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #3427 BDB #442
yômâm (יוֹמָם) [pronounced yoh-MAWM]	substantive: <i>day, daily, daytime</i> ; adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lay <sup>l</sup> lâh (לַיִל) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538
shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced shi <sup>b</sup> v <sup>e</sup> -GAW]	seven	numeral feminine construct	Strong's #7651 BDB #987 & #988
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

**Translation:** You will remain [at] the door of the Tent of Meeting day and night [for] seven days.

Therefore, Aaron and his sons will need to stay at the door of the Tent of Meeting for seven days, for continued ceremonies.

Although it does not say, I would suggest that they studied the first seven chapters of the book of Leviticus. After all, as priests, they are going to need to know what to do and when.

Leviticus 8:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #8104 BDB #1036
'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
mish <sup>e</sup> mereth (מִשְׁמֶרֶת) [pronounced mish <sup>e</sup> -MEH-reth]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038



## Leviticus 8:35b

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

**Translation:** You [all] will keep the charge of Y<sup>e</sup>howah...

We find an oft used verb from the Hebrew: *shâmar* (שָׁמַר) [pronounced *shaw-MAR*] and it means *keep, guard, watch, preserve*. It is used for observing or keeping Y<sup>e</sup>howah's commandments in Exodus 15:26 Deuteronomy 5:29 Psalm 119:55. It is used for observing certain days as required by Y<sup>e</sup>howah in Exodus 12:17 23:15. It means to know the law, the precepts, the Word of God, to *observe* it and to *obey* it and to *guard* it. This word occurs approximately 500 times in the Old Testament. Strong's #8104 BDB #1036.

The priests are given a very solemn duty, to represent the people to God.

## Leviticus 8:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
mûwth (מוֹת) [pronounced <i>mooth</i> ]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #4191 BDB #559

**Translation:** ...so that you [all] will not die,...

The sons of Aaron need to follow God's instructions. Otherwise, they will die (and two of them will disobey God's requirements and they will die).

## Leviticus 8:35d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
kên (כֵּן) [pronounced <i>kane</i> ]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
tsâvâh (צִוָּה) [pronounced <i>tsaw-VAW</i> ]	<i>to be commanded [mandated, appointed]; to be commissioned, to be ordained</i>	1 <sup>st</sup> person singular, Pual perfect	Strong's #6680 BDB #845

**Translation:** ...for so I have commanded [you].”

These are God’s commanded to Aaron and his sons.

I would include this phrase with the quote within a quote. These are word spoken by God.

Leviticus 8:35 You will remain [at] the door of the Tent of Meeting day and night [for] seven days. You [all] will keep the charge of Y<sup>e</sup>howah so that you [all] will not die, for so I have commanded [you].” (Kukis mostly literal translation)

As each of the Levitical priests were in special service to Y<sup>e</sup>howah on behalf of the people of Israel, we in the church age are all in special service to God. We all possess specific spiritual gifts, are possessors of the Holy Spirit and God has a specific, unique plan for each of our lives. He are to obey God, to execute His plan. His mandates are not burdensome. Our greatest human happiness will be found in service to Him rather than pursuing the pleasures of life for a season.

Leviticus 8:33–35 You [all] will not go out [for] seven days from [before] the door to the Tent of Meeting. [You will not go out] until the time [when] the days of ordinations have been fulfilled. He will fill your [pl.] hand for seven days, just as He did today. Y<sup>e</sup>howah has ordained [you all] to do [this], [as] he will atone for you [all]. You will remain [at] the door of the Tent of Meeting day and night [for] seven days. You [all] will keep the charge of Y<sup>e</sup>howah so that you [all] will not die, for so I have commanded [you].” (Kukis mostly literal translation)

Leviticus 8:33–35 You will not go out for 7 days from before the door of the Tent of Meeting. You will not go out until the days of ordination have been fulfilled. God will present you with your responsibilities for the next 7 days, just as He did today. He has ordained you to do this; and He will cover over your sins. You will remain at the door of the Tent of Meeting day and night for 7 days. You will keep the charge of Jehovah in these matters and going forward, so that you will not die, for thus has Jehovah commanded you.”

Chapter Outline	Charts, Graphics and Short Doctrines
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Obedience of Moses and Aaron

And does Aaron and his sons all the words which commanded Y <sup>e</sup> howah in a hand of Moses.	Leviticus 8:36	So, Aaron and his sons did all the things that Y <sup>e</sup> howah commanded Moses [lit., by the hand of Moses].
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So, Aaron and his sons did everything that Jehovah had commanded Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And does Aaron and his sons all the words which commanded Y <sup>e</sup> howah in a hand of Moses.
Dead Sea Scrolls	.
Targum (Onkelos)	Aharon and his sons fulfilled all the edicts that Adonoy commanded through Moshe.
Targum (Pseudo-Jonathan)	And Aharon and his sons did all the things which the Lord had commanded by the hand of Mosheh.
Douay-Rheims 1899 (Amer.)	And Aaron and his sons did all things which the Lord spoke by the hand of Moses.
Aramaic ESV of Peshitta	Aaron and his sons did all the things which Mar-Yah commanded by Mosha.

Lamsa's Peshitta (Syriac)	And Ahron and his sons did all of the words that LORD JEHOVAH commanded by the hand of Moshe.
Samaritan Pentateuch	So Aaron and his sons did all things which the LORD commanded by the hand of Moses.
Updated Brenton (Greek)	And Aaron and his sons performed all these commands which the Lord commanded Moses.

Significant differences:

#### Limited Vocabulary Translations:

Easy English	So Aaron and his sons did everything that the Lord had told Moses.
Easy-to-Read Version–2008	So Aaron and his sons did everything that the LORD had commanded Moses.
Good News Bible (TEV)	So Aaron and his sons did everything that the LORD had commanded through Moses.
<i>The Message</i>	Aaron and his sons did everything that GOD had commanded by Moses.
NIRV	.

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

Casual English Bible	Aaron and his sons did everything Moses said the LORD told them to do.
Contemporary English V.	Aaron and his sons obeyed everything that the LORD had told Moses they must do.
New Berkeley Version	.
New Life Version	So Aaron and his sons did all that the Lord had told them to do by Moses.
Unfolding Bible Simplified	So Aaron and his sons did everything that Yahweh told Moses to tell them.

#### Partially literal and partially paraphrased translations:

American English Bible	Well, Aaron and his sons then followed the instructions that the Lord gave as commandments to Moses.
Beck's American Translation	.
New Advent (Knox) Bible	Such was the Lord's bidding through Moses, and Aaron and his sons faithfully observed it.
Translation for Translators	So Aaron and his sons did everything that Yahweh told Moses/me to tell them.

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

Revised Ferrar-Fenton Bible	Aaron and his sons consequently did all the things that the EVER-LIVING commanded by the hand of Moses.
International Standard V	So Aaron and his sons did everything that the Lord had commanded through [Lit. commanded through the hand of] Moses.

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

The Heritage Bible	And Aaron and his sons did all things which Jehovah commanded by the hand of Moses.
New Jerusalem Bible	So Aaron and his sons did everything that Yahweh had ordered through Moses.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Aharon and his sons did all the things which ADONAI ordered through Moshe. Haftarah Tzav: Yirmeyahu (Jeremiah) 7:21–8:3; 9:22(23)–23(24)
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**Suggested readings for Parashah Tzav from the B'rit Hadashah: Mark 12:28–34; Romans 12:1–2; 1 Corinthians 10:14–23** [Kukis: Not sure if these headings go here or with the next chapter.]

Israeli Authorized Version  
Kaplan Translation

So Aharon and his sons did all things which YY Commanded by the hand of Moshe. Aaron and his sons did all these things, just as God had commanded through Moses.

The Scriptures–2009

And Aharon and his sons did all the words that הוה had commanded by the hand of Mosheh.

Tree of Life Version

Thus Aaron and his sons did all the things that Adonai commanded through Moses.

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

Alpha & Omega Bible

AND AARON AND HIS SONS PERFORMED ALL THESE COMMANDS WHICH JESUS COMMANDED MOSES.

Awful Scroll Bible

Aaron and his sons were to effect the concern, Sustains To Become is to have laid charge by the hand of Moses.

Concordant Literal Version

Thus Aaron and his sons did all the things which Yahweh had instructed by means of Moses

exeGeses companion Bible

...- and Aharon and his sons work all the words Yah Veh misvahed by the hand of Mosheh.

Orthodox Jewish Bible

So Aharon and his Banim did all things which Hashem commanded by the hand of Moshe.

### Expanded/Embellished Bibles:

Kretzmann's Commentary

So Aaron and his sons did all things which the Lord commanded by the hand of Moses. Seven days they passed in holy seclusion in the court, seven days they brought the appointed sacrifices and lived on the sacrifice of consecration; what remained of it they did not devote to common or profane use, but they took care to burn it. For seven days they kept holy match, the watch of Jehovah, in the court of the Tabernacle, under the penalty of death. Moses made particularly prominent the symbolic force of this divine watch: it was Jehovah's express commandment.

Lexham English Bible

So [Or “And”] Aaron and his sons did all the things that Yahweh had commanded through [Literally “by the hand of”] Moses.

The Voice

So Aaron and his sons honored the Eternal One's instructions, which He commanded through Moses.

### Bible Translations with Many Footnotes:

The Complete Tanach

And Aaron and his sons did all the things that the Lord commanded through Moses

**And Aaron and his sons did [all the things]:** To tell their praise, namely, that they did not deviate to the right or to the left.

NET Bible®

So Aaron and his sons did all the things the Lord had commanded through<sup>49</sup> Moses.  
<sup>49</sup>tn Heb “by the hand of” (so KJV).

Rotherham's *Emphasized B.*

And Aaron and his sons did' all the things which Yahweh had commanded through the mediation<sup>j</sup> of Moses.

<sup>j</sup>Lit.: “by the hand.”

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

Context Group Version

And Aaron and his sons did all the things which YHWH commanded by Moses.

Literal Standard Version

And Aaron does—his sons also—all the things which YHWH has commanded by the hand of Moses.

Revised Mechanical Trans. ...and Aharon did, and his sons, all the words that YHWH directed, by the hand of Mosheh,...

Young's Updated LT And Aaron does—his sons also—all the things which Jehovah has commanded by the hand of Moses.

**The gist of this passage:** Aaron and his sons obeyed the words of Moses (which words came from God).

Leviticus 8:36a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾAhărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]; also kol (כֹּל) [pronounced <i>kol</i> ]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the definite article	Strong's #3605 BDB #481
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced <i>daw<sup>b</sup>-vawr-EEM</i> ]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182

**Translation:** So, Aaron and his sons did all the things...

This chapter listed some of the things which God said to Moses; but it primarily focused upon the things that Moses, Aaron and Aaron's sons did.

Leviticus 8:36b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81



Leviticus 8:36b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388
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

**Translation:** ...that Y<sup>e</sup>howah commanded Moses [lit., by the hand of Moses].

All of these things, God commanded Moses to do. The details are laid out in Exodus 29.

Leviticus 8:36 So, Aaron and his sons did all the things that Y<sup>e</sup>howah commanded Moses [lit., by the hand of Moses]. (Kukis mostly literal translation)

Throughout the end of Exodus and in Leviticus, it seems as though everything is on the right track. God sets up certain decrees and the Jews are obeying these decrees.

Leviticus 8:36 So, Aaron and his sons did everything that Jehovah had commanded Moses. (Kukis paraphrase)

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

### A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

#### Why Leviticus 8 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 8

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 8

## Chapter Outline

## Charts, Graphics and Short Doctrines

Shmoop tends to be rather flippant.

### Shmoop Summary of Leviticus 8

J  
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From <https://www.shmoop.com/study-guides/bible/leviticus/summary#chapter-8-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 8

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Leviticus exhibits, in a symbolical form, the doctrine of justification, and Part \* that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

## Edersheim Summarizes Leviticus 8

\* 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.

(Leviticus 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Leviticus 10:1-6) From the priesthood the sacred text passes to the worshippers. (Leviticus 11-15) These must be clean - personally (11:1-47), in their family-life, (Leviticus 12) and as a congregation. (Leviticus 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Leviticus 16) with which the first part of the book, concerning access to God, closes.

From <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html> accessed August 28, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Leviticus folder</a>	<a href="#">Exegetical Studies in Leviticus</a>

### Addendum

This footnote was referenced in [Leviticus 8:1](#).

#### Footnote for Leviticus 8:1 (the Christian Community Bible)

• 8.1 With the detailed description of Aaron's consecration by his brother Moses, Leviticus wants to teach the ceremony for consecration of the High Priest.

Vestments, ornaments and purifications express the sacred character of the man "taken from among mortals to be their representative before God and to offer sacrifices for them" (Heb 5:1).

These rituals did not come down from heaven; rather, they reflect the religious mentality of the times. For those people, there were two kinds of people and things in the world: those belonging to God, that is, sacred and others not belonging to God, that is, profane. Some were considered clean, others unclean; some were said to be "holy," and others to "carry a sin," which simply meant they could not be used in worship.

God took into account the primitive mentality of the people of those times and educated them little by little. With time, they would discover that sin is not some external blemish, or defect, but human faults. The prophets first, and then the [Gospels](#), would state that sin is what comes from the person.

Priests were consecrated through an anointing with oil. Kings would also be consecrated by an anointing. Priests and kings would thus be the anointed of God, expressed by the word Messiah in Hebrew, and Christ in Greek. The High Priest was called the Christ of God: this prefigured Jesus, priest of the New Covenant, as the Letter to the Hebrews will explain (5–8).

## Chapter Outline

## Charts, Graphics and Short Doctrines

These notes are referenced in [Leviticus 8:6–9](#).

### Word of Judgment; Revelation and Truth (from the American English Bible)

#### Word of Judgment

The term, Word of Judgment (gr. logeion ton kriseon), is how the Greek text of the OT describes the special jeweled covering of gold cloth that the IsraElite High Priest was to wear over his chest whenever he served in his official capacity.

It had twelve different types of gems, each of which had the name of one of the sons of Jacob (or IsraEl) engraved upon it.

We find it interesting that the names were to be those of the Sons of IsraEl rather than the names of the twelve tribes.

This means that the name 'JoSeeph' would supplant the names of his two sons Ephraim and Manasseh, and the Priestly tribe of Levi (though not usually mentions as one of the group of twelve tribes) would have had its own stone.

#### Revelation and Truth

At Exodus 28:26, where God was describing the High Priest's official clothes, He told Moses: 'You are to put the Revelation and the Truth (gr. ten delosin kai ten aletheian) on the Expression of Judgment, and Aaron will wear it on his chest whenever he enters the Holy Place before Jehovah.'

Notice that the Greek word deloson means revelation and the word aletheian means truth; So, this is how we have rendered the term here.

Unfortunately, this description is only found in the Greek Septuagint, where exactly what the Revelation and the Truth is, isn't identified.

However, tradition has it that this item (which the Hebrew text refers to as the Urim and Thummim) was used in some way to indicate God's decisions to the High Priest

From [https://2001translation.com/NOTES.htm#\\_274](https://2001translation.com/NOTES.htm#_274) and [https://2001translation.com/NOTES.htm#\\_204](https://2001translation.com/NOTES.htm#_204); both accessed March 3, 2024.

## Chapter Outline

## Charts, Graphics and Short Doctrines

The doctrine is referenced in [Leviticus 8:6](#).

### Types of Baptisms (by R. B. Thieme, Jr.)

Baptize means to identify: To be made one with. It means something so identified with something else that its nature or character is changed, or represents a real change that has already taken place.

A. There are seven baptisms in the scriptures (Four real, three ritual)

1. Real Baptisms: (Actual Identification)

- a. Baptism of Moses — 1Corinthians 10:1,2. The children of Israel are identified with Moses and the cloud as they pass through the Red Sea.
- b. Baptism of the cross or cup — Matthew 20:22; 2Corinthians 5:21. Jesus Christ drank the cup filled with our sins — identified with our sin and bore it on the cross. He was made sin for us — 1Peter 2:24.
- c. Baptism of the Holy Spirit — (Believer), 1Corinthians 12:13. The believer at the point of salvation is placed into the body of Christ. He is identified then as a believer, as a Christian

## Types of Baptisms (by R. B. Thieme, Jr.)

- Acts 1:5; Romans 6:3,4; Galatians 3; Colossians 2:12, Ephesians 4:5.
- d. Baptism of fire — (Unbelievers), the baptism of judgement on all believers: Battle of Armageddon, Matthew 25:31, 33; 3:11; Luke 3:16; 2Thessalonians 1:7-9.
  2. Ritual Baptisms: (Representative Identification) Water is used. Water is symbolic of something else, but the individual is really identified with the water.
    - a. Baptism of John — Matthew 3:6, 11a. Water is symbolic of the Kingdom of God which John preached. People, when baptized by John were indicating, in effect: “I have previously believed in Christ, I am now symbolizing that identification with His Kingdom by baptism.”
    - b. Baptism of Jesus. Unique Baptism. Water was used. Jesus Christ was NOT a sinner. Water is symbolic of the Father’s will. Jesus Christ identified Himself with the Father’s will in the execution of salvation — Matthew 3:13-17. We cannot “follow the Lord in baptism” as to His purpose (securing our redemption) but can duplicate the mode of His
    - c. Baptism of the believer in the Church Age — Matthew 28:9. Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolizes retroactive and current positional truth. It is the ritual of the real baptism of the Holy Spirit. It is thus a picture of Spirit baptism.
      - i. The person going into the water is identified with the water, and he is saying in effect, “I am identified with Him in His death.”
      - ii. The person coming out of the water is identified with the air which represents: Identification with Christ in His resurrection; The believer giving testimony to current positional truth — allowing His resurrection life to live through us.
      - iii. Ritual without reality is meaningless. Water baptism is the ritual (picture) of the real (Baptism of the Holy Spirit). The believer needs doctrine before baptism, i.e. positional truth: retroactive positional truth, current positional truth, experiential positional truth, human good versus divine good. He should understand the difference between relationship and fellowship.
      - iv. The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.

R. B. Thieme, Jr. covered this doctrine on numerous occasions.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

These notes are referenced in **Leviticus 8:22–24**.

## Last Lamb/Ram (from the American English Bible)

The 29th chapter of Exodus talks about a calf and two lambs that had to be sacrificed as a rite of empowerment of Aaron and his sons in order for them to become the Anointed Priests.

This translation refers to the sacrificing of the last lamb as just that... ‘the last lamb.’ However, other Bibles call it ‘the Sacrifice of Consecration,’ or ‘the Ram of Installation.’

Why is our translation so different?

In Greek, the words kriou teleioseos simply mean lamb final. This particular lamb was indeed the last to be offered during that seven-day event. So the term ‘last lamb’ more accurately reflects the words as they are found in the Greek Septuagint.

The same term appears at Leviticus 8:21.



From <https://2001translation.org/notes/last-lamb> accessed March 4, 2024.

## Chapter Outline

## Charts, Graphics and Short Doctrines

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

#### Antiquities of the Jews - Book III

#### CONTAINING THE INTERVAL OF TWO YEARS.

#### FROM THE Leviticus OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

#### CHAPTER 8.

#### OF THE PRIESTHOOD OF AARON.

1. WHEN what has been described was brought to a conclusion, gifts not being yet presented, God appeared to Moses, and enjoined him to bestow the high priesthood upon Aaron his brother, as upon him that best of them all deserved to obtain that honor, on account of his virtue. And when he had gathered the multitude together, he gave them an account of Aaron's virtue, and of his good-will to them, and of the dangers he had undergone for their sakes. Upon which, when they had given testimony to him in all respects, and showed their readiness to receive him, Moses said to them, "O you Israelites, this work is already brought to a conclusion, in a manner most acceptable to God, and according to our abilities. And now since you see that he is received into this tabernacle, we shall first of all stand in need of one that may officiate for us, and may minister to the sacrifices, and to the prayers that are to be put up for us. And indeed had the inquiry after such a person been left to me, I should have thought myself worthy of this honor, both because all men are naturally fond of themselves, and because I am conscious to myself that I have taken a great deal of pains for your deliverance; but now God himself has determined that Aaron is worthy of this honor, and has chosen him for his priest, as knowing him to be the most righteous person among you. So that he is to put on the vestments which are consecrated to God; he is to have the care of the altars, and to make provision for the sacrifices; and he it is that must put up prayers for you to God, who will readily hear them, not only because he is himself solicitous for your nation, but also because he will receive them as offered by one that he hath himself chosen to this office. (17) The Hebrews were pleased with what was said, and they gave their approbation to him whom God had ordained; for Aaron was of them all the most deserving of this honor, on account of his own stock and gift of prophecy, and his brother's virtue. He had at that time four sons, Nadab, Abihu, Eleazar, and Ithamar.

6. Now when Moses had bestowed such honorary presents on the workmen, as it was fit they should receive, who had wrought so well, he offered sacrifices in the open court of the tabernacle, as God commanded him; a bull, a ram, and a kid of the goats, for a sin-offering. Now I shall speak of what we do in our sacred offices in my discourse about sacrifices; and therein shall inform men in what cases Moses bid us offer a whole burnt-offering, and in what cases the law permits us to partake of them as of food. And when Moses had sprinkled Aaron's vestments, himself, and his sons, with the blood of the beasts that were slain, and had purified them with spring waters and ointment, they became God's priests. After this manner did he consecrate them and their garments for seven days together. The same he did to the tabernacle, and the vessels thereto belonging, both with oil first incensed, as I said, and with the blood of bulls and of rams, slain day by day one, according to its kind. But on the eighth day he appointed a feast for the people, and commanded them to offer sacrifice according to their ability. Accordingly they contended one with another, and were ambitious to exceed each other in the sacrifices which they brought, and so fulfilled Moses's injunctions. But as the sacrifices lay upon the altar, a sudden fire was kindled from among them of its own accord, and appeared to the sight like fire from a flash of lightning, and consumed whatsoever was upon the altar.

7. Hereupon an affliction befell Aaron, considered as a man and a father, but was undergone by him with true fortitude; for he had indeed a firmness of soul in such accidents, and he thought this calamity came upon him according to God's will: for whereas he had four sons, as I said before, the two elder of them, Nadab and Abihu,

## Josephus' History of this Time Period

did not bring those sacrifices which Moses bade them bring, but which they used to offer formerly, and were burnt to death. Now when the fire rushed upon them, and began to burn them, nobody could quench it. Accordingly they died in this manner. And Moses bid their father and their brethren to take up their bodies, to carry them out of the camp, and to bury them magnificently. Now the multitude lamented them, and were deeply affected at this their death, which so unexpectedly befell them. But Moses entreated their brethren and their father not to be troubled for them, and to prefer the honor of God before their grief about them; for Aaron had already put on his sacred garments.

### 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 August 27, 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 8

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

God tells Moses to gather up Aaron and his sons for the priestly anointing

Y<sup>e</sup>howah spoke to Moses, saying, "Take Aaron and his sons with him; and the garments, the oil of anointing, the bull of the sin offering, the two rams, and a basket of unleavened bread. Assemble the entire congregation [of people] at the door of the Tent of Meeting."

Jehovah spoke to Moses, saying, "Take Aaron and his sons, along with the priestly garments, the anointing oil, the sin-offering bull, the two rams and a basket of unleavened bread. Also assemble the entire congregation of Israel and everyone is to meet at the door of the Tent of Meeting.

Moses begins to do what God has commanded him to do

Moses did that which Y<sup>e</sup>howah commanded him [to do]. He assembled the congregation [of Israel] at the entry of the Tent of Meeting.

Moses then did what Jehovah told him to do. He gathered up the congregation of Israel to the entry of the Tent of Meeting.

Then Moses said to the congregation, "This [is] what [lit., the word] Y<sup>e</sup>howah has commanded [us] to do."

He said to the people, "This is what Jehovah has commanded us to do."

Moses washes and anoints Aaron and his sons, as well as the Tabernacle furniture

A Complete Translation of Leviticus 8	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Moses brought Aaron and his sons near [to the Tent entrance] and he washed them with water.	Moses brought Aaron and his sons before the Tabernacle and he washed them there, using the water in the laver.
He put the undergarment [or, <i>tunic</i> ] on Aaron [lit., <i>him</i> ]; he tied the belt [around] him; and he put the robe on him. He put the ephod on him and then tied the belt of the ephod [around] him, thus giving the ephod to him. Over it, he placed the breastpiece; and on the breastpiece he placed the Urim and Thummim.	Moses placed the undergarment (or tunic) on Aaron and then tied a belt around him. Over that, Moses gave Aaron a robe to wear. Over this, Moses placed the ephod, which he attached to Aaron. Over this, Moses placed the breastpiece; and on the breastpiece was the Urim and Thummim.
On his head, he put the turban, and at the front of the turban he put a plate of gold—[thus making it] a holy crown [for Aaron to wear].	On Aaron's head, Moses placed the turban, putting a plate of gold at the front of the turban, making this God's holy crown for the High Priest.
[This was done] exactly as Y <sup>e</sup> howah commanded Moses.	Moses did exactly as Jehovah had commanded him.
Moses took the anointing oil and he [used it to] anoint the Tabernacle and all that [is] in it. [By this] he consecrated [all of] it [lit., <i>them</i> ]. He sprinkled some of the oil [lit., <i>from it</i> ] onto the altar seven times; and he anointed all of the [holy] furniture, [including] the laver and its base. He consecrated everything [lit., <i>them</i> ].	Moses took the anointing oil and he used it to anoint the Tabernacle and all of its furniture. He sprinkled some of the oil onto the altar and onto the rest of the Tabernacle furniture, including the laver and its base. He consecrated everything for service.
He also poured out some of the oil on Aaron's head; [by this] he anointed him and he consecrated Aaron [lit., <i>him</i> ] [for priestly service].	He then poured some of the oil onto Aaron's head, anointing him and consecrating Aaron for priestly service.
Moses then brought the sons of Aaron near. He clothed them [with] tunics, tied [around] them [with] a belt, and placed [lit., <i>wrapped</i> ] turbans [on] them—exactly as Y <sup>e</sup> howah had commanded Moses.	Moses then brought Aaron's sons forward. He clothed them with tunics, tied a belt around each man and placed a turban on each man's head—exactly as Jehovah had commanded him to do.
The bull offering for consecration	
Then Moses [lit., <i>he</i> ] brought the bull of the sin offering near [to the Tabernacle]. Aaron and his sons rested their hands on the head of the bull, the sin offering; and he slaughtered [the bull].	Then Moses brought a bull to be offered as a sin offering into the courtyard of the Tabernacle. Aaron and his sons placed their hands on the head of the bull; then Moses slaughtered it.
Moses then took the blood and put it on the horns of the altar, [smearing it] all around with his finger. [By this] he made a sin offering [on] the altar [or, <i>purified the altar</i> ]; and he poured out the blood on the base of the altar.	He then put his finger into the blood and put it on the horns of the altar all around. He poured out some of the blood at the base of the altar. By this, he purified the altar.
[By doing these things,] he consecrated the altar [lit., <i>it</i> ], to make atonement for Aaron [and his sons] [lit., <i>him</i> ].	By doing these things, he set aside the altar for service and made atonement for Aaron and his sons.

## A Complete Translation of Leviticus 8

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Moses [lit., <i>he</i> ] took all of the fat which [was] upon the entrails, the appendage of the liver, and the two kidneys and their fat and he [lit., <i>Moses</i> ] burned [them] upon the altar.	Moses took all of the fat which was on the entrails, the liver and its appendage, the two kidneys and their fat pads, and he burned them up on the altar.
The bull [itself], its hide, flesh and intestines were burned with fire outside of the camp, exactly as Y <sup>e</sup> howah commanded Moses [to do].	However, he took the bull, its hide, flesh and intestines out of the camp and burned them there, exactly as Jehovah told Moses to do.
Moses offers up the first ram for consecration	
Moses [lit., <i>he</i> ] brought the ram of the burnt offering near [to God]. Aaron and his sons rested their hands on the head of the ram [when] he slaughtered [it].	Moses brought the ram of the burnt offering into the Tabernacle courtyard. Aaron and his sons placed their hands on the head of the ram, which was then slaughtered.
Moses then sprinkled the blood all around the altar and he cut up the ram into pieces [lit., <i>its pieces</i> ]. Moses burned/smoked the head, the pieces and the suet, but the innards and legs he washed with water.	Moses sprinkled blood all around the altar and cut up the ram into pieces. Moses then burned and smoked the head, the chunks of meat and the suet; but he washed the intestines and legs with water.
[Finally,] Moses caused the entire ram to smoke on the altar—it [is] a burnt offering—as a soothing scent [to God]. This [ram is] a fire-offering to Y <sup>e</sup> howah, just as Y <sup>e</sup> howah commanded Moses [to do].	He made the entire ram to smoke on the altar as a burnt offering, a pleasant smell to God. This ram is considered to be a fire-offering to Jehovah, just as he had commanded Moses to do.
Moses offers up the second ram for consecration	
Moses [lit., <i>he</i> ] brought the second ram near [to the Tabernacle], the ram of ordination. Aaron and his sons rested their hands on the head of the ram [when] he slaughtered [it].	Moses brought the second ram forward, near to the Tabernacle; the ram of ordination. Aaron and his sons placed their hands on the head of the ram, which was then slaughtered.
Moses took some of the blood and put [it] on the right ear lobe of Aaron, on the thumb of his right hand and on the big toe of his right foot.	Moses took some of the blood and put it on Aaron's right ear lob, as well as on his right thumb and right big toe.
Then Moses [lit., <i>he</i> ] brought the sons of Aaron near [for ordination]; and he [lit., <i>Moses</i> ] put some of the blood on their right ear lobes, on the thumbs of their right hands and on big toes of their right feet. Moses then sprinkled the blood all around the altar.	He brought Aaron's sons forward and did the same to them. Afterwards, Moses sprinkled blood all around the altar.
The digestive tract of the second ram offering and the bread offerings	
Moses [lit., <i>he</i> ] will also take the fat, the rump, the fat which [is] on the innards, the appendage of the liver, the two kidneys, and their fat, and the right thigh.	Moses will collect the fat, the rump, the innards and their fat, including the liver and its appendage, the kidneys and their protective fat and the right thigh of the second ram offering.

## A Complete Translation of Leviticus 8

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
In addition, he will take [offerings] from the basket of unleavened breads, [all of] which is before Y <sup>e</sup> howah. [From this basket,] he will take one unfermented cake, one oiled bread and one wafer; and he will place [them] on [top of] the fat and the right leg. He will put all [of this] onto the hands of Aaron and his sons.	There is a basket of unleavened breads before Jehovah, from which he will take an unfermented cake, some oiled bread and a single wafer, which will be placed upon the fat and upon the right leg of the ram. He will put all of this into the hands of Aaron and his sons.
He [and they] will present [these items] as a presentation offering before Y <sup>e</sup> howah.	Then these things will be held up before Jehovah, as presentation offerings.
The breast from the second ram offering is given to Moses	
Moses then took those things [lit., <i>them</i> ] from their hands [which they were holding up] and he smoked/burned [them] on [top of] the burnt offering.	Moses then took all of those things being held up by Aaron and his sons and he placed them on top of the burnt offering to be smoked and burn.
They [are used for] the ordinations [of the priests]—[and they are] a soothing scent [to God]. This [burning is] a fire-offering to Y <sup>e</sup> howah.	This offering is all about consecrating the priests and the offerings smelled pleasant to God.
Moses then took the breast and he held it up [as] a presentation offering before Y <sup>e</sup> howah, [taken] from the second ram [lit., <i>the ram of ordination</i> ]. It is for Moses' portion, just as Y <sup>e</sup> howah commanded Moses [to do].	Moses took the breast for himself—that is his portion—and he held it up before God as a presentation-offering, taken from the second ram. All of this is done just as he had commanded Moses to do.
Aaron and his sons are to continue the ordination ceremony for 7 days	
Moses took some of the anointing oil and some of the blood (which [is] upon the altar), and he splattered it on Aaron, his clothing, his sons, and his sons' clothing. [By this, Moses] consecrated Aaron, his clothing, his sons and their clothing [lit., <i>garments of his sons with him</i> ].	Moses took some of the anointing oil and some of the blood from the altar and he splattered it upon Aaron, his clothing, and on his sons and on their clothing. By doing this, Moses set apart Aaron, his sons and all of the priestly garments for godly service.
Moses said to Aaron and to his sons, "[All of you] cook the meat at the door to the Tent of Meeting, and there, [you all] eat it and the bread which [is] in the basket of ordinations, just as I commanded [you], saying, 'Aaron and his sons will eat it. Whatever remains of the meat and the bread, you [all] will burn with fire.'	Moses then said to Aaron and his sons, "You will cook this meat from the second ram at the entry to the Tent of Meeting, and right there is where you will eat the meat and the bread from the ceremonial basket, just as I commanded you, saying, 'Aaron and his sons will eat this meat and bread. Whatever remains of the ordination feast will be burned with fire the next day.'
You [all] will not go out [for] seven days from [before] the door to the Tent of Meeting. [You will not go out] until the time [when] the days of ordinations have been fulfilled. He will fill your [pl.] hand for seven days, just as He did today. Y <sup>e</sup> howah has ordained [you all] to do [this], [as] he will atone for you [all]. You will remain [at] the door of the Tent of Meeting day and night [for] seven days.	You will not go out for 7 days from before the door of the Tent of Meeting. You will not go out until the days of ordination have been fulfilled. God will present you with your responsibilities for the next 7 days, just as He did today. He has ordained you to do this; and He will cover over your sins. You will remain at the door of the Tent of Meeting day and night for 7 days.



A Complete Translation of Leviticus 8	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You [all] will keep the charge of Y <sup>e</sup> howah so that you [all] will not die, for so I have commanded [you].”	You will keep the charge of Jehovah in these matters and going forward, so that you will not die, for thus has Jehovah commanded you.”
The obedience of Moses and Aaron	
So, Aaron and his sons did all the things that Y <sup>e</sup> howah commanded Moses [lit., by the hand of Moses].	So, Aaron and his sons did everything that Jehovah had commanded 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 8	
Syndein	<a href="http://syndein.com/leviticus.html">http://syndein.com/leviticus.html</a>
Keil and Delitzsch Commentary on Leviticus	<a href="https://www.gracenotes.info/leviticus/leviticus.pdf">https://www.gracenotes.info/leviticus/leviticus.pdf</a>
Todd Kennedy overview of Leviticus	<a href="http://www.spokanebiblechurch.com/books/leviticus">http://www.spokanebiblechurch.com/books/leviticus</a>
<p>* 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 <b>rebound</b> after less than a month in attendance.</p> <p>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).</p> <p>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).</p>	

Neither R. B. Thieme, Jr. nor R. B. Thieme, III taught this in any available lesson

