

LEVITICUS 9

Written and compiled by Gary Kukis

Leviticus 9:1–24

Aaron's First Acts as High Priest

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: We might superficially describe this as Aaron's first day on the job. He has been **anointed** as the **High Priest** of **Israel**, and this chapter begins his responsibilities before God and before Israel. At Moses' direction, he offers up some sacrifices for himself and then for the people of Israel. Then **God's glory** is observed by the people.

The Bible Summary of Leviticus 9 (in 140 characters or less): *Aaron brought a sin offering and a burnt offering to make atonement. The glory of the LORD appeared and a fire consumed the offerings.*¹

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 9, 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 9:

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Introduction	A Synopsis of Leviticus 9
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Introduction	A Synopsis of Leviticus 9 from the Summarized Bible

¹ From <http://www.biblesummary.info/leviticus> accessed August 31, 2020.

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The Big Picture (Leviticus 1–15)

Changes—additions and subtractions (for Leviticus 9)

[illegible]

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- [Why Leviticus 9 is in the Word of God](#)
- [What We Learn from Leviticus 9](#)
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Perfect or unspotted? (From the 2001 Translation; the AEB)
Synagogue; Tent of Proofs (from the American English Bible)

SIN=SIN-OFFERING=SIN-BEARER (Rotherham)

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A Complete Translation of Leviticus 9

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Doctrinal Teachers Who Have Taught Leviticus 9
Word Cloud from a Reasonably Literal Paraphrase of Leviticus 9
Word Cloud from Exegesis of Leviticus 9

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Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

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

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
Genesis 22	Exodus 29	Exodus 40	Leviticus 8

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

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

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

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

Definition of Terms	
Anoint, Anointed, Anointing, Anointment	In the Old Testament, being anointed means <i>to be smeared with oil to indicate one is ready for spiritual service</i> . Generally speaking, it is the high priest, the priests of Israel or the Levites who are anointed, although this could certainly apply to a prophet or a king. The oil represents the empowerment of the Holy Spirit, as our works mean nothing apart from the power of the Spirit.

Definition of Terms	
Blood of Christ; Blood of Jesus; Blood of our Lord	The words <i>blood of Christ</i> connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the Roman cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins (nor did His physical suffering for being crucified). When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes (HTML ; PDF); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ (HTML ; Order from Thieme Ministries); Grace Doctrine Bible Church of Baytown (Blood of Christ); Maranatha Church (Doctrine of the Blood); Grace Fellowship Church (The Blood of Jesus Christ); Pastor Merritt (Doctrine of the Blood).
Church Age	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 Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
The Cross; the Cross of Christ; the Roman Cross; the Crucifixion	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
Filled with the Spirit; Filled with the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the Doctrine of the Filling of the Holy Spirit (Grace Bible Church of Baytown) (Maranatha Church) (Word of Truth Ministries) From Grace Notes (HTML) (PDF) R. B. Thieme, Jr. (Rebound and Keep Moving) (Rebound Revisited).
First Advent; Second Advent	When Jesus first came to walk on this earth, that was the first Advent. When He returns to destroy the nations who are about to invade Israel, that will be the second Advent. David and the two advents of Jesus Christ (HTML) (PDF) (WPD). (Stan Murrell)
The Glory of God, God's Glory, Shekinah Glory	The word <i>Shekinah</i> means <i>he causes to dwell</i> . This extra-Biblical expression was originally coined by Jewish Rabbis to describes God making His Presence known (such as, the cloud in the Temple in 1Kings 8:10–11). Its common use appears to be confined to God's spectacular manifestations of His Presence, but I would argue that His appearance to Moses as the burning bush was no less spectacular than His appearing to Israel as a cloud by day and a pillar of fire by night. God manifests Himself in such a way to be appropriate to the event and to the number of people there. See also (Got Questions?) (from which much of this explanation came) (CARM.org) (The Jewish Encyclopedia)

Definition of Terms	
Grace Orientation	<p><i>Grace</i> is all that God is free to do for mankind on the basis of the work of Jesus Christ on the Cross. <i>Grace</i> is undeserved mercy and unmerited favor from God to us. <i>Grace</i> is the title of God's plan and His policy for mankind. <i>Orientation</i> is defined as familiarization with a particular person, thing or field of knowledge. <i>To orient</i> means to set right by adjusting to facts or principles; to put oneself into correct position or relation or to acquaint oneself with the existing situation. <i>Grace orientation</i>, therefore, means to become familiar with God's grace plan and grace policies by adjusting to the facts and principles found in the Word of God, which puts you in correct relation to God and others. You will never be <i>grace-oriented</i> until you understand that your personal sins don't condemn you. Adam's original sin, which was imputed to you at birth, is what condemns you (spiritual death). This means that God's grace was operational when He imputed Adam's original sin to you, because condemnation must precede salvation. This is just another part of God's ingenious grace plan of salvation.² The Doctrine of Grace Orientation (Ron Adema) (Robert Dean) (Rick Hughes—audio) (Robert McLaughlin) (Utilization of Grace Orientation) (R. B. Thieme, Jr. as one of the problem solving devices)</p>
High Priest (the Chief Priest)	<p>From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Humanity of Jesus	<p>Jesus is both true humanity and undiminished Deity. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.</p> <p>For more information: Got questions? on the Hypostatic Union; Theopedia on the Hypostatic Union; VersebyVerse.org: the Doctrine of the Hypostatic Union and Kenosis; Robert R. McLaughlin on the Doctrine of Hypostatic Union. My post on the Hypostatic Union primarily comes from the Maranatha Church (HTML) (PDF) (WPD).</p>
Israel	<p>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.</p>

² From http://gracebiblechurchwichita.org/?page_id=1556 accessed August 3, 2012.

Definition of Terms	
Judicial Imputation versus Real Imputation (or Natural Imputation); Judicially Imputed	<p>A real imputation has a target or a natural home. What is imputed belongs there. Real imputations at birth: human life is imputed to the human soul at birth; Adam's original sin is imputed to the genetically formed sin nature. In a real imputation, there is a natural affinity for what is imputed and its target. No volition is involved.</p> <p>A judicial imputation occurs when something goes where there is no natural target or home. Our personal sins were imputed to Christ on the cross. There was no natural home anywhere in Christ for our sins. Similarly, when we believe in Jesus Christ, we have His righteousness imputed to us (but we have no natural home for His righteousness). A judicial imputation requires the volition of the one receiving the imputation, and if God is doing the imputing, then it cannot violate His essence in any way.</p> <p>Some might define a judicial imputation as an active imputation; and a real imputation as a passive imputation (both types of imputations subject to the previously noted conditions). See Wenstrom's Doctrine of Imputation.</p>
Priest, Priests, Priesthood	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Rebound (Restoration to fellowship with God)	<p>In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).</p>
Sin Nature, Adam's Sinful Trend	<p>The sin nature is genetically passed on from father to his children. Every person on earth has a preponderance to sin because of having a sin nature. Grace Notes (from Austin Bible Church) (HTML) (PDF); Merritt (Old Sin Nature); Ballinger (Old Sin Nature/Sinful Trend of Adam)</p>
Spiritual Death, Spiritually Dead	<p>There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i>, refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).</p>

Definition of Terms	
Spiritual Life, Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
The Tabernacle, Tent of Meeting, Tent of Assembly	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
Type, Antitype, Typical, Typology, Typological	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).³ Typological, an adjective, is, of or relating to typology or types. See the Doctrine of Typology (HTML) (PDF) (WPD).</i>
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

An Introduction to Leviticus 9

Introduction: Leviticus 9 continues with the narrative begun in Leviticus 8. After a 7-day consecration ceremony (chapter 8), Aaron performs his first set of sacrifices as the High Priest of Israel. Moses guides Aaron in what must be done this first day—seven sacrifices were to be offered: two for Aaron himself and five for the people of Israel (along with a grain offering).

Both Aaron and his sons participate in these offerings; his sons primarily being relegated to collecting the blood from some of the animals which are offered up.

After all of these sacrifices have been offered up, what appears to be a lightning bolt from heaven comes down and strikes the sacrifice on the altar and reduces it to ash. The people shout out and then fall on their faces in worship.

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

Titles and/or Brief Descriptions of Leviticus 9 (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 9 (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 9

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Leviticus 9

Leviticus 9 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 9

Characters

Commentary

The Principals of Leviticus 9	
Characters	Commentary
Chapter Outline	Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.	
The Places of Leviticus 9	
Place	Description
Chapter Outline	Charts, Graphics and Short Doctrines

By the Numbers	
Item	Duration; size
Chapter Outline	Charts, Graphics and Short Doctrines

Timeline for Leviticus

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

Here is what to expect from Leviticus 9:

A Synopsis of Leviticus 9

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 9 (Various Commentators)

Kretzmann's Commentary:⁴

Verses 1-7

The Preparations for the Sacrifices

Verses 8-24

The First Offerings

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Leviticus 9 from the Summarized Bible

Contents:	Priests begin their ministry before the Lord.
Characters:	God, Moses, Aaron and sons.
Conclusion:	God draws nigh to those who draw nigh to Him in the appointed way—the offering of faith in His Son, the Great Sacrifice being acceptable to Him.
Key Word:	Offering presented, Leviticus 9:12.
Strong Verses:	Leviticus 9:6, Leviticus 9:23, Leviticus 9:24.
Striking Facts:	God does not ordain priests to be idle. Without a days respite after their consecration, Aaron and his sons were immediately employed. God's spiritual priests have work laid out for them by Christ.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 9.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

⁴ From <https://www.studydrive.org/commentaries/eng/kpc/leviticus-9.html> accessed March 8, 2024.

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.	
Leviticus 1–7	Various Offerings.
Leviticus 8	The actual consecration of Aaron and his sons.
Leviticus 9	The ministry of the priesthood is begun; Aaron's first offerings.
Leviticus 10a	The deaths of Nadab and Abihu (Aaron's sons).
Leviticus 10b	Conduct required of the priests .
Leviticus 11–15	Various laws and regulations.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Leviticus 9): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner's Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text, and the Samaritan Pentateuch (in English). These are some of the various translations which have been recently made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

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

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. So far, I have only included R. B. Thieme, Jr. and R. B. Thieme, III. This section is also bookmarked.

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

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Seven Offerings and the Promise that the Glory of the Lord Will Appear

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 he is in the day the eighth calls Moses to Aaron and to his sons and to elders of Israel. And so he says unto Aaron, "Take to yourself a calf, a son of a herd for a sin-offering and a ram for a burnt-offering, [both of them] complete. And bring [them] near to faces of Y^ehowah.

Leviticus
9:1–2

Kukis mostly literal translation:

And it is on the eighth day [that] Moses summons Aaron and his sons and the elders of Israel. He says to Aaron, "Take for yourself a calf, a young one from the herd [lit., a son of the herd] for [your] sin-offering; and a ram for a burnt-offering, [both of them] without blemish. Bring [them] near to Y^ehowah.

Kukis not-so-literal paraphrase:

On the day after the ordination ceremony, Moses summoned Aaron, his sons, and the elders of Israel. He told Aaron to choose a young calf as a sin-offering and a ram to be a burnt-offering—both animals are to be without any defects. "Bring them near to Jehovah," Moses said.

Here is how others have translated this verse:

Ancient texts:

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

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

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

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

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

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

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

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

Ancient texts:

Masoretic Text (Hebrew)

And so he is in the day the eighth calls Moses to Aaron and to his sons and to elders of Israel. And so he says unto Aaron, "Take to yourself a calf, a son of a

	herd for a sin-offering and a ram for a burnt-offering, [both of them] complete. And bring [them] near to faces of Y ^e howah.
Dead Sea Scrolls Targum (Onkelos)	. And it was on the eighth day [that] Moshe called to Aharon and to his sons and to the elders of Israel. He said to Aharon, Take, for yourself, a young calf, for a sin-offering and a ram—for a burnt-offering—unblemished ones, and bring them before Adonoy. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	On the eighth day of the anointing of Aharon and his sons, and the eighth day of that consecration, being the first day of the month of Nisan, when Mosheh had erected the tabernacle, he took it not down, neither ministered any longer at the altar; but Mosheh called Aharon and his sons, and the elders of the sanhedrin of Israel. And he said to Aharon, Take thou a calf, the young of a bullock, for a sin offering, that Satan may not accuse thee concerning the calf that thou madest at Horeb; and take a ram for the burnt sacrifice, that there may be a memorial for thee of the righteousness of Izhak whom his father bound as a ram on the mountain of worship, both of them shall be perfect, and bring them before the Lord.
Douay-Rheims 1899 (Amer.)	And when the eighth day was come, Moses called Aaron and his sons, and the ancients of Israel, and said to Aaron: Take of the herd a calf for sin, and a ram for a holocaust, both without blemish, and offer them before the Lord.
Aramaic ESV of Peshitta	It happened on the eighth day, that Mosha called Aaron and his sons, and the elders of Yisrael; and he said to Aaron, "Take a calf from the herd for a sin offering, and a ram for a burnt offering, without blemish, and offer them before Mar-Yah.
Lamsa's Peshitta (Syriac)	And it was in the eighth day, Moshe called Ahron and his children and the elders of the children of Israel; 2And he said to Ahron: "Take to you one calf, a son of an ox, for sin, and a ram that is pure of defect for a burning peace offering, and offer them before LORD JEHOVAH.
Samaritan Pentateuch	And it came to pass on the eighth day, [that] Moses called Aaron and his sons, and the elders of Israel; And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer [them] before the LORD.
Updated Brenton (Greek) ⁶	And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel, and Moses said to Aaron, Take to yourself a young calf of the herd for a sin-offering, and a ram for a whole burnt offering, unblemished, and offer them before the Lord.

Significant differences:

Limited Vocabulary Translations:⁷

Bible in Basic English	And on the eighth day Moses sent for Aaron and his sons and the responsible men of Israel; And he said to Aaron, Take a young ox for a sin-offering and a male sheep for a burned offering, without a mark, and make an offering of them before the Lord.
Easy English	On the eighth day, Moses told Aaron and his sons and the leaders of Israel that they must come. He said to Aaron, 'Bring a young bull for your sin offering. And bring a male sheep for your burnt offering. They must be perfect to give to the Lord.'
	Aaron was now the leader of the priests.
Easy-to-Read Version–2008	On the eighth day, Moses called for Aaron and his sons and the elders of Israel. He said to Aaron, "Take a bull and a ram. There must be nothing wrong with them.

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

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

	The bull will be a sin offering, and the ram will be a burnt offering. Offer these animals to the LORD.
Good News Bible (TEV)	The day after the ordination rites were completed, Moses called Aaron and his sons and the leaders of Israel. He said to Aaron, "Take a young bull and a ram without any defects and offer them to the LORD, the bull for a sin offering and the ram for a burnt offering.
<i>The Message</i>	The Priests Go to Work On the eighth day, Moses called in Aaron and his sons and the leaders of Israel. He spoke to Aaron: "Take a bull-calf for your Absolution-Offering and a ram for your Whole-Burnt-Offering, both without defect, and offer them to GOD.
Names of God Bible	Aaron's First Sacrifices On the eighth day Moses summoned Aaron and his sons and the leaders of Israel. He told Aaron, "Take a calf that has no defects for yourself as an offering for sin and a ram that has no defects as a burnt offering. Sacrifice them in Yahweh's presence.
NIRV	The Priests Offer Sacrifices On the eighth day Moses sent for Aaron, his sons and the elders of Israel. He said to Aaron, "Bring a bull calf for your sin offering. Bring a ram for your burnt offering. They must not have any flaws. Offer them to the LORD.

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

Casual English Bible	<i>Leviticus 9</i>
	Aaron's first sacrifices as priest
	What to sacrifice: four offerings
	Eight days [1] after Moses ordained Aaron and his sons for ministry as Israel's priests, Moses called in a group of older men—leaders in the community. Moses told Aaron, "Find a young bull, a calf, you can sacrifice for a sin offering [2] and a ram for a burnt offering. [3] Make sure there's nothing wrong with either animal. Then kill them and offer them to the LORD.
	¹ 9:1 The seven-day waiting period for Aaron and his sons was over (Leviticus 8:35). They had now become full-fledged priests.
	² 9:2 A sin offering can refer to something the people of Israel brought to God after they realized they had accidentally broken one of God's laws earlier. Some scholars say a better translation is the opposite of "sin" because the sacrifice is intended to "un-sin" people, to purify them. So those scholars call it a "purification offering."
	³ 9:2 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.	Eight days later Moses called together Aaron, his sons, and Israel's leaders. Then he said to Aaron: Find a young bull and a ram that have nothing wrong with them. Offer the bull to the LORD as a sacrifice for sin and the ram as a sacrifice to please him.
The Living Bible	On the eighth day of the consecration ceremonies, Moses summoned Aaron and Aaron's sons and the elders of Israel, and told Aaron to take a bull calf from the herd for a sin offering, and a ram without bodily defect for a burnt offering, and to offer them before the Lord.
New Berkeley Version	.
New Life Version	The Religious Leaders Begin Their Work

New Living Translation	<p>On the eighth day Moses called Aaron and his sons and the leaders of Israel. He said to Aaron, "Take a bull calf for a sin gift and a ram for a burnt gift, both of them perfect. And give them to the Lord.</p> <p>The Priests Begin Their Work</p> <p>After the ordination ceremony, on the eighth day, Moses called together Aaron and his sons and the elders of Israel. He said to Aaron, "Take a young bull for a sin offering and a ram for a burnt offering, both without defects, and present them to the Lord.</p>
Unfolding Bible (simplified) ⁸	<p>Eight days later Moses summoned the elders of Israel. Then he said to Aaron, "Take a young bull so you can offer it for your sins, and a ram so that you can burn it whole on the altar, both of them without any defects, and offer them to Yahweh.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>It was on the eighth day that Moses called Aaron and his sons out before IsraEl's elders.</p> <p>And Moses said to Aaron:</p> <p>'Now, select a perfect young calf from the herd as a sin offering and a ram as a whole-burnt offering, then offer them before Jehovah.</p> <p><i>Perfect footnote</i> included in the Addendum; <i>Jehovah</i> link to much longer footnote.</p>
Beck's American Translation . Common English Bible	<p>The priests' initiation</p> <p>On the eighth day, Moses called for Aaron, Aaron's sons, and Israel's elders. 2 He said to Aaron, "Take a young bull from the herd as a purification offering and a ram as an entirely burned offering, both flawless animals, and bring them before the LORD.</p>
New Advent (Knox) Bible	<p>And now, when the eighth day came, Moses summoned Aaron and his sons, with the elders of Israel, and said to Aaron, Choose out a young bullock to atone for your faults, and a ram for burnt-sacrifice, both without blemish, and offer them to the Lord.</p>
Translation for Translators	<p>Aaron and his sons started to offer sacrifices</p> <p>Eight days later, Moses/I summoned the elders of Israel. Then he/I said to Aaron, "Take a young bull for the offering to enable you leaders to be forgiven for the sins you have committed, and a ram to be completely burned <i>on the altar</i>, both of them without any defects, and offer them to Yahweh.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>The Priestly Ministry Inaugurated</p> <p>On the eighth day Moses summoned Aaron, his sons, and the elders of Israel. He said to Aaron, "Take a young bull for a sin [Or <i>purification</i>] offering and a ram for a burnt offering, both without blemish, and present them before the Lord.</p>
Ferrar-Fenton Bible	<p>But when the eighth day came Moses summoned Aaron and his sons, and the judges of Israel, and said to Aaron and his sons; "Select for yourselves a perfect heifer from the fold for a sin-offering, and approach to the presence of the EVER-LIVING."</p>
International Standard V	<p>Aaron's Ministry Commences</p> <p>Eight days later, Moses called Aaron, his sons, and the elders of Israel. He told Aaron, "Take a young calf for a sin offering and a ram without defects for a whole burnt offering and bring them into the Lord's presence."⁹</p>
Urim-Thummim Version	<p>On the 8th day Moses summoned Aaron and his sons, and the Elders of Israel.</p>

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

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

Then he said to Aaron, Take to you a calf, a male of the herd, for a Sin- Offering and a ram for a whole Burnt-Offering, without blemish and bring near to YHWH in His presence.

Wikipedia Bible Project And it was on the eighth day, Moses called Aaron and his sons and the elders of Israel.

And he said to Aaron:
Take for you a male calf of the cattle for sin offer, and a ram for a raised offer, plain, and sacrifice before Yahweh.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And it was on the eighth day, that Moses called Aaron, and his sons, and the elders of Israel,
And he said to Aaron, Take to yourself a young calf, a son of the herd, for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the face of Jehovah.

New American Bible(2011)¹⁰ **Octave of the Ordination.**
On the eighth day*^a Moses summoned Aaron and his sons, together with the elders of Israel, and said to Aaron, "Take a calf of the herd for a purification offering and a ram for a burnt offering, both without blemish, and offer them before the LORD.
* [9:1] Eighth day: this is the conclusion of the priestly initiation ceremony.
a. [9:1] Lv 8:33.

The Catholic Bible **Chapter 9**^[a]
The Priests' Offering. The eighth day^[b] Moses summoned Aaron, his sons, and the elders of Israel and said to Aaron, "Take a young male calf for a sin offering and a ram for a burnt offering. Both are to be without defect. Offer them to the Lord.
[a] According to Leviticus, the essential role of priests was the conduct of worship; they offered sacrifices in order that the glory of God might be manifested, that is, in order that the Lord might make his presence known among his people, now purified of their sins. Only in passing is it said, a little further on (chs. 10–11), that the priests also had to teach the law.
[b] *Eighth day*: this completes the time for full consecration of the priests.

NRSV (Anglicized Cath. Ed.) **Aaron's Priesthood Inaugurated**
On the eighth day Moses summoned Aaron and his sons and the elders of Israel. He said to Aaron, 'Take a bull calf for a sin-offering and a ram for a burnt-offering, without blemish, and offer them before the Lord.

Revised English Bible–1989 On the eighth day, when Moses had summoned Aaron and his sons and the Israelite elders, he said to Aaron, "Take for yourself a bull-calf for a purification-offering and a ram for a whole-offering, both without blemish, and present them before the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Parashah 26: Sh'mini (Eighth) 9:1–11:47
On the eighth day, Moshe called Aharon, his sons and the leaders of Isra'el, and said to Aharon, "Take a male calf for a sin offering and a ram for a burnt offering, both without defect, and offer them before ADONAI.

Kaplan Translation On the eighth day, Moses summoned Aaron, his sons, and the elders of Israel. He said to Aaron, 'Take yourself a calf for a sin offering and a ram for a burnt offering, [both] unblemished, and sacrifice them before God. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.

¹⁰ From <https://bible.usccb.org/bible> accessed on various dates.

9:1 **eighth day.** After the seven days of installment (8:33-35).

— **elders of Israel.** See Exodus 3:16. This may be because only the Sanhedrin had the authority to appoint a High Priest (Tosefta, Sanhedrin 3:2; Yad, Kley HaMikdash 4:15)¹¹ see 4:13.

9:2 **calf Yearling** {Yad, Maaseh HaKorbanoth 1:14; see below 9:3}.

The Scriptures—2009

And on the eighth day it came to be that Mosheh called Aharon and his sons and the elders of Yisra'el.

And he said to Aharon, "Take for yourself a young bull as a sin offering and a ram as an ascending offering, a perfect one, and bring them before יהוה.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible¹¹

AND IT CAME TO PASS ON THE EIGHTH DAY, THAT MOSES CALLED AARON AND HIS SONS, AND THE ELDERS OF ISRAEL, AND MOSES SAID TO AARON, "TAKE TO YOURSELF A YOUNG CALF OF THE HERD FOR A SIN-OFFERING, AND A RAM FOR A WHOLE BURNT OFFERING, UNBLEMISHED, AND OFFER THEM BEFORE JESUS.

Awful Scroll Bible

On the eighth day, Moses is to have called out to Aaron, and his sons, and the elders of Isra-eternal life.

He was to say to Aaron: Be taking of the large cattle, a young calf for the misses of the mark, and a ram for the whole burnt offering, consummate, and be bringing them near turned before Sustains To Become.

Concordant Literal Version

It came to be on the eighth day that Moses called Aaron and his sons and the elders of Israel.

He said to Aaron: Take for yourself a young bull calf of the herd as a sin offering, and a ram for an ascent offering, both of the flawless, and bring them near before Yahweh.

exeGeser companion Bible

PRIESTING THE PRIESTHOOD: SIN AND HOLOCAUST QORBANS

And so be it, on the eighth day,
Mosheh calls Aharon and his sons
and the elders of Yisra El;
and he says to Aharon,
Take a son of the oxen for the sin
and an integrious ram for a holocaust
and oblate them at the face of Yah Veh.

Orthodox Jewish Bible

SHEMINI

And it come to pass on yom hashemini, that Moshe called to Aharon and his Banim, and the Ziknei Yisrael;

And he said unto Aharon, Take thee a young calf for a chattat (sin offering), and a ram for an olah (burnt offering), temimim (without blemish), and offer them before Hashem.

Expanded/Embellished Bibles:

The Amplified Bible

Aaron Offers Sacrifices

And it happened on the eighth day that Moses called Aaron and his sons and the elders of Israel; and he said to Aaron, "Take a bull calf as a sin offering and a ram as a burnt offering, [each] without blemish, and offer *both* before the Lord.

The Expanded Bible

Aaron and His Sons Offer Sacrifices

On the eighth day after the time of appointing, Moses called for Aaron and his sons and for the elders of Israel. He said to Aaron, "Take a bull calf and a male sheep [ram] that have nothing wrong with them [unblemished], and offer them to the Lord.

¹¹ The A&O Bible follows the Greek text.

Kretzmann's Commentary

The calf will be a *·sin* [or purification; 4:3] offering, and the male sheep will be a whole burnt offering [1:1–17].

Verses 1-7

The Preparations for the Sacrifices

And it came to pass on the eighth day, after the seven days of consecration, that Moses called Aaron and his sons and the elders of Israel, for it was necessary that the priesthood be in active exercise of its duties at once.

And he said unto Aaron, take thee a young calf, a bull calf, or very young bullock, for a sin-offering, and a ram for a burnt offering, without blemish, and offer them before the Lord. These first offerings of Aaron were made altogether under the directions of Moses as the mouthpiece of God, for he was just entering upon his office. The fact that Aaron, in spite of the consecration with all its sacrifices, still began the work of his ministry with a sin-offering and a burnt offering, shows plainly that the sacrifices of the Old Testament cultus cannot make those perfect that offer them, Hebrews 10:1. The temporary, the typical and symbolical character of the ancient sacrifices appears throughout.

Lexham English Bible

Worship at the Tent of Assembly

Then [Or “And it happened”] on the eighth day Moses summoned Aaron and his sons and Israel's elders, and he said to Aaron, “Take for yourself a bull calf [Literally “a bull-calf a son of cattle” or “a bull-calf a son of the herd”] as a sin offering and a ram as a burnt offering, without defect, [An adjective in masculine plural to modify both animals; see NET] and present them before [Literally “to the faces of”] Yahweh.

The Voice

When the eighth day arrived, Moses called for Aaron, Aaron's sons, and the elders of the Israelite community.

This ceremony inaugurated the daily sacrifices in the congregation tent.

Moses (to Aaron): Take a young unblemished calf for a purification offering and an unblemished ram for a burnt offering and offer them to the Eternal One.

Bible Translations with Many Footnotes:

The Complete Tanach¹²

And it was on the eighth day, that Moses summoned Aaron and his sons and the elders of Israel.

And it was on the eighth day: of the investitures. It was the first of the month of Nissan, the very day on which the Mishkan was erected. And [this day] took ten “crowns” [of distinction], which are enumerated in Seder Olam 7. — [Torath Kohanim 9:1]

[called...] the elders of Israel: to inform them that it was by the express command of God that Aaron was entering into the Kehunah Gedolah, so that they should not say that he entered of his own accord.

And he said to Aaron, “Take for yourself a bull calf as a sin offering, and a ram as a burnt offering, [both] unblemished, and bring [them] near before the Lord.

Take for yourself a bull-calf: [This was] to inform [Aaron] that the Holy One, Blessed is He, had granted him atonement through this calf for the incident involving the [golden] calf, which he had made. — [see Tanchuma 10]

NET Bible®

Inauguration of Tabernacle Worship

On the eighth day¹ Moses summoned² Aaron and his sons and the elders of Israel, and said to Aaron, “Take for yourself a bull calf for a sin offering and a ram for a burnt offering, both flawless, and present them before the Lord.

^{1sn} This eighth day is the one after the seven days of ordination referred to in Lev 8:33-35.

¹² Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

^{2th} Heb “called to”; CEV, NLT “called together.”¹³

Rotherham’s *Emphasized B.* § 5. **Aaron begins to officiate in the Priesthood, and the Glory of Yahweh appears.**

Chapter 9.

And it came to pass, <on the eighth day> that Moses called for Aaron, and for his sons,—and for the elders of Israel; 2 and said unto Aaron—

Take for thyself a choice calf, as a sin-bearer^k and a ram for an ascending-sacrifice, each without defect,—and bring them near before Yahweh;...

^k See O.T. Ap. art. “Sin=sin offering=sin-bearer.”

Literal, almost word-for-word, renderings:

Charles Thomson OT ¹⁴	On the eighth day Moses called Aaron and his sons, and the senate of Israel, and Moses said to Aaron, Take for thyself a calf from the herd for a sin offering, and a ram for a whole burnt offering, both without blemish (Now he had brought them before the Lord)...
Context Group Version	On the eighth day, Moses called Aaron and his sons, and the elders of Israel; and he said to Aaron, Take yourself a calf of the herd for a purification-offering, and a ram for an ascension [offering], without blemish, and offer them before YHWH.
Legacy Standard Bible	Aaron Brings Offerings Now it happened on the eighth day that Moses called Aaron and his sons and the elders of Israel; and he said to Aaron, “Take for yourself a calf, a bull, for a sin offering, and a ram for a burnt offering, both without blemish, and bring them near before Yahweh.
Literal Standard Version	And it comes to pass on the eighth day, Moses has called for Aaron and for his sons, and for [the] elderly of Israel, and he says to Aaron, “Take a calf for yourself, a son of the herd, for a sin-offering, and a ram for a burnt-offering, perfect ones, and bring [them] near before YHWH.
New European Version	The People are Sanctified It happened on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said to Aaron, Take a calf from the herd for a sin offering, and a ram for a burnt offering, without blemish, and offer them before Yahweh.
Niobi Study Bible	The Priestly Ministry Begins And it came to pass on the eighth day that Moses called Aaron and his sons and the elders of Israel, The First Offerings of Aaron and he said unto Aaron, "Take you a young calf for a sin offering and a ram for a burnt offering, without blemish, and offer them before the LORD.
Revised Mechanical Trans.	...and it came to pass in the eighth day, Mosheh called out to Aharon and to his sons and to the bearded ones of Yisra'eyl, and he said to Aharon, take for you a bullock, a son of the cattle, for the failure, and a buck for the ascension offering, whole ones, and bring near to the face of YHWH,...
Young’s Updated LT	And it comes to pass on the eighth day, Moses has called for Aaron and for his sons, and for the elders of Israel, and he says unto Aaron, “Take to yourself a calf, a son of the herd, for a sin-offering, and a ram for a burnt-offering, perfect ones, and bring near before Jehovah.

The gist of this passage: Moses calls for Aaron and his sons to make two more animal sacrifices.
1-2

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

¹⁴ Thompson’s translation follows the Greek text.

Leviticus 9:1a

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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Together, these are literally translated <i>in the day, in a day of</i> ; however, we may understand it to mean <i>in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that</i> . These interpretations often depend upon <i>when</i> the action of the verb takes place.			
sh ^e môynîy (יְנִיטִי) [pronounced sh ^e -mee-NEE]	<i>eight, eighth, eight key; 8th octave</i>	masculine singular adjective numeral; with the definite article	Strong's #8066 & #8067 BDB #1033

Translation: And it is on the eighth day [that]...

There has been a seven-day ceremony of ordination for Aaron and his sons. Interestingly enough, we are given a complete picture of what happens on the first day. Information about the remaining six days is given in Exodus 29:35–37, but that is not covered in Leviticus 8–9.

Leviticus 9:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârâ' (אָרָה) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Leviticus 9:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾAhărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: ...Moses summons Aaron and his sons...

I assume that Aaron and his sons were outside of the Tabernacle courtyard; and so, Moses appears to be calling them back. Perhaps they make some sort of ceremonial entrance.

Leviticus 9:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zêqênîym (זִקְנֵי) [pronounced <i>zê-kay-NEEM</i>]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
Interestingly enough, this is the only second mention of the <i>elders of Israel</i> in the book of Leviticus.			
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...and the elders of Israel.

This time, the elders of Israel are brought into the picture; they are to come along with Aaron and his sons.

The elders have been a matter of tradition for hundreds of years; the priests are brand new on the scene.

Leviticus 9:1 **And it is on the eighth day [that] Moses summons Aaron and his sons and the elders of Israel.** (Kukis mostly literal translation)

Aaron and his sons have been in the **Tent of Meeting** all of this time. They have been set apart for their service to Y^ehowah.

Since this is the eighth day, they have probably gone home for the night, but are returning for their first day of actual spiritual service.

Leviticus 9:2a			
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
'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 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'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 (אֲהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14

Translation: He says to Aaron,...

Moses speaks specifically to Aaron, his older brother.

Given the circumstances and Moses' leadership, it appears that Aaron was able to take orders from his younger brother without difficulty. He reveals **grace orientation** in this.

Leviticus 9:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'êgel (עֵגֶל) [pronounced GAY-gel]	<i>calf</i>	masculine singular noun	Strong's #5695 BDB #722
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133

Leviticus 9:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

Translation: ...“Take for yourself a calf, a young one from the herd [lit., a son of the herd] for [your] sin-offering;...

There are two animals that Aaron is supposed to get. He is to get a young calf, and he will be for the sin-offering.

A young calf would represent Jesus in His young age of about 30. The sin-offering is analogous to Jesus paying for our sins.

Leviticus 9:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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	Strong's #352 BDB #17
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עֹלָה) [pronounced ô-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
tâmîym (תָּמִים) [pronounced taw-MEEM]	<i>complete, whole, entire, sufficient, without blemish</i>	masculine plural adjective	Strong's #8549 BDB #1071

Translation: ...and a ram for a burnt-offering, [both of them] without blemish.

Aaron was also to get a ram, and that ram would be a burnt-offering.

The ram is a **type** of Christ; and it would be a burnt-offering, meaning that it would be placed on the brazen altar and put over a fire.

The ram represents the Lord and the burnt-offering represents the judgment of God coming down upon Him.

Blemish is a masculine plural adjective, meaning that it applies to both animals. Being unblemished is representative of the perfection of Jesus (the animal being unblemished is the type; Jesus being without sin is the **antitype**). He did not have a **sin nature**; and He had committed no personal sins.

Leviticus 9:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (בָּרַק) [pronounced <i>kaw-RA^BV</i>]	<i>cause to approach, bring [draw] near, offer, bring together; cause to withdraw, remove</i>	2 nd person masculine singular, Hiphil imperative	Strong #7126 BDB #897
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Bring [them] near to Y^ehowah.

These animals were to be brought before Y^ehowah; which means, brought into the courtyard of the Tabernacle.

Leviticus 9:2 He says to Aaron, "Take for yourself a calf, a young one from the herd [lit., *a son of the herd*] for [your] sin-offering; and a ram for a burnt-offering, [both of them] without blemish. Bring [them] near to Y^ehowah. (Kukis mostly literal translation)

Here, the word *sin* means *sin-offering* because of its context and the parallelism between the animal and the purpose is so set up. However, it is not proceeded by a definite article here. Once these animals are gotten, they are to come before Y^ehowah.

Leviticus 9:1–2 And it is on the eighth day [that] Moses summons Aaron and his sons and the elders of Israel. He says to Aaron, "Take for yourself a calf, a young one from the herd [lit., *a son of the herd*] for [your] sin-offering; and a ram for a burnt-offering, [both of them] without blemish. Bring [them] near to Y^ehowah. (Kukis mostly literal translation)

Leviticus 9:1–2 On the day after the ordination ceremony, Moses summoned Aaron, his sons, and the elders of Israel. He told Aaron to choose a young calf as a sin-offering and a ram to be a burnt-offering—both animals are to be without any defects. "Bring them near to Jehovah," Moses said. (Kukis paraphrase)

Unto sons of Israel, speak, to say, '[You all] take a male goat of female goats for a sin-offering; and a calf and a lamb, sons of a year, complete, for a burnt-offering; and an ox and a ram for peace-offerings—to slaughter to faces of Y^ehowah—and a mincah being mixed with the oil; for the day, Y^ehowah has appeared unto you [all].' ”

Leviticus
9:3–4

Speak to the sons of Israel, saying, 'Take [pl.] a [young] male goat from the females for a sin-offering; a year old calf and [a year old] lamb, unblemished, as burnt-offerings; and an ox and a ram for peace-offerings, to slaughter before Y^ehowah. Also, a mincah [grain] offering mixed with oil, for Y^ehowah will appear to you [all] today.' ”

Moses also said, 'Speak to the sons of Israel, saying, 'Take a young goat from among the females as a sin-offering; an unblemished year-old calf and an unblemished year-old lamb, to be presented as burnt-offerings; and an ox and a ram as peace-offerings. You will slaughter these animals before Jehovah. Also, you will bring with you a grain offering mixed with oil, because Jehovah will appear to all of your today.' ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Unto sons of Israel, speak, to say, '[You all] take a male goat of female goats for a sin-offering; and a calf and a lamb, sons of a year, complete, for a burnt-offering; and an ox and a ram for peace-offerings—to slaughter to faces of Y ^e howah—and a mincah being mixed with the oil; for the day, Y ^e howah has appeared unto you [all].' ”
Dead Sea Scrolls	.
Targum (Onkelos)	To Bnei Yisroel you shall speak, saying, take a he-goat, for a sin-offering and a calf and a lamb, both one year old—unblemished—for a burnt-offering, an ox and a ram for a peace[sacred]-offering, to sacrifice before Adonoy and a meal-offering mixed with oil, for today, [the Glory of] Adonoy will appear [become revealed] to you.
Targum (Pseudo-Jonathan)	And to the children of Israel spoke he, saying: Take for yourselves a kid of the goats, because Satana resembles him, lest he recount against you the accusation concerning the kid of the goats, which the sons (tribes) of Jakob killed, (Gen. xxxvii. 31,) and offer him for a sin offering; and a calf, because ye worshipped the calf, (Exod. xxxii. 4,) and a lamb of the year, that there may be for you a memorial of the righteousness of Izhak, whom his father did bind as a lamb, both of them perfect, for a burnt offering; with a bullock and a lamb, for a hallowed oblation to sacrifice before the Lord, that He may be gracious to you; and a mincha mingled with oil of the olive. For this day will the glory of the Lord's Shekinah be revealed unto you.
Douay-Rheims 1899 (Amer.)	And to the children of Israel thou shalt say: Take ye a he goat for sin, and a calf, and a lamb, both of a year old, and without blemish for a holocaust. Also a bullock and a ram for peace offerings. And immolate them before the Lord, offering for the sacrifice of every one of them flour tempered with oil: for to day the Lord will appear to you.
Aramaic ESV of Peshitta	You shall speak to the B'nai Yisrael, saying, 'Take a male goat for a sin offering; and a calf and a lamb, both a year old, without blemish, for a burnt offering; and a bull and a ram for peace offerings, to sacrifice before Mar-Yah; and a meal offering mixed with oil: for today Mar-Yah appears to you.' ”
Lamsa's Peshitta (Syriac)	And say to the children of Israel, 'Take to you a kid of goats for a sin offering and a calf and a lamb, year old offspring that have no flaw in them, for a burning burnt offering; And a bull and a ram for a peace offering before LORD JEHOVAH, and a meal offering that is sprinkled with oil, because today LORD JEHOVAH appears to you.' ”.

Samaritan Pentateuch	And unto the elders of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, [both] of the first year, without blemish, for a burnt offering; Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.
Updated Brenton (Greek)	And speak to the elders of Israel, saying, Take one kid of the goats for a sin-offering, and a young calf, and a lamb of a year old for a whole burnt offering, spotless, and a calf and a ram for a peace offering before the Lord, and fine flour mingled with oil, for today the Lord will appear among you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And say to the children of Israel: Take a he-goat for a sin-offering, and a young ox and a lamb, in their first year, without any mark on them, for a burned offering; And an ox and a male sheep for peace-offerings, to be put to death before the Lord; and a meal offering mixed with oil: for this day you are to see the Lord.
Easy English	Moses said to Aaron, 'Tell Israel's people that they must bring a male goat for a sin offering. And they must bring a young cow and a young sheep. The young cow and the young sheep must be one year old. They must be perfect to burn as an offering. Tell Israel's people that they must bring a bull and a male sheep. They must bring them to sacrifice as a friendship offering to the Lord. They will sacrifice them. They must mix grain and oil to offer with them. They must do that because the Lord will appear to them today.'
Easy-to-Read Version—2008	Tell the Israelites, 'Take a male goat for a sin offering, and take a calf and a lamb for a burnt offering. The calf and the lamb must each be one year old. There must be nothing wrong with them. Take a bull and a ram for fellowship offerings. Take these animals and a grain offering mixed with oil for an offering to the LORD. Do this because the LORD will appear to you today.'
God's Word™	Also tell the Israelites: 'Take a male goat as an offering for sin, a calf and a lamb (each one-year-old and without defects) as a burnt offering, a bull and a ram as a fellowship offering, and a grain offering mixed with olive oil to sacrifice in the LORD'S presence. The LORD will appear to you today.'
Good News Bible (TEV)	Then tell the people of Israel to take a male goat for a sin offering, a one-year-old calf, and a one-year-old lamb without any defects for a burnt offering, and a bull and a ram for a fellowship offering. They are to sacrifice them to the LORD with the grain offering mixed with oil. They must do this because the LORD will appear to them today."
The Message	"Then tell the People of Israel, Take a male goat for an Absolution-Offering and a calf and a lamb, both yearlings without defect, for a Whole-Burnt-Offering and a bull and a ram for a Peace-Offering, to be sacrificed before GOD with a Grain-Offering mixed with oil, because GOD will appear to you today."
NIRV	Then speak to the Israelites. Tell them, 'Bring a male goat for a sin offering. Bring a calf and a lamb for a burnt offering. Both of them must be a year old. They must not have any flaws. Bring an ox and a ram for a friendship offering. Sacrifice all of them to the LORD. Also bring a grain offering. Mix it with olive oil. Today the LORD will appear to you.'

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

Casual English Bible	Then you need to deliver this message to the people of Israel: 'Find a ram, a male goat, for a sin offering. [4] Then find a couple of one-year-old animals you can
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sacrifice as burnt offerings: one calf and one lamb. Make sure there's nothing wrong with either of them.

Also find a bull and a ram for peace offerings [5] you can bring to the LORD. And bring a grain offering, [6] too. It should be something made of grain or flour mixed with olive oil. Do all of this because today, the LORD is going to come to you."

⁴9:3 This is apparently one animal offered on behalf of all the people, not one animal from every family.

⁵9:4 A peace offering, also described in Leviticus 3, is one of several prescribed offerings in Jewish tradition. When Jewish people wanted to thank God for something, such as good health or safety, they would sacrifice a sheep, goat, cow, or bull. They would burn part of the animal, including the kidneys and fat covering the intestines. They would eat the rest in celebration, often with family and friends. It takes a fair number of hungry people to eat a cow. But people were eager to eat meat because it was rare in Bible times for common folks to eat meat, many Bible scholars say.

⁶9:4 Grain offerings were expressions of gratitude for a harvest and for the way God takes care of the Israelites. People offered the grain in several ways: ground to fine flour, presented as baked, fried, cooked in a pot, or roasted with olive oil.

Contemporary English V.

Tell the people of Israel that they must offer sacrifices as well. They must offer a goat as a sacrifice for sin, and a bull and a ram as a sacrifice to please the LORD. The bull and the ram must be a year old and have nothing wrong with them. Then the people must offer a bull and a ram as a sacrifice to ask the LORD's blessing and also a grain sacrifice mixed with oil. Do this, because the LORD will appear to you today.

The Living Bible

"And tell the people of Israel," Moses instructed, "to select a male goat for their sin offering, also a yearling calf and a yearling lamb, all without bodily defect, for their burnt offering. In addition, the people are to bring to the Lord a peace offering sacrifice—an ox and a ram, and a grain offering—flour mingled with olive oil. For today," Moses said, "Jehovah will appear to them."

New Berkeley Version

New Life Version

Then say to the people of Israel, 'Take a male goat for a sin gift, and a calf and a lamb, both a year old and perfect, for a burnt gift, and a bull and a ram for peace gifts. Give them to the Lord with a grain gift mixed with oil. For today the Lord will show Himself to you.'

New Living Translation

Then tell the Israelites, 'Take a male goat for a sin offering, and take a calf and a lamb, both a year old and without defects, for a burnt offering. Also take a bull [Or cow; also in 9:18, 19.] and a ram for a peace offering and flour moistened with olive oil for a grain offering. Present all these offerings to the Lord because the Lord will appear to you today.'

Unfolding Bible Simplified

Then say to the Israelite people, 'Take a male goat to offer it for your sins. Also take a calf and a lamb that have no defects, so that you can burn them whole on the altar.

Also take an ox and a ram to offer them, so you may promise friendship with Yahweh, along with an offering of flour mixed with olive oil. Do this because today Yahweh is going to appear to you.'

Partially literal and partially paraphrased translations:

American English Bible

And tell the elders of Israel:

Take one goat kid to be a sin offering, and take a young calf and a perfect yearling lamb as whole-burnt offerings, as well as a calf and a ram as peace offerings to Jehovah, along with fine flour that is mixed with oil, because the Lord is going to appear among you today!

Beck's American Translation .

Common English Bible	Then tell the Israelites, 'Take a male goat as a purification offering; a young bull and a sheep—both one-year-old flawless animals—as an entirely burned offering; an ox and a ram as a well-being sacrifice before the Lord; and a grain offering mixed with oil, because today the Lord will appear to you.'"
New Advent (Knox) Bible	And bid the sons of Israel choose out a goat to atone for their faults, with a bullock and a lamb, both one year old, both without blemish, for their burnt-sacrifice; an ox, too, and a ram, by way of welcome-offering. They must immolate them here before the Lord, and offer up flour kneaded with oil to accompany each sacrifice; this day, the Lord means to appear among you.
Translation for Translators	Then say to the Israeli people, 'Take one male goat for the offering to enable you all to be forgiven for the sins you have committed. Also take a calf and a lamb that have no defects, to be an offering completely burned <i>on the altar</i> . Also take an ox and a ram to be an offering to maintain fellowship <i>with Yahweh</i> , along with an offering of flour mixed with olive oil. Do this because today Yahweh is going to appear to you.' "

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then speak to the Israelites and say, 'Take a male goat for a sin offering, a calf and a lamb—both a year old and without blemish—for a burnt offering, an ox and a ram for a peace offering to sacrifice before the LORD, and a grain offering mixed with oil. For today the LORD will appear to you.'"
Christian Standard Bible	And tell the Israelites: [Sam, LXX read <i>elders of Israel</i>] Take a male goat for a sin offering; a calf and a lamb, male yearlings without blemish, for a burnt offering; an ox and a ram for a fellowship offering to sacrifice before the Lord; and a grain offering mixed with oil. For today the Lord is going to appear to you."
Revised Ferrar-Fenton Bible	Then he addressed the children of Israel, saying;—"You must take a ram from the goats for a sin-offering; and a lamb and bullock of a year old both perfect, for a burnt-offering, with a bull and a ram for a thank-offering, to sacrifice before the EVER-LIVING; and a food-offering mixed with oil, for to-day the EVER-LIVING will appear to you."
International Standard V	He also told the Israelis, "Bring a male goat for a sin offering, a calf, a year old lamb without defects for a whole burnt offering, an ox, a ram for a peace offering to sacrifice in the Lord's presence, and a grain offering with olive oil, because on that day the Lord will appear to you."
Urim-Thummim Version	And to the children of Israel you will speak saying, Take yourself a he- goat from the female goats for a Sin-Offering and a calf and a lamb, both of the first year, without blemish for a Burnt- Offering. Also a bull and a ram for Peace- Offerings to sacrifice before YHWH, and a Gift-Offering mingled with oil, for today YHWH will inspect you.
Wikipedia Bible Project	And to the sons of Israel speak, saying: "Take a he-goat for a sin offer, and a calf and a sheep each one year old, plain, for a sacrifice And an ox and a ram for payment offer, to sacrifice before Yahweh, and a meal offer mixed with oil, because today, Yahweh will appear to you."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then say to the people of Israel, 'Take a goat to be offered as a sacrifice for sin, and as burnt offering a calf and a lamb both one year old and without any defect, and for peace offering an ox and a ram to be slaughtered before Yahweh; and finally a grain offering mixed with oil. For Yahweh will appear to you today.'
The Heritage Bible	And you shall speak to the children of Israel, saying, Take a he goat of the goats for a sin offering, and a calf and a lamb, sons of a year, without blemish, for a burnt offering,

And a bullock and a ram for peace offerings to sacrifice before the face of Jehovah, and a food offering mixed with oil, because Jehovah will appear to you today.

New American Bible (2011)	* Tell the Israelites, too: Take a he-goat for a purification offering, a calf and a lamb, both unblemished yearlings, for a burnt offering, and an ox and a ram for a communion sacrifice, to sacrifice before the LORD, along with a grain offering mixed with oil; for today the LORD will appear to you." * [9:3–4] The seven-day consecration of the priests in chap. 8 did not require sacrifices from the community. Now communal sacrifices as well as priestly sacrifices are required.
New Jerusalem Bible	Then say to the Israelites, "Take a goat to be offered as a sacrifice for sin, a calf and a lamb one year old (both without blemish) for a burnt offering, a bull and a ram for communion sacrifices to be slaughtered before Yahweh, and a cereal offering mixed with oil. For Yahweh will appear to you today."
NRSV (Anglicized Cath. Ed.)	And say to the people of Israel, "Take a male goat for a sin-offering; a calf and a lamb, yearlings without blemish, for a burnt-offering; and an ox and a ram for an offering of well-being to sacrifice before the Lord; and a grain-offering mixed with oil. For today the Lord will appear to you."
Revised English Bible—1989	Then bid the Israelites take a he-goat for a purification-offering, a calf and a lamb, both yearlings without blemish, for a whole-offering, and a bull and a ram for shared-offerings to be sacrificed before the LORD, together with a grain-offering mixed with oil. For today the LORD will appear to you."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then tell the people of Isra'el, 'Take a male goat for a sin offering and a calf and a lamb, both a year old and without defect, for a burnt offering, and an ox and a ram for peace offerings, to sacrifice before ADONAI; also a grain offering mixed with olive oil — because today ADONAI is going to appear to you.'"
Kaplan Translation	Speak to the Israelites, and tell them to take unblemished [animals]: a goat for a sin offering, a yearling calf and a lamb for a burnt offering, and a bull and a ram for peace offerings. They shall sacrifice these before God along with a meal offering mixed with oil, because God will reveal Himself to you today.'
The Scriptures—2009	"And speak to the children of Yisra'el, saying, 'Take a male goat as a sin offering, and a calf and a lamb, both a year old, perfect ones, as an ascending offering, and a bull and a ram as peace offerings, to slaughter before הוה, and a grain offering mixed with oil. For today הוה shall appear to you.' "
Tree of Life Version	You are to speak to Bnei-Yisrael, saying: Take a male goat for a sin offering, along with a calf and a lamb, both yearlings without blemish, for a burnt offering, plus a bull and a ram for fellowship offerings, to sacrifice before Adonai, along with a grain offering mixed with oil. For today Adonai -appears to you."

Weird English, 𐤀𐤁𐤅𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND SPEAK TO THE ELDERS OF ISRAEL, SAYING, 'TAKE ONE KID OF THE GOATS FOR A SIN-OFFERING, AND A YOUNG CALF, AND A LAMB OF A YEAR OLD FOR A WHOLE BURNT OFFERING, SPOTLESS, AND A CALF AND A RAM FOR A PEACE OFFERING BEFORE JESUS, AND FINE FLOUR MINGLED WITH OIL, FOR TODAY JESUS WILL APPEAR AMONG YOU.'"
Awful Scroll Bible	To the sons of Isra-el you was to speak, to the intent: Be taking a young goat for the misses of the mark, a calf and a lamb, males of a year, consummate, for the whole burnt offering,

	and a plowing beast and a ram for the peace offering, to sacrifice turned before Sustains To Become and the tribute offering being mixed with oil, for today Sustains To Become is to have appeared.
Concordant Literal Version	And to the sons of Israel shall you speak, saying: Take a hairy one of the goats as a sin offering, also a calf and a sheep both of them a year old and flawless, as an ascent offering,
exeGesés companion Bible	also a bull and a ram for peace offerings to sacrifice before Yahweh, and an approach present mingled with oil, for today Yahweh will appear to you. oblation And word to the sons of Yisra El, saying, Take a buck of the goats for the sin; and a calf and a lamb - integrious yearling sons for a holocaust: and an ox and a ram for shelamim, to sacrifice at the face of Yah Veh; and an offering mingled with oil: for today Yah Veh is seen by you.
Orthodox Jewish Bible	And unto the Bnei Yisroel thou shalt speak, saying, Take ye a sa'ir izzim (male goat) for a chattat (sin offering); and a calf and a keves (lamb), both of the first year, temimim (without blemish), for an olah; Also a bull and a ram for shelamim (peace offerings), to sacrifice before Hashem; and a minchah mixed with shemen; for today Hashem will appear unto you.
Rotherham's <i>Emphasized B.</i>	...and <unto the sons of Israel> shalt thou speak, saying,— Take ye a he-goat, as a sin-bearer, and a calf and a young sheep, each a year old, without defect, for an ascending-sacrifice; and an ox and a ram for peace-offerings, to sacrifice before Yahweh, and a meal-offering overflowed with oil,—for <to-day> doth [Yahweh] appear unto you.

Expanded/Embellished Bibles:

The Expanded Bible	Tell the ·people [L sons; children] of Israel, 'Take a male goat for a ·sin [or purification; 4:3] offering and a calf and a lamb for a whole burnt offering [1:1–17]; each must be one year old, and it must ·have nothing wrong with it [be unblemished]. Also take a bull and a male sheep for ·fellowship [or peace; well-being] offerings [3:1], along with a ·grain [L gift; tribute] offering [2:1] mixed with oil. Offer all these things to the Lord, because the Lord will appear to you today.'
Kretzmann's Commentary	And unto the children of Israel thou shalt speak, saying, instructing them in the capacity of high priest, take ye a kid of the goats for a sin-offering, which was otherwise the offering for a prince. Leviticus 4:23; and a calf, a young bullock, Leviticus 1:5, and a lamb, both of the first year, without blemish, for a burnt offering; also a bullock and a ram for peace-offerings, to sacrifice before the Lord; and a meat-offering mingled with oil, representative sacrifices from every group; for today the Lord will appear unto you, that solemn manifestation was to be the climax of the day's events.
Lexham English Bible	Then [Or "And"] you [Singular] must speak to the Israelites, [Literally "sons/children of Israel"] saying, 'Take a he-goat [Literally "a he-goat of goats"] as a sin offering and a bull calf and a male sheep, yearlings [Literally "sons of a year"] without defect, [An adjective in masculine plural to modify both animals; see NET] as a burnt offering, and an ox and a ram as fellowship offerings to sacrifice before [Literally "to the faces of"] Yahweh, and a grain offering mixed with oil, because today Yahweh will appear to you.' [Plural]
The Voice	Moses (to Aaron): Then go instruct the Israelites, "Take a male goat for a purification offering and an unblemished calf and lamb, both a year old, for a burnt offering. Take also an ox and a ram for a peace offering and a grain offering mixed with oil, and offer them to the Eternal One for He will reveal Himself to you today.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And to the children of Israel, you shall speak, saying, 'Take a he goat as a sin offering; and a calf and a lamb, [both] in their first year and [both] unblemished, as a burnt offering, and an ox and a ram as peace offerings, to slaughter before the Lord, and a meal offering mixed with oil, for today the Lord is appearing to you.' "</p> <p>for today the Lord is appearing to you: to make His Shechinah rest in the work of your hands [i.e., the work of the Mishkan], and for this reason, these sacrifices are obligatory for this day.</p>
NET Bible®	<p>Then tell the Israelites: 'Take a male goat³ for a sin offering and a calf and lamb, both a year old and flawless,⁴ for a burnt offering, and an ox and a ram for peace offerings to sacrifice before the Lord, and a grain offering mixed with olive oil, for today the Lord is going to appear⁵ to you.'</p> <p>^{3tn} Heb "a he-goat of goats."</p> <p>^{4tn} Heb "and a calf and a lamb, sons of a year, flawless"; KJV, ASV, NRSV "without blemish"; NASB, NIV "without defect"; NLT "with no physical defects."</p> <p>^{5tn} The verb is either a prophetic perfect ("will appear to you") as in the MT (cf. IBHS §30.5.1.e; so many English versions), or a futurum instans participle ("is going to appear to you") as in the LXX and several other versions (see the BHS footnote; cf. IBHS 627 §37.6f). In either case, the point is that Moses was anticipating that the Lord would indeed appear to them on this day (cf. vv. 6, 22-24).</p>

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT	On the eighth day Moses called Aaron and his sons, and the senate of Israel, and Moses said to Aaron, Take for yourself a calf from the herd for a sin offering, and a ram for a whole burnt offering, both without blemish (Now he had brought them before the Lord) and speak to the senate of Israel saying, Take you [all] a kid of the goats for a sin offering, and a calf and a lamb of the first year for an homage offering, all without blemish, and a young bull and a ram for a sacrifice of thanksgiving before the Lord, and fine flour tempered with oil; for to-day the Lord will appear among you. Vv. 1–2 are included for context.
Context Group Version	And to the sons of Israel you shall speak, saying, Take (pl) a he-goat for a purification-offering; and a calf and a lamb, both a year old, without blemish, for an ascension [offering]; and an ox and a ram for peace-offerings, to sacrifice before YHWH; and a tribute [offerings] mingled with oil: for today YHWH appears to you (pl).
Literal Standard Version	And you speak to the sons of Israel, saying, Take a kid of the goats for a sin-offering, and a calf, and a lamb, sons of a year, perfect ones, for a burnt-offering, and a bullock and a ram for peace-offerings, to sacrifice before YHWH, and a present mixed with oil; for today YHWH has appeared to you."
Revised Mechanical Trans.	...and to the sons of Yisra'eyl you will speak saying, take a hairy goat of the she-goats for the failure, and a bullock and a sheep, sons of a year[734], whole ones, for the ascension offering, and an ox and a buck for the offering of restitution, for a sacrifice to the face of YHWH, and a deposit mixed in the oil, given that today YHWH appeared to you,...
A Voice in the Wilderness	And to the children of Israel you shall speak, saying, Take a kid of the goats as a sin offering, and a calf and a lamb, both of the first year, that are whole, as a burnt offering, also a bull and a ram as peace offerings, to sacrifice before Jehovah, and a grain offering mixed with oil; for today Jehovah will appear unto you.
Young's Updated LT	"And unto the sons of Israel you will speak, saying, Take you [all] a kid of the goats for a sin-offering, and a calf, and a lamb, sons of a year, perfect ones, for a burnt-

offering, and a bullock and a ram for peace-offerings, to sacrifice before Jehovah, and a present mixed with oil; for to-day Jehovah has appeared unto you."

The gist of this passage: The people of Israel will participate in the offerings at this point.
3-4

Leviticus 9:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (לָא) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<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>	2 nd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: Speak to the sons of Israel, saying,...

Moses is still speaking to Aaron, giving him direction.

Leviticus 9:3b			
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 nd person masculine plural, Qal imperative	Strong's #3947 BDB #542

Leviticus 9:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'îyr (רִיעֵץ) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972
'îzzîym (עִזִּים) [pronounced gihz-ZEEM]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

Translation: ...'Take [pl.] a [young] male goat from the females for a sin-offering;...

Aaron, his sons, and the elders of Israel are told to line up the following sacrifices. A young male goat would be a sin-offering.

The male goat is taken from the female goats, suggesting that it is not on its own yet. It may be nursing; or it may be still very young, but done with nursing.

This represents the Lord Jesus Christ, as the son of a woman (Mary); he is the goat taken from the females. He will be our sin-offering.

Leviticus 9:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êgel (עֵגֶל) [pronounced GAY-gel]	<i>calf</i>	masculine singular noun	Strong's #5695 BDB #722
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kebeç (כֶּבֶד) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
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
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
tâmîym (תָּמִים) [pronounced taw-MEEM]	<i>complete, whole, entire, sufficient, without blemish</i>	masculine plural adjective	Strong's #8549 BDB #1071

Leviticus 9:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

Translation: ...a year old calf and [a year old] lamb, unblemished, as burnt-offerings;...

An unblemished year-old calf and unblemished, year-old lamb are both sought; they will be burnt-offerings.

Both animals represent the Lord Jesus Christ; Who gave Himself for our sins at a very young age. He was our burnt-offering.

Leviticus 9:3 *Speak to the sons of Israel, saying, 'Take [pl.] a [young] male goat from the females for a sin-offering; a year old calf and [a year old] lamb, unblemished, as burnt-offerings;... (Kukis mostly literal translation)*

Again, the parallelism indicates that the male goat is a sin-offering.

Leviticus 9:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shôwr (שׁוֹר) [pronounced shohr]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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 noun	Strong's #352 BDB #17
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023

Translation: ...and an ox and a ram for peace-offerings,...

An ox and a ram are to be offered up as peace-offerings.

The peace which is established is between God and man.

Leviticus 9:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zâbach (זָבַח) [pronounced zaw ^b - VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	Qal infinitive construct	Strong's #2076 BDB #256
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw- NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...to slaughter before Y^ehowah.

These animals would be slaughtered before Jehovah.

Leviticus 9:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular noun	Strong's #4503 BDB #585
bâlal (לָלַב) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	Qal passive participle	Strong's #1101 BDB #117
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Leviticus 9:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032

Translation: Also, a minchah [grain] offering mixed with oil,...

Also, a minchah offering is to be brought, mixed with oil. A minchah offering is simply a bloodless offering (often a mixture of flour and oil, the flour representing the **humanity of Jesus** and the oil representing the Holy Spirit).

The grain offering represents the humanity of Jesus Christ; but, being mixed with oil indicates that He is **filled with the Holy Spirit**. This was His power option.

When you think about it, it may seem strange for Jesus to require the filling of the Holy Spirit, given that He is God. However, during the **first advent**, Jesus operated entirely or nearly entirely from His humanity, meaning that He must be empowered by God the Holy Spirit. We understand Jesus to have test-driven the **spiritual life** for us. That is, He is the first to execute the spiritual life in the power of the Holy Spirit in the same way that we do in the **Church Age**.

Leviticus 9:4d

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
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
YHWH (יהוה) [pronunciation is possibly yohw-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal perfect	Strong's #7200 BDB #906
'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) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...for Y^ehowah will appear to you [all] today.' "

Then Moses promised something quite unusual: "The Lord will appear to all of you today," he promises.

Leviticus 9:4 ...and an ox and a ram for peace-offerings, to slaughter before Y^ehowah. Also, a mincah [grain] offering mixed with oil, for Y^ehowah will appear to you [all] today.' ” (Kukis mostly literal translation)

The initiation of the Aaronic priesthood is a momentous occasion in the spiritual life of Israel, setting up an institution which would legitimately last for another 1500 years (and still hang on beyond its time even till today in some religions).

Leviticus 9:3–4 Speak to the sons of Israel, saying, 'Take [pl.] a [young] male goat from the females for a sin-offering; a year old calf and [a year old] lamb, unblemished, as burnt-offerings; and an ox and a ram for peace-offerings, to slaughter before Y^ehowah. Also, a mincah [grain] offering mixed with oil, for Y^ehowah will appear to you [all] today.' ” (Kukis mostly literal translation)

Leviticus 9:3–4 Moses also said, 'Speak to the sons of Israel, saying, 'Take a young goat from among the females as a sin-offering; an unblemished year-old calf and an unblemished year-old lamb, to be presented as burnt-offerings; and an ox and a ram as peace-offerings. You will slaughter these animals before Jehovah. Also, you will bring with you a grain offering mixed with oil, because Jehovah will appear to all of your today.' ” (Kukis paraphrase)

Although several translations combined vv. 5–6 into a single sentence, I believe that the LEB has it right, beginning a new paragraph with v. 6.

<p>And so they bring that commanded [by] Moses unto faces of a Tent of Appointment. And so draw near all the company and so they [take a] stand to faces of Y^ehowah.</p>	<p>Leviticus 9:5</p>	<p>The people [lit., <i>they</i>] brought that which Moses had commanded them to the Tent of Meeting. All the congregation drew near and stood before Y^ehowah.</p>
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The people brought to the Tent of Meeting all that Moses had commanded them to. So all the congregation drew near and stood before Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they bring that commanded [by] Moses unto faces of a Tent of Appointment. And so draw near all the company and so they [take a] stand to faces of Y ^e howah.
Dead Sea Scrolls	.
Targum (Onkelos)	They took that which Moshe commanded, before the Tent of Meeting; and the entire congregation approached and they stood before Adonoy.
Targum (Pseudo-Jonathan)	And Aharon and his sons, and all the sons of Israel, hastened and took what Mosheh commanded, and presented them in front of the tabernacle of ordinance; and the whole congregation drew near, and lifted up their heart fully before the Lord.
Douay-Rheims 1899 (Amer.)	They brought therefore all things that Moses had commanded before the door of the tabernacle: where when all the multitude stood,...
Aramaic ESV of Peshitta	They brought what Mosha commanded before the Tabernacle: and all the congregation drew near and stood before Mar-Yah.
Lamsa's Peshitta (Syriac)	And they took everything that Moshe commanded them and they came before the Time Tabernacle.
Samaritan Pentateuch	And they brought [that] which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.
Updated Brenton (Greek)	And they took as Moses commanded them before the tabernacle of witness, and all the congregation drew near, and they stood before the Lord.

Significant differences:

Limited Vocabulary Translations:

Easy English	The people brought all the animals and the grain to the door of the Tent of Meeting. Moses and all the people came. And they stood at the door of the Tent of Meeting to worship the Lord.
Easy-to-Read Version–2008	So all the people came to the Meeting Tent. They all brought the things that Moses had commanded. All the people stood before the LORD.
God's Word™	So they took the things Moses commanded and brought them in front of the tent of meeting. The whole congregation came and stood in the LORD'S presence.
Good News Bible (TEV)	They brought to the front of the Tent everything that Moses had commanded, and the whole community assembled there to worship the LORD.
The Message	They brought the things that Moses had ordered to the Tent of Meeting. The whole congregation came near and stood before GOD.
NIRV	The people got the things Moses commanded them to get. They took them to the front of the tent of meeting. The whole community came up close to the tent. They stood there in front of the LORD.

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

Casual English Bible	Sacrifices Aaron brought Everyone did what Moses said. They brought their sacrificial animals to the tent worship center. They all stood together, waiting for the LORD.
Contemporary English V.	After the animals and the grain had been brought to the front of the sacred tent, and the people were standing there in the presence of the LORD, Moses said: The LORD has ordered you to do this, so that he may appear to you in all of his glory. V. 6 is included for context.
New Berkeley Version	.
New Living Translation	So the people presented all these things at the entrance of the Tabernacle, [Hebrew <i>Tent of Meeting</i> ; also in 9:23.] just as Moses had commanded. Then the whole community came forward and stood before the LORD.
Unfolding Bible Simplified	After Moses gave these instructions to the Israelites, some of them brought these things and went to the courtyard in front of the sacred tent. Then all the people came near and stood in front of Yahweh.

Partially literal and partially paraphrased translations:

American English Bible	So, just as Moses commanded, they brought [the animals] to the Tent of Proofs, and the entire gathering came and stood before Jehovah. The AEB footnotes/notes have been placed in the Addendum .
Beck's American Translation	.
New Advent (Knox) Bible	So they brought to the tabernacle door all that Moses bade them bring; and to the whole multitude there assembled.
Translation for Translators	<i>After Moses/I told this to the Israeli people, some of them</i> took the things that Moses/I had commanded them to take, and went to the courtyard in front of the Sacred Tent. Then all the people came near and stood in front of Yahweh.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So they took what Moses had commanded to the front of the Tent of Meeting, and the whole congregation drew near and stood before the LORD.
Revised Ferrar-Fenton Bible	They consequently brought what Moses ordered to the front of the Hall of Assembly, and all the chiefs approached and stood before the EVER-LIVING.

International Standard V	So they brought what Moses had commanded to the entrance of the Tent of Meeting. The entire congregation drew near and stood in the Lords presence.
Urim-Thummim Version	Then they brought what Moses commanded before the Tabernacle at the Appointed Place, and all the company drew near and stood before YHWH.
Wikipedia Bible Project	And they took that which Moses commanded before the tent of events, and they brought the entire congregation near, and they stood before Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They brought what Moses had commanded in front of the Tent of Meeting; then the whole community gathered and stood before Yahweh.
The Heritage Bible	And they took that which Moses commanded before the face of the tent of appointed meeting, and all the congregation drew near, and stood before the face of Jehovah.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They brought what Moshe had ordered before the tent of meeting, and the whole community approached and stood before <i>ADONAI</i> .
Hebraic Roots Bible	And they took that which Moses had commanded to the front of the tent of meeting, and the entire congregation drew near and stood before YAHWEH.
The Scriptures—2009	And they took what Mosheh commanded before the Tent of Appointment, and all the congregation drew near and stood before יהוה.

Weird English, Bible English, Anachronistic English Translations:

Alpha & Omega Bible	· AND THEY TOOK AS MOSES COMMANDED THEM BEFORE THE TABERNACLE OF WITNESS, AND ALL THE CONGREGATION DREW NIGH, AND THEY STOOD BEFORE JESUS.
Awful Scroll Bible	They were to take that what Moses is to have laid charge, turned towards the tent of the appointed place, and the assembly was to draw near, and were to stand turned before Sustains To Become.
Concordant Literal Version	So they took what Moses has instructed in view of the tent of appointment. And the whole congregation came near and stood before Yahweh; and Moses said: This is the thing which Yahweh has instructed that you should do so that the glory of Yahweh may appear to you. V. 6 is included for context.
exeGesés companion Bible	...- and they take what Mosheh misvahs at the face of the tent of the congregation: and all the witness approaches and stands at the face of Yah Veh.
Orthodox Jewish Bible	And they brought that which Moshe commanded before the Ohel Mo'ed; and kol HaEdah drew near and stood before Hashem.

Expanded/Embellished Bibles:

The Expanded Bible	So all the ·people [community; congregation; assembly] came to the front of the Meeting Tent, bringing the things Moses had commanded them to bring, and they stood before the Lord.
Kretzmann's Commentary	And they brought that which Moses commanded before the Tabernacle of the Congregation; and all the congregation drew near and stood before the Lord, in the court of the Tabernacle and in its immediate neighborhood.
Lexham English Bible	So [Or "And"] they took what Moses had commanded to the front of [Literally "to the faces of"] the tent of assembly, and the whole community presented themselves, and they stood before [Literally "to the faces of"] Yahweh.

The Voice

So the people gathered *the sacrifices* as Moses had commanded and brought them to the front of congregation tent. The entire community gathered around and stood in the presence of the Eternal One.

Bible Translations with Many Footnotes:

NET Bible®

So they took what Moses had commanded to the front of⁶ the Meeting Tent and the whole congregation presented them and stood before the Lord.

⁶in Heb “to the faces of.”

Rotherham's *Emphasized B.* So they brought^a that which Moses commanded before the tent of meeting,—and all the assembly drew near, and stood before Yahweh.

^a MI.: “took” or “fetched.”

Literal, almost word-for-word, renderings:

Charles Thomson OT

And when they had brought them, as Moses commanded, over against the tabernacle of the testimony, and all the congregation were come, and stood before the Lord,...

Context Group Version

And they brought that which Moses commanded before the tent of meeting: and all the congregation drew near and stood before YHWH.

Holy Bible Improved Edition

And they fetched that which Moses commanded before the tent of meeting; and all the congregation drew near and stood before Jehovah.

Revised Mechanical Trans.

... and they took what Mosheh directed to the face of the appointed tent, and all the company came near, and they stood to the face of YHWH,...

Young's Updated LT

And they take that which Moses hath commanded unto the front of the tent of meeting, and all the company draw near and stand before Jehovah;...

The gist of this passage: The people got what Moses commanded and brought it before the Tabernacle.

Leviticus 9:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וַ) [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 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<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, they mean *to whom, towards whom; how, that which, what, whatever; whom, whomever. Possibly when, whenever.*

Leviticus 9:5a

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 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
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 (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Literally, this means, <i>unto faces of</i> ; it is translated, <i>before, in the presence of, into the presence of, upon the surface of</i> .			
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: The people [lit., they] brought that which Moses had commanded them to the Tent of Meeting.

There were seven animals to be brought near to the Tent of Meeting, along with the grain offering. This was gathered up and brought by the congregation of Israel.

7 is the number of perfection in Scripture.

Leviticus 9:5b

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
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	<i>to come near, to approach, to draw near</i>	3 rd person masculine plural, Qal imperfect	Strong #7126 BDB #897

Leviticus 9:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹל) [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
ʿêdâh (עֵדָה) [pronounced gā-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: All the congregation drew near...

All the congregation came near to the Tent of Meeting. Based upon the size of Israel, I would assume that they all stood outside of the courtyard.

Leviticus 9:5c

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
ʿamad (עָמַד) [pronounced gaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person masculine plural, Qal imperfect	Strong's #5975 BDB #763
lâmed (ל) [pronounced lʰ]	<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^opânîym (לפָּנֶיךָ) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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This is this 3rd time for this phrase in this chapter.

Translation: ...and stood before Y^ehowah.

The people stand up before God, around the courtyard of the Tabernacle.

Leviticus 9:5 The people [lit., they] brought that which Moses had commanded them to the Tent of Meeting. All the congregation drew near and stood before Y^ehowah. (Kukis mostly literal translation)

Here, the word for *approach* is correctly translated in most Bibles. So we have had the ceremony of **Leviticus 8** ([HTML](#)) ([PDF](#)) ([WPD](#)) and this is the culmination of this ceremony. It is possible that many of the people went throughout their week and gave little thought to Aaron and his sons; however, they were in the tent of meeting for seven days, so they thought about this every day.

Leviticus 9:5 The people brought to the Tent of Meeting all that Moses had commanded them to. So all the congregation drew near and stood before Jehovah. (Kukis paraphrase)

And so says Moses, "This [is] the word which commanded Y^ehowah [that] you [all] will do; and so will be seen unto you a glory of Y^ehowah."

Leviticus
9:6

Moses said, "This [is] the thing that Y^ehowah commanded you [all] to do; and [as a result] the glory of Y^ehowah will appear to you."

Moses said, "This is what Jehovah has commanded all of you to do; and, as a result of your doing that, the glory of Jehovah will appear to you."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses, "This [is] the word which commanded Y ^e howah [that] you [all] will do; and so will be seen unto you a glory of Y ^e howah."
Dead Sea Scrolls	.
Targum (Onkelos)	Moshe said: This is what Adonoy commanded you to do: and the glory of Adonoy will appear [become revealed] to you.
Targum (Pseudo-Jonathan)	And Mosheh said, This is the thing which you must do. Put away the imagination of evil from your hearts, and there will speedily (at once) be revealed to you the glory of the Shekinah of the Lord.
Douay-Rheims 1899 (Amer.)	Moses said: This is the word, which the Lord hath commanded. Do it, and his glory will appear to you.
Aramaic ESV of Peshitta	Mosha said, "This is the thing which Mar-Yah commanded that you should do: and the glory of Mar-Yah shall appear to you."
Lamsa's Peshitta (Syriac)	And Moshe said, "This is the word that LORD JEHOVAH commanded that you shall do and the glory of LORD JEHOVAH shall be revealed upon you."
Samaritan Pentateuch	And Moses said, This [is] the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.
Updated Brenton (Greek)	And Moses said, This is the thing which the Lord has spoken: do it, and the glory of the Lord shall appear among you.

Significant differences:

Limited Vocabulary Translations:

Easy English	Moses said to the people, 'The Lord has told you that you must do this. Do it. And then the Lord will show you how great he is.'
Easy-to-Read Version-2008	Moses said, "You must do what the LORD commanded. Then the Glory of the LORD will appear to you."
God's Word™	Moses said, "The LORD has commanded you to offer these sacrifices so that you may see the LORD'S glory."
Good News Bible (TEV)	Moses said, "The LORD has commanded you to do all this, so that the dazzling light of his presence can appear to you."

<i>The Message</i>	Moses said, "This is what GOD commanded you to do so that the Shining Glory of GOD will appear to you."
NIRV	Then Moses said, "You have done what the LORD has commanded. So the glory of the LORD will appear to you."

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

Casual English Bible	Moses told them, "Here's what the LORD said you need to do if you want to see him. So pay attention."
Contemporary English V.	Moses said: The LORD has ordered you to do this, so that he may appear to you in all of his glory.
The Living Bible	Moses told them, "When you have followed the Lord's instructions, his glory will appear to you."
New Berkeley Version	.
New Life Version	Moses said, "This is what the LORD has told you to do. And the shining-greatness of the LORD will be shown to you."
Unfolding Bible Simplified	Then Moses said, "This is what Yahweh has commanded you to do, in order that his glory will appear to you."

Partially literal and partially paraphrased translations:

American English Bible	Then Moses said: 'This is what Jehovah told us to do... for after that, the glory of the Lord will appear among you.'
Beck's American Translation	.
Common English Bible	Moses said, "The LORD has ordered you to do this so that the LORD's glorious presence will appear to you."
New Advent (Knox) Bible	Moses proclaimed, Here is a command laid upon you by the Lord; fulfil it, and his glory will be revealed to you.
Translation for Translators	Then Moses/I said, "This is what Yahweh has commanded you to do, in order that his glory will appear to you."

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Then Moses said; "This is the thing that the EVER-LIVING commanded you to do; now the majesty of the EVER-LIVING will appear to you."
International Standard V	Then Moses said, This is what the Lord commanded you to do so that the glory of the Lord may be revealed to you.
Urim-Thummim Version	Moses said, These are the things YHWH commanded that you should do, and the glory of YHWH will gaze upon you.
Wikipedia Bible Project	And Moses said: "This is the thing that Yahweh commanded you do--- and he will appear to you, Yahweh's honor."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses said, This is the thing which Jehovah commanded; do it, and the heavy glory of Jehovah shall appear to you.
New American Bible (2011)	* Moses said, "This is what the LORD orders you to do, that the glory of the LORD may appear to you. * [9:6–21] Aaron and his sons now perform the offerings, instead of Moses (see note on 8:15).
The Catholic Bible	^[c] Moses said, "Behold, this is what the LORD has commanded. Do it, and the glory of the LORD shall appear."

[c] It is now Aaron and his sons who will perform the ritual sacrifices for the people instead of Moses.

New Jerusalem Bible Moses then said, 'This is what Yahweh has ordered you to do, so that his glory may be visible to you.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Moshe said, "This is what ADONAI has ordered you to do, so that the glory of ADONAI will appear to you."

Kaplan Translation Moses said, 'This is what God has commanded. Do it and God's glory will be revealed to you.'

The Scriptures—2009 And Mosheh said, "This is the word which הוה commanded you to do, so that the esteem of הוה appears to you."

Tree of Life Version Moses said, "This is what Adonai commanded that you should do, so that the glory of Adonai may appear to you."

Weird English, 𐤀𐤋𐤅𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible AND MOSES SAID, THIS IS THE THING WHICH JESUS HAS SPOKEN; DO IT, AND THE GLORY OF JESUS SHALL APPEAR AMONG YOU.

Awful Scroll Bible Moses was to say: The concern Sustains To Become is to have given charge was you to effect it, even the splendor of Sustains To Become was to appear.

Concordant Literal Version ...and Moses said: This is the thing which Yahweh has instructed that you should do so that the glory of Yahweh may appear to you.

exeGeses companion Bible And Mosheh says, This is the word Yah Veh misvahs you: work it; and you see the honor of Yah Veh.

Orthodox Jewish Bible And Moshe said, This is the thing which Hashem commanded that ye should do; and the kavod Hashem shall appear unto you.

Rotherham's *Emphasized B.* And Moses said—
||This|| is the thing which Yahweh hath commanded that ye shall do,—that the glory of Yahweh may appear unto you....

Expanded/Embellished Bibles:

The Expanded Bible Moses said, "You have done what the Lord commanded, so you will see the Lord's glory [^chis manifest presence]."

Kretzmann's Commentary And Moses said, This is the thing which the Lord commanded that ye should do; they should now witness the formal beginning of the worship by sacrifices, the explanation of Moses serving to make them attentive and intelligent witnesses; and the glory of the Lord shall appear unto you. This announcement was made in order to keep the people both interested and devout during the offering of the sacrifices.

Lexham English Bible Then [Or "And"] Moses said, "This is the word that Yahweh commanded you [Plural] to do so that [Or "and"] the glory of Yahweh might appear to you." [Plural]

The Voice **Moses:** The Eternal One has told us to conduct this ceremony so that His glory will be revealed to you.

Bible Translations with Many Footnotes:

NET Bible® Then Moses said, "This is what the Lord has commanded you to do⁷ so that the glory of the Lord may appear⁸ to you."

⁷tn Heb "which the Lord commanded you shall/should do."

⁸tn Heb "and the glory of the Lord will appear," but the construction with the simple vav (ו) plus the imperfect/jussive (אָרְיָה, vÿyera'; literally, "and he will appear")

suggests purpose in this context, not just succession of events (i.e., “so that he might appear”).

Literal, almost word-for-word, renderings:

Context Group Version	And Moses said, This is the thing which YHWH commanded that you (pl) should do: and the glory public honor of YHWH shall appear to you (pl).
Green's Literal Translation	And Moses said, This is the thing that Jehovah has commanded; do it, and the glory of Jehovah shall appear to you.
Modern Literal Version 2020	And Moses said, This is the thing which Jehovah commanded that you* should do and the glory of Jehovah will appear to you*.
Revised Mechanical Trans.	...and Mosheh said, this is the word that YHWH directed you to do, and the armament of YHWH appeared to you,...
Young's Updated LT	...and Moses says, “This is the thing which Jehovah has commanded; do it, and the honour of Jehovah does appear unto you.”.

The gist of this passage: Moses says, “Do what Y^ehowah has commanded.”

Leviticus 9:6a			
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
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
zeh (זֶה) [pronounced zeh]	here, this, this one; thus; possibly another (sometimes the verb to be is implied)	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
dâbâr (דְּבַר) [pronounced daw ^b -VAWR]	word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner	masculine singular noun with the definite article	Strong's #1697 BDB #182
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	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 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845

Leviticus 9:6a

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^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿāsâh (עָשָׂה) [pronounced <i>ġaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine plural, Qal imperfect	Strong's #6213 BDB #793

Translation: Moses said, "This [is] the thing that Y^ehowah commanded you [all] to do;...

The sacrificial schedule as laid out by God, and conveyed by Moses, is what the people of Israel have done.

Leviticus 9:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal imperfect; apocopated	Strong's #7200 BDB #906
ʿel (עַל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39
kâbôwd (כְּבוֹד) [pronounced <i>kaw^b- VODE</i>]	<i>glory, honor</i> [with an emphasis upon <i>power, wealth</i> and/or <i>abundance</i>]	masculine singular adjective construct form	Strong's #3519 BDB #458
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and [as a result] the glory of Y^ehowah will appear to you."

Moses then says, "And because you did these things, God's glory will appear to you."

We do not know if Moses is just saying this, or if God told him this.

This makes me wonder if these things all took place prior to the glorious appearing of God in the Tent of Meeting. However, what occurs after the Tabernacle is built as compared to what happens at the end of this chapter are different things.

Leviticus 9:6 Moses said, "This [is] the thing that Y^ehowah commanded you [all] to do; and [as a result] the glory of Y^ehowah will appear to you." (Kukis mostly literal translation)

Although this is not stated as such, this is not unlike a conditional statement—the Jews were to obey and Y^ehowah would appear to them. Since they had obeyed, then it did not have to be stated in just that way.

Leviticus 9:6 Moses said, “This is what Jehovah has commanded all of you to do; and, as a result of your doing that, the glory of Jehovah will appear to you.” (Kukis paraphrase)

From this point forward, Aaron and his sons will be in charge of all the animal sacrifices and Tabernacle worship.

And so says Moses unto Aaron, “Come near unto the altar and make your sin offering and your burnt offering; and cover over in yourself and in the people; and make a qorban of the people and cover over in them, as which commanded Y^ehowah Moses.

Leviticus
9:7

Moses said to Aaron, “Approach the altar and make your sin-offering and your burnt-offering [there]. Atone for yourself and for the people. Make a qorban [or, *oblation*] of the people and make atonement for [lit., *in, near, among*] them” (exactly as Y^ehowah commanded Moses [to do]).

Moses said to Aaron, “Approach the altar and make your sin-offering and your burnt-offering right there. Atone for yourself and the people with these offerings. Make an oblation for them, thus making atonement for them. Do this exactly as Jehovah commanded me to do.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto Aaron, “Come near unto the altar and make your sin offering and your burnt offering; and cover over in yourself and in the people; and make a qorban of the people and cover over in them, as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Targum (Onkelos)	Moshe said to Aharon: Approach the altar and perform [the services of] your sin-offering and your burnt-offering and atone on your [own] behalf and on behalf of the people; and perform [the service of] the peoples offering and atone on their behalf, just as Adonoy commanded.
Targum (Pseudo-Jonathan)	But when Aharon saw at the corner of the altar the form of the calf, he was afraid to approach to its side. Mosheh, therefore, said to him, Take courage, and go near to the altar, fearing not, and offer thy sin offering, and make atonement for thyself and for the people, and perform the oblation of the people, and make atonement for them, as the Lord hath commanded.
Douay-Rheims 1899 (Amer.)	And he said to Aaron: Approach to the altar, and offer sacrifice for thy sin. Offer the holocaust, and pray for thyself and for the people: and when thou hast slain the people's victim, pray for them, as the Lord hath commanded.
Aramaic ESV of Peshitta	Mosha said to Aaron, "Draw near to the altar, and offer your sin offering, and your burnt offering, and make atonement for yourself, and for the people; and offer the offering of the people, and make atonement for them; as Mar-Yah commanded."
Lamsa's Peshitta (Syriac)	And Moshe said to Ahron, "Draw near before the altar and offer your sin and your burnt peace offering and atone for yourself and for the people and offer the offering of the people and atone for them, just as LORD JEHOVAH commanded."
Samaritan Pentateuch	And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.
Updated Brenton (Greek)	And Moses said to Aaron, Draw near to the altar, and offer your sin-offering, and your whole burnt offering, and make atonement for yourself, and for your house;

and offer the gifts of the people, and make atonement for them, as the Lord commanded Moses.

Significant differences:

Limited Vocabulary Translations:

Easy English	Moses said to Aaron, 'Go to the altar. Sacrifice your sin offering and your burnt offering to the Lord. You must do that to pay for your sins and those of the people. Then sacrifice the people's gift. Their offerings are an atonement for the bad things that they have done. The Lord said that you should do this.'
Easy-to-Read Version–2008	Then Moses told Aaron: "Go do what the LORD commanded. Go to the altar and offer sin offerings and burnt offerings. Do what will make you and the people pure. Take the people's sacrifices and make them pure."
God's Word™	Moses told Aaron, "Come to the altar and sacrifice an offering for sin and a burnt offering to make peace with the LORD for your sins and the sins of the people. Also make an offering for the people, to make peace with the LORD for them as the LORD commanded."
Good News Bible (TEV)	Then he said to Aaron, "Go to the altar and offer the sin offering and the burnt offering to take away your sins and the sins of the people. Present this offering to take away the sins of the people, just as the LORD commanded."
The Message	Moses instructed Aaron, "Approach the Altar and sacrifice your Absolution-Offering and your Whole-Burnt-Offering. Make atonement for yourself and for the people. Sacrifice the offering that is for the people and make atonement for them, just as GOD commanded."
NIRV	Moses said to Aaron, "Come to the altar. Sacrifice your sin offering and your burnt offering. Pay for your sin and the sin of the people. Sacrifice the people's offering. Pay for their sin. Do just as the LORD has commanded."
New Simplified Bible	Moses told Aaron: »Come to the altar and sacrifice an offering for sin and a burnt offering to pay compensation for your sins and the sins of the people and make peace with Jehovah. Then make an offering for the people that they may pay compensation for their wrongdoing and to make peace with Jehovah just as Jehovah has commanded.«

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

Casual English Bible	Moses turned to Aaron and said, "Come over to the altar and give your sin offering to the LORD, along with your burnt offering. This will atone for anything you or the people have done wrong. Then give the LORD the sacrifices the people brought. This, too, will erase their sins, as you do what the LORD said."
Contemporary English V.	Aaron, step up to the altar and offer the sacrifice to please the LORD, then offer the sacrifices for the forgiveness of your sins and for the sins of the people, just as the LORD has commanded.
The Living Bible	Moses then told Aaron to proceed to the altar and to offer the sin offering and the burnt offering, making atonement for himself first, and then for the people, as the Lord had commanded.
New Berkeley Version New Life Version	. Then Moses said to Aaron, "Come to the altar and give your sin gift and burnt gift to pay for the sins of yourself and for the people. Then give the gift for the people, to pay for their sins, just as the Lord has said."
New Living Translation	Then Moses said to Aaron, "Come to the altar and sacrifice your sin offering and your burnt offering to purify yourself and the people. Then present the offerings of the people to purify them, making them right with the LORD, [Or to make atonement for them.] just as he has commanded."

Unfolding Bible Simplified Then Moses said to Aaron, "Come to the altar and sacrifice the animal that is your offering to enable you to be forgiven for the sins you have committed. Also bring the animal that you will burn whole on the altar. Because of those offerings, God will forgive you and the people for the sins that you have committed. Do these things that Yahweh has commanded you to do."

Partially literal and partially paraphrased translations:

American English Bible And Moses told Aaron:
'Now, approach the Altar and offer your sin offering and your whole-burnt offering so as to pay for the sins of you and your family... and then you must offer gifts for the people to pay for their sins, just as the Lord commanded.'

Beck's American Translation .

Common English Bible Moses said to Aaron, "Come up to the altar and perform your purification offering and your entirely burned offering, making reconciliation for yourself and the people. Then perform the people's offering in order to make reconciliation for them, just as the LORD commanded."

New Advent (Knox) Bible Then he said to Aaron, Go up to the altar, and immolate the victim that is to atone for thy faults; offer burnt-sacrifice, to win pardon for thyself and for the people; the people too, have a victim thou must immolate, making intercession for them as the Lord bids thee.

Translation for Translators Then Moses/I said to Aaron, "Come to the altar and sacrifice the animal that is your offering to enable you to be forgiven for the sins you have committed, and the animal that will be completely burned there. Because of those offerings, God will forgive you and the people for the sins that you have committed [DOU]. Do those things that Yahweh has commanded."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Then Moses said to Aaron, "Approach the altar and sacrifice your sin offering and your burnt offering to make atonement for yourself and for the people. And sacrifice the people's offering to make atonement for them, as the LORD has commanded."

Christian Standard Bible Then Moses said to Aaron, "Approach the altar and sacrifice your sin offering and your burnt offering; make atonement for yourself and the people. [LXX reads *and your household*] Sacrifice the people's offering and make atonement for them, as the Lord commanded."

Revised Ferrar-Fenton Bible Moses next said to Aaron; "Advance to the altar and offer the sin-offering, and the burnt-offering for yourself, and expiate first on account of Yourself, afterwards on account of the People; and make a gift for the People, and expiate on account of them; as the EVER-LIVING has commanded."

International Standard V Moses then told Aaron, Approach the altar and bring your sin and whole burnt offerings. Make atonement for yourself and the people. Then bring the peoples offering and make atonement for them, as the Lord commanded.

Lexham English Bible Then [Or "And"] Moses said to Aaron, "Approach [Or "Draw near unto"] the altar and sacrifice [Literally "do" or "make"] your sin offering and your burnt offering, and make atonement for yourself and for the people. And sacrifice [Literally "do" or "make"] the people's offering and make atonement for them, just as Yahweh has commanded."

Urim-Thummim Version Moses said to Aaron, Go to the Altar and make your Sin-Offering and your Burnt-Offering, and make Propitiatory-Covering for yourself and for the people, and make the offering for the people and make Propitiatory-Covering for them as YHWH commanded.

Wikipedia Bible Project And Moses said to Aaron: "Approach the altar, and make your sin offer and your raised offer, and atone for yourself and for the people, and make the people's offer, and atone for them, as Yahweh had commanded."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses then said to Aaron, "Go to the altar and offer your sacrifice for sin and your burnt offering to take away your sins. Then present the people's offering to take away their sins as Yahweh has commanded." Heb 5: 1-4; 7:27
New American Bible (2011)	Approach the altar," Moses then told Aaron, "and make your purification offering and your burnt offering in atonement for yourself and for your household;* then make the offering of the people in atonement for them, as the LORD has commanded." ^b * [9:7] For your household: unlike the Septuagint, the Hebrew reads be'ad ha'am, "for the people." b. [9:7] Lv 16:3-5.
New Jerusalem Bible	Moses then addressed Aaron, 'Go to the altar and offer your sacrifice for sin and your burnt offering, and so perform the rite of expiation for yourself and your family. Then present the people's offering and perform the rite of expiation for them, as Yahweh has ordered.'
Revised English Bible—1989	Moses said to Aaron, "Approach the altar; sacrifice your purification-offering and your whole-offering, making expiation for yourself and for your household. Then sacrifice the offering of the people and make expiation for them, as the LORD has commanded."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe told Aharon, "Approach the altar, offer your sin offering and burnt offering, and make atonement for yourself and the people. Then present the offering of the people and make atonement for them, as <i>ADONAI</i> ordered."
Kaplan Translation	Moses [then] said to Aaron, 'Approach the altar, and prepare your sin offering and burnt offering, thus atoning for you and the people. Then prepare the people's offering to atone for them, as God has commanded.'
The Scriptures—2009	And Mosheh said to Aharon, "Go to the slaughter-place, and prepare your sin offering and your ascending offering, and make atonement for yourself and for the people. And make the offering of the people, and make atonement for them, as הוה has commanded."
Tree of Life Version	Moses said to Aaron, "Draw near to the altar, and bring your sin offering, and your burnt offering, and make atonement for yourself and for the people. Then present the offering for the people, and make atonement for them, as Adonai commanded."

Weird English, 𐤀𐤁𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAID TO AARON, DRAW NEAR TO THE ALTAR, AND OFFER YOUR SIN-OFFERING, AND YOUR WHOLE BURNT OFFERING, AND MAKE ATONEMENT FOR YOURSELF, AND FOR YOUR HOUSE; AND OFFER THE GIFTS OF THE PEOPLE, AND MAKE ATONEMENT FOR THEM, AS JESUS COMMANDED MOSES.
Awful Scroll Bible	Moses was to say to Aaron: Be drawing near the altar, and be preparing that for the misses of the mark, and the whole burnt offering, and be making a covering over, and for the people you was to prepare an offering, even for the people was you to make a covering over, as Sustains To Become is to have laid charge.
Concordant Literal Version	Then Moses said to Aaron: Come near to the altar, offer your sin offering and your ascent offering, make a propitiatory shelter about you and about the people, offer the approach present of the people, and make a propitiatory shelter about them, just as Yahweh has instructed.
exeGesés companion Bible	And Mosheh says to Aharon, Go to the sacrifice altar

and work for your sin and your holocaust
and kapar/atone for yourself and for the people:
and work the qorban of the people and kapar/atone for them
- as Yah Veh misvahed.

Orthodox Jewish Bible

And Moshe said unto Aharon, Go unto the Mizbe'ach, and offer thy chattat (sin offering), and thy olah (burnt offering), and make kapporah for thyself, and for the people; and offer the korban of the people, and make kapporah for them; just as Hashem commanded.

Expanded/Embellished Bibles:

The Expanded Bible

Then Moses told Aaron, "Go to the altar and offer ·sin [or purification; 4:3] offerings and whole burnt offerings [1:1–17]. Do this to ·remove your sins and the people's sins so you will belong to God [make atonement for you and the people]. Offer the sacrifices for the people and ·perform the acts to remove their sins for them so they will belong to the Lord [make atonement for them] as the LORD has commanded."

Kretzmann's Commentary

And Moses said unto Aaron, Go unto the altar and offer thy sin-offering and thy burnt offering, and make an atonement for thyself and for the people, and offer the offering of the people, and make an atonement for them, as the Lord commanded.

That was the nucleus of the idea of the sacrifices, that was the purpose of the offerings at all times, to cover the sins in the sight of God, that He might forgive them. And all this was accomplished for the believing Israelites in view of the perfect atonement of Jesus Christ, of which the blood atonement made by their priests was but a dim picture.

The Voice

Moses (to Aaron): Approach the altar, and present your purification offering and burnt offering. Do this *first* to cover *the impurity of your own life* so that you *will be fit to cover* the impurity of all the people. Then present the offering of the people so that *the impurity of their lives* may be covered. Do *exactly* as the Eternal has commanded.

Bible Translations with Many Footnotes:

The Complete Tanach

And Moses said to Aaron, "Approach the altar and perform your sin offering and your burnt offering, atoning for yourself and for the people, and perform the people's sacrifice, atoning for them, as the Lord has commanded.

Approach the altar: [Moses had to order Aaron to do so,] because Aaron was bashful and afraid to approach [the altar]. So Moses said to him: "Why are you ashamed? For this [function] you have been chosen!" - [Torath Kohanim 9:7]

your sin offering: The bull-calf.

and your burnt offering: The ram.

the people's offering: The he-goat, the calf, and the lamb. Wherever the [unqualified] term לָגֵעַ (calf) is stated [in Scripture], it denotes one in the first year. This [rule] is derived from this passage. [The term רֶפֶּס denotes one in the third year, וְבִלְגֵּעַ one in the second year, and לָגֵעַ one in the first year.] - [Torath Kohanim 4:208]

NET Bible®

Moses then said to Aaron, "Approach the altar and make your sin offering and your burnt offering, and make atonement on behalf of yourself and on behalf of the people;⁹ and also make the people's offering and make atonement on behalf of them just as the Lord has commanded."

^{9th} Instead of "on behalf of the people," the LXX has "on behalf of your house" as in the Hebrew text of Lev 16:6, 11, 17. Many commentaries follow the LXX here (e.g., J. Milgrom, Leviticus [AB], 1:578; J. E. Hartley, Leviticus [WBC], 118) as do a few English versions (e.g., NAB), but others argue that, as on the Day of Atonement (Lev 16), the offerings of the priests also effected the people, even though there

was still the need to have special offerings made on behalf of the people as reflected in the second half of the verse (e.g., B. A. Levine, Leviticus [JPSTC], 56).

Rotherham's *Emphasized B.* ...and Moses said unto Aaron—

Draw near unto the altar, and offer thy sinbearer,^b and thine ascending-sacrifice, and put a propitiatory-covering about thyself, and about the people,—and offer the oblation of the people, and put a propitiatory-covering about them,

As Yahweh hath commanded.—

^b See O.T. Ap. art. "**Sin=sin offering=sin-bearer.**"

Literal, almost word-for-word, renderings:

Context Group Version	And Moses said to Aaron, Draw near to the altar, and offer your purification-offering, and your ascension [offering], and make atonement for yourself, and for the people; and offer the offering of the people, and make atonement for them; as YHWH commanded.
Modern KJV	And Moses said to Aaron, Go to the altar, and offer your sin offering and your burnt offerings, and make an atonement for yourself and for the people. And offer the offering of the people, and make an atonement for them, even as Jehovah commanded.
New American Standard B.	Moses then said to Aaron, "Come near to the altar and offer [Lit <i>make</i>] your sin offering and your burnt offering, so that you may make atonement for yourself and for the people; then make the offering for [Lit <i>of</i>] the people, so that you may make atonement for them, just as the LORD has commanded."
Revised Mechanical Trans.	...and Mosheh said to Aharon, come near to the altar and do your failure and your ascension offering and make a covering on behalf of yourself and on behalf of the people, and do the donation of the people, and make a covering on their behalf, just as YHWH directed,...
Webster's Bible Translation	And Moses said to Aaron, Go to the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded
Young's Updated LT	And Moses says unto Aaron, "Draw near unto the altar, and make your sin-offering, and your burnt-offering, and make atonement for yourself, and for the people, and make the offering of the people, and make atonement for them, as Jehovah has commanded."

The gist of this passage: Moses tells Aaron to go to the altar and make an atonement for himself and for the people, just as God commanded them.

Leviticus 9:7a			
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
'amar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Leviticus 9:7a			
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
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14

Translation: Moses said to Aaron,...

Aaron and his sons have already been brought into the priestly service. This is another offering, the day after the induction ceremonies have been completed.

Moses is going to tell Aaron to oversee (and/or do) these offerings.

Leviticus 9:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	come near, approach, draw near	2 nd person masculine singular, Qal imperative	Strong #7126 BDB #897
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...“Approach the altar...

Moses is speaking directly to Aaron, who is now the inducted High Priest to Israel.

As the High Priest, Aaron represents Jesus Christ. In approaching the altar, Aaron is becoming identified with the altar.

Hebrews 7:25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. (NASB)

Leviticus 9:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Leviticus 9:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>do, make, construct, produce, fashion, form, prepare, manufacture</i>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2403 BDB #308
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong #5930 BDB #750

Translation: ...and make your sin-offering and your burnt-offering [there].

On the altar, Aaron is to make a sin-offering and a burnt offering.

The sin-offering is what Aaron is being cleansed of (Jesus does the actual cleansing on **the cross**); and the burnt offering speaks of the cross (the judgment of God on His Son).

Leviticus 9:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i>]	<i>cover, cover over [with]; spread over; appease, placate, pacify; pardon, expiate; atone for; give [grant] forgiveness</i>	2 nd person masculine singular, Piel imperative	Strong's #3722 BDB #497
baʿad (בְּעַד) [pronounced <i>BAH-gad</i>]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness; with the 2 nd person masculine singular suffix	Strong's #1157 BDB #126
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
baʿad (בְּעַד) [pronounced <i>BAH-gad</i>]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness	Strong's #1157 BDB #126

Leviticus 9:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: *Atone for yourself and for the people.*

We have hear a preposition which is found thrice in this verse; therefore I would like to cover in some detail. ba‘ad (בְּאַד) [pronounced *BAH-gad*] is one of those rare prepositions which does not take up five pages in BDB. In fact, it is explained in less than a full page. With a genitive, it generally connotes separation and is translated *from, behind, about, away from*; however, it can also mean *through* (as in *through* a window) and *on behalf of*, as we find it used here. Strong's #1157 (#5704 with ׀) BDB #126.

Aaron, because he is a man and not sinless, must atone for himself (the sacrifice covers over his sin); and he makes atonement for the people (covers over their sins).

What Aaron does here is a temporary, stop-gap measure, if you will; awaiting the true sacrifice of Jesus. He illustrates the taking away of sin; Jesus actually takes away our sins.

Hebrews 7:26–28 *For it was indeed fitting that we should have such a High Priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.* (ESV; capitalized)

The true High Priest is Jesus.

Leviticus 9:7e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (אָסַח) [pronounced <i>gaw-SAWH</i>]	<i>do, make, construct, produce, fashion, form, prepare, manufacture</i>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
’êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qorbân/qurbân (קֹרְבָן/קֹרְבָן) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular construct	Strong's #7133 BDB #898–899

Leviticus 9:7e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: *Make a qorban* [or, *oblation*] *of the people...*

Aaron, as the High Priest, is to make qorban (or, *offering, oblation*) for the people.

These sacrifices made by Aaron, the High Priest, all represent the offering of Jesus Christ on our behalf.

John 11:51–52 *He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad.* (ESV; capitalized)

Leviticus 9:7f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i>]	<i>cover, cover over [with]; spread over; appease, placate, pacify; pardon, expiate; atone for; give [grant] forgiveness</i>	2 nd person masculine singular, Piel imperative	Strong's #3722 BDB #497
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: *...and make atonement for* [lit., *in, near, among*] *them”...*

Aaron, by acting in this way, makes propitiation for the sins of the people. This is a temporary covering of their sins.

1John 2:2 *He [Jesus] is the propitiation for our sins, and not for ours only but also for the sins of the whole world.* (ESV)

Leviticus 9:7g

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

Leviticus 9:7g			
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
Together, ka'ăsher (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 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...(exactly as Y^ehowah commanded Moses [to do]).

This is exactly what God has told Moses to do.

This phrase is not a part of what Moses is saying to Aaron.

I don't believe that we have the actual Scriptural recording of this particular order.

Leviticus 9:7 Moses said to Aaron, "Approach the altar and make your sin-offering and your burnt-offering [there]. Atone for yourself and for the people. Make a qorban [or, *oblation*] of the people and make atonement for [lit., *in, near, among*] them" (exactly as Y^ehowah commanded Moses [to do]). (Kukis mostly literal translation)

Leviticus 9:7 Moses said to Aaron, "Approach the altar and make your sin-offering and your burnt-offering right there. Atone for yourself and the people with these offerings. Make an oblation for them, thus making atonement for them. Do this exactly as Jehovah commanded me to do." (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Calf and the Ram, which Aaron Offers for Himself

And so comes near Aaron unto the altar; and so he slaughters a calf, the sin-offering, that [is] to him. And so bring near sons of Aaron the blood unto him. And so he dips his finger into the blood and so he gives [it] upon horns of the altar. And the blood he has poured out unto a base of the altar. And the fat and the kidneys and the appendage from the liver from the sin offering he causes to burn/smoke altar-ward, as which commanded Y^ehowah Moses. And the flesh and the skin he has burned completely in the fire from outside the camp.

Leviticus
9:8–11

Aaron approached the altar and [there] he slaughtered a calf, his sin offering [lit., a *sin-offering to him*]. The sons of Aaron brought the blood near to the altar [lit., *if*]. He dipped his finger into the blood and he put [it] on the horns of the altar. He poured the rest of the blood onto the base of the altar. He caused the fat, the kidneys, and the appendage of the liver of the sin offering to burn and smoke on the altar, exactly as Y^ehowah commanded Moses. Also, he burned up the [calf's] meat and hide with fire outside the camp.

Aaron approached the altar and slaughtered the calf there. The calf is his sin-offering. His sons brought the blood of this calf to him, and he put some of the blood on the horns of the altar, and poured out the rest of it at the base of the altar. He made the fat, kidneys and appendage to the liver from this sin-offering to burn and smoke on the altar, just as Jehovah has commanded Moses to do. Also, he burned up the calf's meat and hide with fire outside of the camp.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so comes near Aaron unto the altar; and so he slaughters a calf, the sin-offering, that [is] to him. And so bring near sons of Aaron the blood unto him. And so he dips his finger into the blood and so he gives [it] upon horns of the altar. And the blood he has poured out unto a base of the altar. And the fat and the kidneys and the appendage from the liver from the sin offering he causes to burn/smoke altar-ward, as which commanded Y^ehowah Moses. And the flesh and the skin he has burned completely in the fire from outside the camp.

Dead Sea Scrolls
Targum (Onkelos)

Aharon approached the altar and slaughtered the calf that he had for a sin-offering. Aharons sons brought the blood to him and he dipped his finger into the blood and put it atop the corners of the altar and he poured the [remaining] blood into the base of the altar.

The fat, kidneys and the lobe of the liver from the sin-offering, he burned on the altar, just as Adonoy commanded Moshe.

The flesh and the skin, he burned in a fire beyond the encampment.

Targum (Pseudo-Jonathan)

And Aharon approached to the altar with resolution,[1] and slew the calf for his own sin offering. And the sons of Aharon brought the blood to him, and he dipped his finger in the blood of the young bullock, and put it upon the horns of the altar, and the rest of the blood he poured out at the foundation of the altar, and sanctified it for the making of atonement upon it. And the fat, and the kidneys, with the caul of the liver of the sin offering, he burned at the altar, as the Lord had commanded Mosheh. But the flesh and the skin burned he with fire without the camp.

[1] Or, "promtitude."

Douay-Rheims 1899 (Amer.)

And forthwith Aaron, approaching to the altar, immolated the calf for his sin.

And his sons brought him the blood of it: and he dipped his finger therein, and touched the horns of the altar, and poured the rest at the foot thereof.

And the fat, and the little kidneys, and the caul of the liver, which are for sin, he burnt upon the altar, as the Lord had commanded Moses.

But the flesh and skins thereof he burnt with fire without the camp.

Aramaic ESV of Peshitta	<p>So Aaron drew near to the altar, and killed the calf of the sin offering, which was for himself.</p> <p>The sons of Aaron presented the blood to him; and he dipped his finger in the blood, and put it on the horns of the altar, and poured out the blood at the base of the altar:</p> <p>but the fat, and the kidneys, and the cover from the liver of the sin offering, he burned upon the altar; as Mar-Yah commanded Mosha.</p> <p>The flesh and the skin he burned with fire outside the camp.</p>
Lamsa's Peshitta (Syriac)	<p>And Ahron came to the altar and slaughtered a calf of a sin offering. And the sons of Ahron brought the blood to him and he dipped his finger with blood and sprinkled it on the corners of the altar and he poured the blood on the bottom of the altar. And he offered up the fat and kidneys and the liver caul from the sin offering on the altar as LORD JEHOVAH commanded Moshe. And the flesh and the skin he burned in fire outside of the camp.</p>
Samaritan Pentateuch	<p>Aaron therefore went unto the altar, and slew the calf of the sin offering, which [was] for himself.</p> <p>And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put [it] upon the horns of the altar, and poured out the blood at the bottom of the altar:</p> <p>But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.</p> <p>And the flesh and the hide he burnt with fire without the camp.</p>
Updated Brenton (Greek)	<p>And Aaron drew near to the altar, and killed the calf of his sin-offering.</p> <p>And the sons of Aaron brought the blood to him, and he dipped his finger into the blood, and put it on the horns of the altar, and he poured out the blood at the bottom of the altar.</p> <p>And he offered up on the altar the fat and the kidneys and the lobe of the liver of the sin-offering, according as the Lord commanded Moses.</p> <p>And the flesh and the hide he burned with fire outside of the camp.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>So Aaron came near to the altar and put to death the ox for the sin-offering for himself;</p> <p>And the sons of Aaron gave him the blood and he put his finger in the blood and put it on the horns of the altar, draining out the blood at the base of the altar;</p> <p>But the fat and the kidneys and the fat on the liver of the sin-offering were burned by him on the altar as the Lord gave orders to Moses.</p> <p>And the flesh and the skin were burned with fire outside the tent-circle;...</p>
Easy English	<p>Aaron brought the young bull to the altar. He killed it. This was his offering to the Lord to atone for his sin. His sons brought the blood to Aaron. He put his finger in the blood and he put it on the horns of the altar. He poured the blood that he did not use onto the floor in front of the altar. Aaron burnt the fat, the kidneys and the best piece of the liver on the altar as a sin offering. He did it as the Lord had told Moses. He took the meat and the skin from the young bull outside the camp and he burnt it.</p>
Easy-to-Read Version–2008	<p>So Aaron went to the altar. He killed the bull for the sin offering. This sin offering was for himself. Then the sons of Aaron brought the blood to Aaron. Aaron put his finger in the blood and put it on the corners of the altar. Then he poured out the blood at the base of the altar. He took the fat, the kidneys, and the fat part of the liver from the sin offering. He burned them on the altar just as the LORD had</p>

	commanded Moses. Then Aaron burned the meat and skin on a fire outside the camp.
Good News Bible (TEV)	Aaron went to the altar and killed the young bull which was for his own sin offering. His sons brought him the blood, and he dipped his finger in it, put some of it on the projections at the corners of the altar, and poured out the rest of it at the base of the altar. Then he burned on the altar the fat, the kidneys, and the best part of the liver, just as the LORD had commanded Moses. But he burned the meat and the skin outside the camp.
<i>The Message</i>	Aaron approached the Altar and slaughtered the calf as an Absolution-Offering for himself. Aaron's sons brought the blood to him. He dipped his finger in the blood and smeared some of it on the horns of the Altar. He poured out the rest of the blood at the base of the Altar. He burned the fat, the kidneys, and the lobe of the liver from the Absolution-Offering on the Altar, just as GOD had commanded Moses. He burned the meat and the skin outside the camp.
NIRV	So Aaron came to the altar. He killed the calf as a sin offering for himself. His sons brought its blood to him. He dipped his finger into the blood. He put some on the horns that stick out from the upper four corners of the altar. He poured out the rest of the blood at the bottom of the altar. He burned the fat and the kidneys on the altar. He also burned the long part of the liver. All these parts were from the sin offering. Aaron did just as the LORD had commanded Moses. He burned up the meat and the hide outside the camp.

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

Casual English Bible	<p>So Aaron killed the young bull and burned it on the altar as a sin offering for himself. Aaron's sons collected the bull's blood and gave it to him. Aaron dipped a finger in the blood and painted some of it onto the four horns [7] at the four corners of the altar. He poured the rest around the base of the altar. Aaron burned on the altar the animal's fat, along with the two kidneys and the long lobe of the liver. [11] All of this went up in smoke as an offering, just as the LORD instructed Moses. Aaron took the rest of the animal—the beef and the hide—outside the camp. He burned it there.</p> <p>⁷9:9 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 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.</p> <p>⁸9:10 Literally, "finger of the liver." It's usually identified as the caudate lobe. There are three other lobes: right, left, and quadrate.</p>
Contemporary English V.	Aaron stepped up to the altar and killed the bull that was to be the sacrifice for his sins. His sons brought him the blood. He dipped a finger in it, smeared some on the four corners of the bronze altar, and poured out the rest at its foot. But he sent up in smoke the fat, the kidneys, and the lower part of the liver, just as the LORD had commanded Moses. Then Aaron burned the skin and the flesh outside the camp.
The Living Bible	So Aaron went up to the altar and killed the calf as a sacrifice for his own sin; his sons caught the blood for him, and he dipped his finger in it and smeared it upon the horns of the altar, and poured out the rest at the base of the altar. Then he

New Berkeley Version	burned upon the altar the fat, kidneys, and gall bladder from this sin offering, as the Lord had commanded Moses, but he burned the meat and hide outside the camp.
New Life Version	. So Aaron came to the altar and killed the calf of the sin gift, which was for himself. The sons of Aaron gave the blood to him. He put his finger in the blood and put some on the horns of the altar. He poured out the rest of the blood at the base of the altar. But he burned on the altar the fat and the kidneys and the part that is on the liver from the sin gift, just as the LORD had told Moses. He burned the flesh and the skin away from the tents.
Unfolding Bible Simplified	So Aaron came up to the altar and slaughtered the calf as an offering for his sins. His sons brought its blood to him in a bowl. He dipped his finger into the blood and put some of it on the projections at the corners of the altar. He poured out the rest of the blood at the base of the altar. He burned the fat, including that which covered the kidneys and the liver, as Yahweh had commanded him. Then Aaron went outside the camp and there burned the rest of the meat and the hide.

Partially literal and partially paraphrased translations:

American English Bible	So Aaron went to the Altar and slaughtered the calf as his sin offering. Then Aaron's sons brought the blood to him, and he dipped his finger in it and put some on the horns of the Altar; and thereafter, he poured the rest of the blood at the base of the Altar. Next, he offered the fat, the kidneys, and the liver on the Altar as a sin offering, just as the Lord had commanded Moses. Then the flesh and hide were burned in a fire outside of the camp.
Beck's American Translation	.
Common English Bible	Aaron went to the altar and slaughtered the young bull for his purification offering. Then Aaron's sons presented the blood to him, and he dipped his finger into the blood and put it on the altar's horns. He poured the rest of the blood out at the altar's base. He completely burned on the altar the fat, kidneys, and lobe of the liver from the purification offering, just as the LORD commanded Moses. But he burned the flesh and hide with fire outside the camp.
New Advent (Knox) Bible	With that, Aaron came up to the altar, and immolated the bullock that was to atone for his own faults. His sons held out the blood before him, and he dipped his finger and smeared the horns of the altar with it, pouring the rest away at the altar's foot. Then, obedient to the command which the Lord had given Moses, he sacrificed on the altar the fat, the kidneys, and the liver-caul of this transgression-victim, taking its flesh and skin away from the camp to be destroyed by fire.
Translation for Translators	So Aaron came close to the altar and slaughtered the calf to be an offering for his sins. His sons brought its blood to him in a bowl. He dipped his finger into the blood and put some of it on the projections at the corners of the altar. He poured out the rest of the blood at the base of the altar. He/I burned the fat, including that which covered the kidneys and the liver, as Yahweh had commanded him/me. Then Aaron burned the rest of the meat and the hide/skin outside the camp.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So Aaron approached the altar and slaughtered the calf as a sin offering for himself. The sons of Aaron brought the blood to him, and he dipped his finger in the blood and applied it to the horns of the altar. And he poured out the rest of the blood at the base of the altar. On the altar he burned the fat, the kidneys, and the lobe of the liver from the sin offering, as the LORD had commanded Moses. But he burned up the flesh and the hide outside the camp.
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Revised Ferrar-Fenton Bible	Aaron consequently advanced to the altar and slew the calf that was for his sin-offering. The sons of Aaron also advanced to the blood of it, and dipped their forefingers into the blood of it, and placed upon the horns of the altar, and poured the rest of the blood at the side of the altar. But the fat, and the kidneys, and the rest from the breast of the sin-offering, he burnt on the altar as the EVER-LIVING commanded to Moses; but the flesh, and the skin, and dung he consumed in fire outside the camp.
International Standard V	So Aaron drew near to the altar and slaughtered the calf for a sin offering on behalf of himself. Next, Aaron's sons brought the blood to him and he dipped his fingers in the blood and placed it on the horns of the altar. As to the rest of the [The Heb. lacks rest of the] blood, he poured it at the base of the altar. He incinerated the fat, kidneys, and the appendage from the liver of the sin offering, just as the Lord had commanded Moses. He also incinerated the meat and skin outside the camp.
Urim-Thummim Version	Aaron then went to the Altar and slaughtered the calf of the Sin-Offering, that was for himself. And the sons of Aaron brought the blood to him and he dipped his finger in the blood, and put it on the horns of the Altar and poured out the blood at the bottom of the Altar. But the fat and the kidneys, and the appendage above the liver from the Sin-Offering, he burned on the Altar as YHWH commanded Moses. And the flesh and the hide he burned with fire outside the camp.
Wikipedia Bible Project	And Aaron approached the altar, and he slaughtered the sinstuff calf, for himself. And the sons of Aaron brought the blood to him, and he dipped his finger in the blood, and he put it on the horns of the altar, and the blood he poured into the base of the altar. And the fat, and the kidneys, and the remainder from the liver, for the sinstuff, he grilled on the altar, as Yahweh had commanded of Moses. And the meat, and the hide, he burned in fire, outside the camp.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And Aaron drew near to the altar, and killed the calf of the sin offering, which was for himself.</p> <p>And the sons of Aaron brought the blood near to him, and he plunged his finger in the blood, and put it on the horns of the altar, and poured out the blood at the bottom of the altar;</p> <p>And he burned the fat, and the kidneys, and the lobe above the liver of the sin offering as perfumed incense upon the altar as Jehovah commanded Moses.</p> <p>And he burnt the flesh and the skin with fire outside the camp.</p>
New American Bible (2011)	<p>Approaching the altar, Aaron first slaughtered the calf of the purification offering that was his own offering. When his sons presented the blood to him, he dipped his finger in the blood and put it on the horns of the altar.^c The rest of the blood he poured out at the base of the altar. He then burned on the altar the fat, the kidneys and the lobe of the liver from the purification offering, as the LORD had commanded Moses; but the flesh and the hide he burned in the fire outside the camp.^d</p> <p>c. [9:9] Lv 4:25, 30, 34.</p> <p>d. [9:11] Lv 6:23.</p>
New Jerusalem Bible	Aaron went to the altar and slaughtered the calf as a sacrifice for his own sin. Aaron's sons then presented the blood to him; he dipped his finger in it and put some on the horns of the altar, and then poured the rest of the blood at the foot of the altar. The fat of the sacrifice for sin and the kidneys and the mass of fat over the liver he burned on the altar, as Yahweh had ordered Moses, and the meat and the skin he burned outside the camp.
Revised English Bible—1989	So Aaron approached the altar and slaughtered the calf, which was his purification-offering. His sons presented the blood to him, and he dipped his finger in the blood and smeared it on the horns of the altar; the rest of the blood he poured

out at the base of the altar. Part of the purification-offering, namely the fat, the kidneys, and the long lobe of the liver, he burnt on the altar as the LORD had commanded Moses; the flesh and the hide he destroyed by fire outside the camp.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Aharon approached the altar and slaughtered the calf of the sin offering which was for himself. The sons of Aharon presented the blood to him; and he dipped his finger in the blood and put it on the horns of the altar; then he poured out the blood at the base of the altar. But the fat, the kidneys and the covering of the liver of the sin offering he made go up in smoke on the altar, as <i>ADONAI</i> had ordered Moshe. The meat and the skin were burned up completely outside the camp.
Kaplan Translation	Aaron went up to the altar, and he slaughtered the calf that he had for a sin offering. Aaron's sons brought forth the blood, and dipping his finger in the blood, [Aaron] placed some on the altar's protrusions. He then spilled out the rest of the blood at the altar's base. He burned the fat, the kidneys and the liver lobe of the sin offering. [It was all done] as God had commanded Moses. He then burned the flesh and skin [of the sin offering] in fire outside the camp.
The Scriptures–2009	So Aharon came near to the slaughter-place and slew the calf of the sin offering, which was for himself. And the sons of Aharon brought the blood to him, and he dipped his finger in the blood, and put it on the horns of the slaughter-place, and poured the blood at the base of the slaughter-place. And the fat, and the kidneys, and the appendage on the liver of the sin offering he burned on the slaughter-place, as יהוה had commanded Mosheh. And the flesh and the skin he burned with fire outside the camp.
Tree of Life Version	So Aaron drew near to the altar, and slaughtered the calf of the sin offering, which was for himself. The sons of Aaron presented the blood to him. Then he dipped his finger in the blood, dabbed it onto the horns of the altar, and poured out the blood at the base of the altar. But the fat, the kidneys and the cover from the liver of the sin offering he burned up as smoke on the altar, as Adonai had commanded Moses. The flesh and the hide he burned in a fire outside the camp.

Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	· AND AARON DREW NEAR TO THE ALTAR, AND KILLED THE CALF OF HIS SIN-OFFERING. AND THE SONS OF AARON BROUGHT THE BLOOD TO HIM, AND HE DIPPED HIS FINGER INTO THE BLOOD, AND PUT IT ON THE HORNS OF THE ALTAR, AND HE POURED OUT THE BLOOD AT THE BOTTOM OF THE ALTAR. AND HE OFFERED UP ON THE ALTAR THE FAT AND THE KIDNEYS AND THE LOBE OF THE LIVER OF THE SIN-OFFERING, ACCORDING AS JESUS COMMANDED MOSES. AND THE FLESH AND THE HIDE HE BURNT WITH FIRE OUTSIDE OF THE CAMP.
Awful Scroll Bible	Aaron was to draw near the altar, and was to slaughter the calf for his misses of the mark. The sons of Aaron were to bring near the blood, and he was to dip his finger in the blood, and was to put it on the horns of the altar, and he is to have poured out the blood at the base of the altar. The fat, the kidneys, and the appendage of the liver, for the misses of the mark, even is he to have made a smoky burning of them, on the altar, as Sustains To Become is to have given charge to Moses. The flesh and the hide is he to have burned with fire, without the camp.

Concordant Literal Version	<p>Aaron came near to the altar and slew the calf of the sin offering which was for himself.</p> <p>When the sons of Aaron brought near the blood to him, he dipped his finger into the blood and put it on the horns of the altar, and the rest of the blood he poured out at the foundation of the altar.</p> <p>The fat and the kidneys and the protuberance of the liver from the sin offering he caused to fume on the altar just as Yahweh had instructed Moses.</p> <p>The flesh and the hide one burned with fire outside the camp.</p>
exeGesés companion Bible	<p>And Aharon oblates at the sacrifice altar and slaughters that for the sin which is for himself: and the sons of Aharon oblate the blood to him: and he dips his finger in the blood and gives it on the horns of the sacrifice altar; and pours out the blood at the foundation of the sacrifice altar: and he incenses the fat and the reins and the caul from the liver of that for the sin, on the sacrifice altar - as Yah Veh misvahed Mosheh: and he burns the flesh and the skin with fire outside the camp:.</p>
Orthodox Jewish Bible	<p>Aharon therefore went unto the Mizbe'ach, and slaughtered (shachat) the calf of the chattat (sin offering), which was for himself.</p> <p>And the Bnei Aharon brought the dahm unto him; and he dipped his forefinger in the dahm, and put it upon the horns of the Mizbe'ach, and poured out the dahm at the foundation of the Mizbe'ach;</p> <p>But the chelev (fat), and the kidneys, and the diaphragm with the liver of the chattat (sin offering), he burned upon the Mizbe'ach; just as Hashem commanded Moshe.</p> <p>And the basar and the hide he burned with eish outside the machaneh.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>So Aaron approached the altar and killed the calf as the sin offering, which was <i>designated</i> for himself. The sons of Aaron presented the blood to him; he dipped his finger in the blood and put <i>some of it</i> on the horns of the altar, and poured out the <i>rest of the</i> blood at the altar's base; but the fat, the kidneys, and the lobe of the liver from the sin offering he offered up in smoke on the altar, just as the Lord had commanded Moses. And Aaron burned the meat and the hide in the fire outside the camp.</p>
The Expanded Bible	<p>So Aaron went to the altar and ·killed [slaughtered] the bull calf as a ·sin [purification; 4:3] offering for himself. Then Aaron's sons brought the blood to him, and he dipped his finger in the blood and put it on the ·corners [horns; 27:2] of the altar. He poured out the rest of the blood at the ·bottom [base] of the altar. Aaron took the fat, the kidneys, and the ·best part [appendage] of the liver from the ·sin [or purification; 4:3] offering and ·burned them [^L turned them into smoke] on the altar, in the way the Lord had commanded Moses. The meat and skin he burned outside the camp.</p>
Kretzmann's Commentary	<p>Verses 8-24 The First Offerings Aaron, therefore, went unto the altar, and slew the calf of the sin-offering, which was for himself. And the sons of Aaron brought the blood unto him, thus performing the work which was afterward assigned to the Levites in catching the blood of the slaughtered animal and keeping it from coagulating; and he dipped his finger in the blood, and</p>

put it upon the horns of the altar, and poured out the blood at the bottom of the altar. He brought no blood into the Holy Place, for the object at this time was the removal of the sin which might make his service in the name of the congregation displeasing to the Lord. The sin-offering served to remove the estrangement which existed between God and the people on account of the trespasses made by Israel, individually and collectively.

But the fat and the kidneys and the caul above the liver of the sin-offering he burned upon the altar, as the Lord commanded Moses, Leviticus 4:8.

And the flesh and the hide he burned with fire without the camp, Leviticus 4:11.

Lexham English Bible

Then [Or “And”] Aaron approached [Or “drew near unto”] the altar, and he slaughtered the bull calf of the sin offering, which was for himself. Then [Or “And”] Aaron’s sons presented the blood to him, and he dipped his finger in the blood, and he put it on the altar’s horns, and he poured out the blood on the altar’s base. And the fat and the kidneys and the lobe from the sin offering’s liver [Literally “from the liver from the sin offering”] he turned into smoke on the altar, just as Yahweh had commanded Moses, but [Or “and”] the meat and the skin he burned with fire [Literally “in the fire”] outside the camp. [Literally “from an outside place to/of the camp”]

The Voice

Aaron approached the altar and slaughtered the calf as the purification offering for himself. Aaron’s sons held the blood out to him, and Aaron dipped his finger in the blood and spread it on the four horns of the altar. Then he poured the remaining blood around the base of the altar. After this he removed the fat, the kidneys, and the lobe of the liver of the purification offering and offered them as smoke on the altar, *exactly* as the Eternal had commanded Moses. He took what remained of the meat and skin and burned it up in a fire outside the camp.

Bible Translations with Many Footnotes:

The Complete Tanach

So Aaron approached the altar and slaughtered his sin offering calf. And Aaron's sons brought forward the blood to him, and he dipped his finger into the blood, placing [some] on the horns of the altar, and he poured the blood at the base of the altar. And the fat, the kidneys, and the diaphragm with the liver from the sin offering, he caused to [go up in] smoke on the altar, as the Lord had commanded Moses. And he burned the flesh and the hide in fire, outside the camp.

the flesh and the hide: We do not find [in Scripture] an outside sin-offering [i.e., one whose blood is sprinkled on the outside altar] to be burned, with the exceptions of this [instance] and [the sin-offerings] of the investitures. And all these [exceptions] were [burnt] at the express command [of God].

NET Bible®

The Sin Offering for the Priests

So Aaron approached the altar and slaughtered the sin offering calf which was for himself. Then Aaron’s sons presented the blood to him and he dipped his finger in the blood and put it on the horns of the altar, and the rest of the blood he poured out at the base of the altar. The fat and the kidneys and the protruding lobe of¹⁰ the liver from the sin offering he offered up in smoke on the altar just as the Lord had commanded Moses, but the flesh and the hide he completely burned up¹¹ outside the camp.¹²

¹⁰tn Heb “from.”

¹¹tn Heb “he burned with fire,” an expression which is sometimes redundant in English, but here means “burned up,” “burned up entirely.”

¹²sn See Lev 4:5-12 and the notes there regarding the sin offering for priest(s). The distinction here is that the blood of the sin offering for the priests was applied to the horns of the burnt offering altar in the court of the tabernacle, not the incense altar inside the tabernacle tent itself. See the notes on Lev 8:14-15.

Rotherham’s *Emphasized B.* So Aaron drew near unto the altar,—and slew the sin’-bearing’ calf, which was for himself; and the sons of Aaron brought the blood unto him, and he dipped his finger

in the blood, and put [thereof] upon the horns of the altar,—and <the [remainder of the] blood> poured he out at the base of the altar; and <with the fat and the kidneys, and the caul^c from the liver, of the sinbearer> made he a perfume at the altar,—

As Yahweh commanded Moses.—

But <the flesh and the skin> consumed he with fire, outside the camp.

^cOr: “lobes” or “flaps” Davies’ H.L. 259: cp. chap. iii. 4.

Literal, almost word-for-word, renderings:

A Faithful Version	Aaron then went to the altar and killed the calf of the sin offering, which was for himself. And the sons of Aaron brought the blood to him. And he dipped his finger in the blood and put it on the horns of the altar, and poured out the blood at the base of the altar. But he burned the fat and the kidneys and the fold above the liver of the sin offering upon the altar, even as the LORD commanded Moses. And he burned the flesh and the hide with fire outside the camp.
Charles Thomson OT	Accordingly Aaron went near to the altar, and slew the calf for his own sin offering, and the sons of Aaron brought the blood to him, and he dipped his finger in the blood, and put it on the horns of the altar, and having poured out the blood on the base of the altar, he carried up the suet, and the kidneys, and the lobe of the liver, of the sin offering, upon the altar as the Lord commanded Moses, and the flesh and the skin he caused to be burned with fire without the camp.
Context Group Version	So Aaron drew near to the altar, and killed the calf of the purification-offering, which was for himself. And the sons of Aaron presented the blood to him; and he dipped his finger in the blood, and put it on the horns of the altar, and poured out the blood at the base of the altar: but the fat, and the kidneys, and the caul from the liver of the purification-offering, he burnt on the altar; as YHWH commanded Moses. And the flesh and the skin he burnt with fire outside the camp.
Literal Standard Version	And Aaron draws near to the altar, and slaughters the calf of the sin-offering, which [is] for himself; and the sons of Aaron bring the blood near to him, and he dips his finger in the blood, and puts [it] on the horns of the altar, and he has poured out the blood at the foundation of the altar; and the fat, and the kidneys, and the redundance of the liver, of the sin-offering, he has made incense on the altar, as YHWH has commanded Moses; and he has burned the flesh and the skin with fire, at the outside of the camp.
Revised Mechanical Trans.	...and Aharon came near to the altar, and he slew the bullock of the failure, which belonged to him, and the sons of Aharon brought near the blood to him, and he dipped his finger in the blood, and he placed it upon the horns of the altar, and he poured down the blood to the bottom base of the altar, and the fat and the kidneys and the heavy lobe ^[735] from the failure, he burned as incense upon the altar, just as YHWH directed Moshe, and the flesh and the skin he cremated in the fire outside the camp,...
A Voice in the Wilderness	⁷³⁵ “The heavy lobe” is the liver, the heaviest organ in the body. Aaron therefore went to the altar and killed the calf of the sin offering, which was for himself. And the sons of Aaron brought the blood to him. And he dipped his finger in the blood, put it on the horns of the altar, and poured the blood at the base of the altar. But the fat, the kidneys, and the fatty lobe from the liver of the sin offering he burned on the altar with smoke, as Jehovah had commanded Moses. And the flesh and the hide he burned with fire outside the camp.
Young’s Updated LT	And Aaron draws near unto the altar, and slaughters the calf of the sin-offering, which is for himself; and the sons of Aaron bring the blood near unto him, and he dips his finger in the blood, and puts it on the horns of the altar, and the blood he has poured out at the foundation of the altar; and the fat, and the kidneys, and the redundance of the liver, of the sin-offering, he has made a perfume on the altar, as

Jehovah has commanded Moses; and the flesh and the skin he has burnt with fire, at the outside of the camp.

The gist of this passage: Aaron slaughters the bull-calf.
8-11

Leviticus 9:8a			
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 (קָרַב) [pronounced <i>kaw-RA^BV</i>]	<i>to come near, to approach, to draw near</i>	3 rd person masculine singular, Qal imperfect	Strong #7126 BDB #897
ʾAhărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
ʾel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: Aaron approached the altar...

On the day after his consecration, Aaron comes to the altar once again. Aaron is actually beginning his life of priestly service.

Leviticus 9:8b			
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
shâchaṭ (שָׁחַט) [pronounced <i>shaw-KHAT</i>]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7819 and 7820 BDB #1006
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾêgel (אֵיגֶל) [pronounced <i>GAY-ge</i>]	<i>calf</i>	masculine singular noun	Strong's #5695 BDB #722
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: ...and [there] he slaughtered a calf,...

Aaron brings a calf, as he was instructed to do, and he slaughters it.

The calf represents Jesus Christ on the cross, offering Himself for our sins.

Leviticus 9:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
lâmed (ל) [pronounced le]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/ possessive preposition; with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...his sin offering [lit., a sin-offering to him].

The calf is Aaron's sin offering. Despite his high position, Aaron is a man who has sinned; he is a man who has failed. His sins must be covered over.

Leviticus 9:8 Aaron approached the altar and [there] he slaughtered a calf, his sin offering [lit., a sin-offering to him]. (Kukis mostly literal translation)

Jesus Christ is the high priest of our profession and He does not have to offer an animal for Himself. Therefore, his counterpart does not require a priest to run interference between himself and Y^ehowah. However, Aaron possesses an old sin nature and had committed personal sins, therefore he was required to be ceremonially cleansed. However, he is one of the few people who would make an offering for himself.

Aaron had to make an offering on behalf of himself because every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins. He can deal gently with the ignorant and misguided, since he himself also is beset with weaknesses; furthermore, because of that, he is obligated to offer [sacrifices] for sins, as for the people, so also for himself (Hebrews 5:1–3).

Leviticus 9:9a			
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 (קָרַב) [pronounced kaw-RA ^{BV}]	to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove	3 rd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
bânîym (בָּנִים) [pronounced baw- NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119

Leviticus 9:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to</i> , <i>towards</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;</i> <i>bloodshed, slaughter; bloodguilt;</i> <i>blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to;</i> <i>against; concerning, regarding;</i> <i>besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: The sons of Aaron brought the blood near to the altar [lit., *it*].

The blood of these offerings represents the **blood of Christ**, which represents the **spiritual death** of our Lord on the cross. We are saved because Jesus died for our sins and He has removed our sins from us.

Leviticus 9:9b

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,</i> <i>that, yet, therefore,</i> <i>consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ṭâbal (טָבַל) [pronounced <i>taw^b-VAHL</i>]	<i>to dip [into], to moisten, to place</i> <i>partway into blood</i>	3 rd person masculine singular, Qal imperfect	Strong's #2881 BDB #371
'ets ^{ba} (עֵצָא) [pronounced <i>etz^e-BAHQ</i>]	<i>finger, forefinger, finger used for</i> <i>dipping; toe</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #676 BDB #840
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on,</i> <i>upon; with, before, against; by</i> <i>means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood;</i> <i>bloodshed, slaughter; bloodguilt;</i> <i>blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196

Translation: He dipped his finger into the blood...

Aaron dipped his finger into the blood, because the blood is representative of Jesus' spiritual death. The animal blood is representative of the innocent animal dying on behalf of the sinner. The New Testament speaks of the blood of Jesus, but is symbolic in itself. Jesus was human; He had blood running through his veins, and he bled some while on the cross. However, He did not die from loss of blood; He died as an act of volition. No one was

capturing His blood in a bowl and doing something with it. God the Father poured our sins upon Jesus while He was on the cross; and then God the Father judged the humanity of Christ for the commission of our sins (as if these sins belonged to Him). Our sins were **judicially imputed** to Jesus' humanity. The judgment of those sins, which took a period of three hours on the cross, is why we are saved. Jesus took upon Himself in His humanity the penalty for the sins that we committed. This is what has purified us.

In order for us to receive the **judicial imputation** of righteousness, it requires an act of volition on our part; and that act is believing in Jesus.

Leviticus 9:9c			
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 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
‘al (עַל) [pronounced <i>‘ahL</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
qerîym (קִרְיִם) [pronounced <i>keh-REEM</i>]	<i>horns; flashes of lightning, rays of light</i>	feminine plural construct	Strong's #7161 BDB #901
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...and he put [it] on the horns of the altar.

Aaron put the blood on the horns of the altar.

Horns in Scripture represents authority, and Jesus is the greatest authority in His humanity; and yet, that authority is closely associated with blood. We might say that the horns of the altar are baptized in blood.

Leviticus 9:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</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
yâtsaq (יָצַק) [pronounced <i>yaw-TSAHK</i>]	<i>to pour (out), to cast, to flow (out), to empty</i>	3 rd person masculine singular, Qal perfect	Strong's #3332 BDB #427

Leviticus 9:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
yeçôwd (יְעוֹד) [pronounced yehs-OHD]	<i>foundation, base; bottom</i>	feminine singular construct	Strong's #3247 BDB #414
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: He poured the rest of the blood onto the base of the altar.

The remainder of the blood of the calf is poured out on the base of the altar.

We are saved on the basis of the blood of Christ, which is the spiritual death of Jesus for our sins.

Leviticus 9:9 The sons of Aaron brought the blood near to the altar [lit., *it*]. He dipped his finger into the blood and he put [it] on the horns of the altar. He poured the rest of the blood onto the base of the altar. (Kukis mostly literal translation)

There is no preposition for *with* in this verse; however, the verb *approach* usually implies such a preposition. When we are saved, our Lord applies His blood to us; that it, His spiritual death is applied to us for our salvation. It is His death which saves us; without His spiritual death on the cross, taking upon Himself the judgement for our sins, there is no salvation.

Leviticus 9:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
k ^e lâyôwth (כִּלְאֵי) [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 9:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
yôthereth (תֹּהֶרֶת) [pronounced <i>yoh-THEH-rehth</i>]	<i>appendage; overhang, protrusion, the caudate lobe of the liver of a sacrificial animal; the lobe or flap of the liver</i>	feminine singular noun with the definite article	Strong's #3508 BDB #452
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kâbêd (כֶּבֶד) [pronounced <i>kaw-BADE</i>]	<i>liver</i>	masculine singular noun with the definite article	Strong's #3516 BDB #458
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
chaṯtâ'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
qâṭar (קָטַר) [pronounced <i>kaw-TAR</i>]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 rd person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258

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

Translation: He caused the fat, the kidneys, and the appendage of the liver of the sin offering to burn and smoke on the altar,...

Aaron takes the digestive portion of the animal, and that is separated out from the animal itself, and it is placed upon the altar to burn and smoke.

The digestive tract represents the sin nature of man, which will be removed from our bodies when we are given our resurrection bodies.

Leviticus 9:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<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 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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. 7g.			

Translation: ...*exactly as Y^ehowah commanded Moses.*

Moses and Aaron are doing exactly as God has instructed Moses. I do not believe that these instructions were recorded.

Leviticus 9:10 *He caused the fat, the kidneys, and the appendage of the liver of the sin offering to burn and smoke on the altar, exactly as Y^ehowah commanded Moses.* (Kukis mostly literal translation)

The burning is the judgement of God.

Leviticus 9:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</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 9:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
gôwr (גֹּוֹר) [pronounced <i>gohr</i>]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular noun with the definite article	Strong's #5785 BDB #736
sâraph (שָׂרַף) [pronounced <i>saw-RAHF</i>]	<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 rd person masculine singular, Qal perfect	Strong's #8313 BDB #976
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (חוּץ) [pronounced <i>khoots</i>]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> .			
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i>]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: Also, he burned up the [calf's] meat and hide with fire outside the camp.

The calf's meat and hide are burned with fire outside of the camp.

Jesus died for the sins of all mankind, within and without the camp (that is, Israel).

Leviticus 9:11 Also, he burned up the [calf's] meat and hide with fire outside the camp. (Kukis mostly literal translation)

Just as our Lord was crucified outside the camp; outside the gate of the city. Notice that these images are repeated hundreds of times every year for the Jews.

Leviticus 9:8–11 Aaron approached the altar and [there] he slaughtered a calf, his sin offering [lit., a sin-offering to him]. The sons of Aaron brought the blood near to the altar [lit., it]. He dipped his finger into the blood and he

put [it] on the horns of the altar. He poured the rest of the blood onto the base of the altar. He caused the fat, the kidneys, and the appendage of the liver of the sin offering to burn and smoke on the altar, exactly as Y^ehowah commanded Moses. Also, he burned up the [calf's] meat and hide with fire outside the camp. (Kukis mostly literal translation)

Leviticus 9:8–11 Aaron approached the altar and slaughtered the calf there. The calf is his sin-offering. His sons brought the blood of this calf to him, and he put some of the blood on the horns of the altar, and poured out the rest of it at the base of the altar. He made the fat, kidneys and appendage to the liver from this sin-offering to burn and smoke on the altar, just as Jehovah has commanded Moses to do. Also, he burned up the calf's meat and hide with fire outside of the camp. (Kukis paraphrase)

And so he slaughters the burnt offering; and so present sons of Aaron unto him the blood. And so he sprinkles him upon the altar all around. And the burnt offering they present unto him, to her pieces and the head. And so he burned [them] upon the altar. And so he washes the innards and the [two] legs. And so he burns them upon the burnt offering altar-ward.

Leviticus
9:12–14

Aaron [lit., *he*] slaughtered the burnt offering, and his [lit., *Aaron's*] sons present him the blood [from the offering]. He sprinkles it all around the altar. His sons [lit., *they*] also present to him the pieces and head of the burnt offering; and he burns [them all] upon the altar. He washed the internal organs and the legs and then offered them on [top of] the burnt offering on the altar.

Aaron slaughtered the ram, which would also be his burnt offering. His sons collected the ram's blood and presented that to Aaron in a bowl. He sprinkled this blood around the altar. His sons then brought the head and pieces of the burnt offering to him, and he offered them up on the altar. He washed the internal organs and the legs and then placed them on top of the burnt offering which was already on the altar.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he slaughters the burnt offering; and so present sons of Aaron unto him the blood. And so he sprinkles him upon the altar all around. And the burnt offering they present unto him, to her pieces and the head. And so he burned [them] upon the altar. And so he washes the innards and the [two] legs. And so he burns them upon the burnt offering altar-ward.
Dead Sea Scrolls	.
Targum (Onkelos)	He slaughtered the burnt-offering; and Aharons sons presented the blood to him, and he sprinkled it all around the altar. They presented the burnt-offering to him with its limbs severed and [with] the head, and he burned them on the altar. He washed the innards and the feet and burned them on the burnt-offering, on the altar.
Targum (Pseudo-Jonathan)	And he killed the burnt offering, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about. And they brought the burnt offering to him by its divisions, and the bead, and he burned (them) upon the altar. And he washed the inwards and the fat, and burned the burnt offering, at the altar.
Douay-Rheims 1899 (Amer.)	He immolated also the victim of holocaust: and his sons brought him the blood thereof, which he poured round about on the altar. And the victim being cut into pieces, they brought to him the head and all the members: all which he burnt with fire upon the altar.

Aramaic ESV of Peshitta	<p>Having first washed the entrails and the feet with water.</p> <p>He killed the burnt offering; and Aaron's sons delivered the blood to him, and he sprinkled it around on the altar.</p> <p>They delivered the burnt offering to him, piece by piece, and the head: and he burned them upon the altar.</p> <p>He washed the innards and the legs, and burned them on the burnt offering on the altar.</p>
Lamsa's Peshitta (Syriac)	<p>And he slaughtered the burning peace offering and the sons of Ahron brought him the blood and he sprinkled it on the altar as a circle. And they brought a burnt peace offering to him and he cut it limb from limb and he offered up the head on the altar.</p> <p>And he washed the entrails and the legs and offered up burning peace offering on the altar.</p>
Samaritan Pentateuch	<p>And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.</p> <p>And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt [them] upon the altar.</p> <p>And he did wash the inwards and the legs, and burnt [them] upon the burnt offering on the altar.</p>
Updated Brenton (Greek)	<p>And he killed the whole burnt offering; and the sons of Aaron brought the blood to him, and he poured it on the altar round about.</p> <p>And they brought the whole burnt offering, according to its pieces; them and the head he put upon the altar.</p> <p>And he washed the belly and the feet with water, and he put them on the whole burnt offering on the altar.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And he put to death the burned offering; and Aaron's sons gave him the blood and he put some of it on and round the altar;</p> <p>And they gave him the parts of the burned offering, in their order, and the head, to be burned on the altar.</p> <p>And the inside parts and the legs, when they had been washed with water, were burned on the burned offering on the altar.</p>
Easy English	<p>Aaron brought the male sheep for the burnt offering to the altar. He killed it. His sons brought the blood to him. He threw the blood onto the sides of the altar. The priests gave the pieces of the animal, including the head, to Aaron. Aaron burnt them on the altar. He washed the inside parts and the legs. He burnt them on the altar on top of the burnt offering.</p>
Easy-to-Read Version–2008	<p>Next, Aaron killed the animal for the burnt offering. His sons brought the blood to him, and he sprinkled the blood around on the altar. Aaron's sons gave the pieces and head of the burnt offering to Aaron, and he burned them on the altar. He also washed the inner parts and the legs of the burnt offering and burned them on the altar.</p>
<i>God's Word™</i>	<p>He slaughtered the animal for the burnt offering. Aaron's sons gave him the blood, and he threw it against the altar on all sides. They also gave him the burnt offering, which was cut in pieces and included the head. He burned it on the altar. He washed the internal organs and the legs and laid them on top of the burnt offering on the altar.</p>
Good News Bible (TEV)	<p>He killed the animal which was for his own burnt offering. His sons brought him the blood, and he threw it on all four sides of the altar. They handed him the head and the other pieces of the animal, and he burned them on the altar. Then he washed</p>

	the internal organs and the hind legs and burned them on the altar on top of the rest of the burnt offering.
<i>The Message</i>	Then he slaughtered the Whole-Burnt-Offering. Aaron's sons handed him the blood and he threw it against each side of the Altar. They handed him the pieces and the head and he burned these on the Altar. He washed the entrails and the legs and burned them on top of the Whole-Burnt-Offering on the Altar.
NIRV	Then he killed the animal for the burnt offering. His sons handed him its blood. He splashed it against the sides of the altar. They handed him the burnt offering piece by piece. It included the animal's head. Aaron burned everything on the altar. He washed the inside parts and the legs. He burned them on top of the burnt offering on the altar.

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

Casual English Bible	Next, Aaron killed the ram for the burnt offering. Again, his sons brought him the blood and he splashed it around all four sides of the altar. They cut up the animal into manageable pieces and handed each piece to him. He burned it all on the altar, including the ram's head. Everything went up in smoke as an offering. Then Aaron washed the ram's internal organs and intestines along with the legs. He burned them on the altar, and they went up in the smoke of the burnt offering.
Contemporary English V.	After Aaron had killed the ram that was sacrificed to please the LORD, Aaron's sons brought him the blood, and he splattered it against all four sides of the altar. They brought him each piece of the animal, including the head, and he burned them all on the altar. He washed the insides and the hind legs and also sent them up in smoke.
The Living Bible	Next he killed the burnt offering animal, and his sons caught the blood, and he sprinkled it back and forth upon the altar; they brought the animal to him piece by piece, including the head, and he burned each part upon the altar. Then he washed the insides and the legs, and offered these also upon the altar as a burnt offering.
New Berkeley Version	.
New Life Version	Then he killed the burnt gift. Aaron's sons handed the blood to him and he put it around on the altar. They gave the burnt gift to him in pieces, with the head. And he burned them on the altar. He washed the inside parts and legs and burned them on the altar with the burnt gift.
Unfolding Bible Simplified	Then Aaron slaughtered the animal that he was going to burn whole on the altar. His sons handed him the bowl containing its blood, and he sprinkled the blood on all sides of the altar. Then they handed him the head and the pieces of the animal that would be burned, and he burned them on the altar. He washed the inner parts and the legs of the animal, and he burned them on the altar, on top of the other pieces of the animal.

Partially literal and partially paraphrased translations:

American English Bible	After that, he slaughtered the whole-burnt offering; and Aaron's sons brought the blood to him, which he poured all around the Altar. Then they brought the whole-burnt offering (which they had cut in pieces), and he laid the head on the Altar. Then he washed the belly and feet with water, and put them on the Altar.
Beck's American Translation	.
Common English Bible	Then Aaron slaughtered the entirely burned offering. Aaron's sons handed him the blood, and he tossed it against all sides of the altar. They handed him the entirely burned offering in pieces, including the head, and he completely burned them on the altar. Then he washed the insides and lower legs and completely burned them on the altar along with the rest of the entirely burned offering.

New Advent (Knox) Bible	After this, he immolated the victim of the burnt-sacrifice, his sons holding out first the blood, which he poured away round the altar; then the carcase, cut up into joints, with its head and all its limbs complete, which he burnt on the altar, first washing its entrails and its feet in water.
Translation for Translators	Then Aaron slaughtered the animal that would be completely burned <i>on the altar</i> . His sons handed him the bowl containing its blood, and he sprinkled the blood on all sides of the altar. Then they handed him the head and the pieces of the animal that would be burned, and he burned them on the altar. He washed the inner parts and the legs of the animal, and burned them on the altar, on top of the other pieces of the animal.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Then he slew the burnt-offering; and the sons of Aaron took some of its blood, and poured it upon the altar around. Then he took the whole burnt-offering to him to divide it, and burnt its head upon the altar. Afterwards he washed the chest, and the feet, and burnt them as a burnt-offering on the altar.
International Standard V	And so the burnt offering was slaughtered, and Aaron's sons secured for him the blood, which he poured on the altar and around it. <i>Aaron's Burnt Offering</i> As for the burnt offering, they delivered it to Aaron [Lit. him] piece by piece, but he burned the head on the altar. He washed the internal organs and the thighs and incinerated them on the altar, along with the whole burnt offering. [The ISV made a mistake here in their division of sections; v. 12 should have been within the section titled <i>Aaron's Burnt Offering</i> .]
Unfolding Bible Literal Text	Aaron killed the burnt offering, and his sons gave him the blood, which he splashed against every side of the altar. Then they gave him the burnt offering, piece by piece, together with the head, and he burned them on the altar. He washed the inner parts and the legs and burned them on top of the burnt offering on the altar.
Urim-Thummim Version	He slaughtered the Burnt-Offering and Aaron's sons presented to him the blood that he then sprinkled all around on the Altar. They presented the Burnt- Offering to him with the pieces of it, and the head, and he burned them on the Altar. Then he washed the entrails and the legs, and made an incense upon the Burnt- Offering at the Altar.
Wikipedia Bible Project	And he slaughtered the raised offer, and the sons of Aaron manifested the blood to him, and they threw it on the altar, around. And the alter, they manifested it to its cuts, and the head, and he grilled on the altar. And he washed the offal, and the limbs, and he grilled the raised offer on the altar.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Next Aaron slaughtered the animal which was for his own burnt offering; his sons handed him the blood and he poured it on the sides of the altar. Then they handed him the quartered animal and its head too, and he burned these on the altar. He washed the internal organs and legs and burned them on the altar in addition to the burnt offering.
The Heritage Bible	And he killed the burnt offering, and Aaron's sons presented the blood to him which he sprinkled on the altar all around. And they presented the burnt offering to him, with its pieces and the head, and he burned them as perfumed incense on the altar. And he washed the insides and the legs, and burned them as perfumed incense on the altar of burnt offering.
New American Bible (2011)	Then Aaron slaughtered the burnt offering. When his sons brought him the blood, he splashed it on all sides of the altar. They then brought him the pieces and the

head of the burnt offering, and he burned them on the altar. Having washed the inner organs and the shanks, he burned these also with the burnt offering on the altar.^e

e. [9:14] Lv 1:5–9.

New Jerusalem Bible

He then slaughtered the burnt offering; Aaron's sons then handed him the blood, which he poured all around the altar. They then handed him the quartered victim and the head, and he burned these on the altar. He then washed the entrails and shins and burned them with the burnt offering on the altar.

Revised English Bible—1989

Then Aaron slaughtered the whole-offering. His sons handed him the blood, and he flung it against the sides of the altar; they handed him the pieces of the whole-offering and the head, and he burnt them on the altar. He washed the entrails and the shins and burnt them on the altar, on top of the whole-offering.

Jewish/Hebrew Names Bibles:

Kaplan Translation

He slaughtered the burnt offering. Aaron's sons passed the blood to him, and he dashed the blood on all sides of the altar. They passed him the cut up parts of the burnt offering, piece by piece, along with the head, and he burned them on the altar. He washed the entrails and the feet and burned them on the altar along with [the rest] of the burnt offering.

The Scriptures—2009

And he slew the ascending offering, and the sons of Aharon presented to him the blood, which he sprinkled on the slaughter-place all around. And they presented the ascending offering to him, with its pieces and head, and he burned them on the slaughter-place. And he washed the entrails and the legs, and burned them with the ascending offering on the slaughter-place.

Tree of Life Version

Aaron slaughtered the burnt offering, then his sons presented the blood to him and he splashed it around on the altar. They handed the burnt offering to him piece by piece, along with the head, and he burned them up as smoke on the altar. He washed the innards and the legs and he offered them in smoke upon the burnt offering on the altar.

Weird English, 𐤀𐤁𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible

AND HE KILLED THE WHOLE BURNT OFFERING; AND THE SONS OF AARON BROUGHT THE BLOOD TO HIM, AND HE POURED IT ON THE ALTAR ROUND ABOUT.

AND THEY BROUGHT THE WHOLE BURNT OFFERING, ACCORDING TO ITS PIECES; THEM AND THE HEAD HE PUT UPON THE ALTAR.

AND HE WASHED THE BELLY AND THE FEET WITH WATER, AND HE PUT THEM ON THE WHOLE BURNT OFFERING ON THE ALTAR.

Awful Scroll Bible

He was to slaughter the whole burnt offering, and sons of Aaron were to attain the blood, and he was to sprinkle it on around the altar, and they attained to him the whole burnt offering, in its pieces and the head, and he made a smoky burning of them on the altar.

He was to wash the inward parts and the legs, and was to make a smoky burning of the whole burnt offering on the altar.

Concordant Literal Version

Then he slew the ascent offering. When the sons of Aaron provided him with the blood, he sprinkled it against the altar round about.

For the ascent offering they provided him with its pieces and the head; and he caused them to fume on the altar.

He washed the inwards and the shanks and caused them to fume on top of the ascent offering on the altar.

exeGesés companion Bible

...and he slaughters the holocaust:
and the sons of Aharon present the blood to him

which he sprinkles all around on the sacrifice altar:
and they present the holocaust to him,
with the members and the head:
and he incenses them on the sacrifice altar.
And he baptizes the inwards and the legs
and incenses them
on the holocaust on the sacrifice altar.

Orthodox Jewish Bible

And he slaughtered (shachat) the olah (burnt offering); and the Bnei Aharon presented unto him the dahm, which he sprinkled around upon the Mizbe'ach. And they presented the olah (burnt offering) unto him, with the pieces thereof, and the head; and he burned them upon the Mizbe'ach. And he did wash the innards and the legs, and burned them upon the olah (burnt offering) on the Mizbe'ach.

Expanded/Embellished Bibles:

The Expanded Bible

Then Aaron ·killed [slaughtered] the animal for the whole burnt offering [1:1–17]. His sons brought the blood to him, and he ·sprinkled [dashed] it on all sides of the altar. As they gave him the pieces and head of the burnt offering [1:1–17], Aaron ·burned them [^Lturned them into smoke] on the altar. He also washed the inner organs and the legs of the burnt offering [1:1–17] and ·burned them [^Lturned them into smoke] on top of the burnt offering [1:1–17] on the altar.

Kretzmann's Commentary

And he slew the burnt offering, according to the ordinance, Leviticus 1:3-9; Leviticus 8:18-21; and Aaron's sons presented unto him the blood, passed it to him as before, which he sprinkled round about upon the altar.

And they presented the burnt offering unto him with the pieces thereof and the head; they passed the single pieces to him as he had dissected the animal; and he burned them upon the altar. This sacrifice expressed the complete and devout surrender of the worshipers to the Lord.

And he did wash the inwards and the legs, and burned them upon the burnt offering on the altar. No mention is made of an oblation of meat-offering with this sacrifice, either because the special law referring to this rite was not yet given, Numbers 15:2 ff. or because it had already been made in connection with the morning sacrifice.

Lexham English Bible

Then [Or “And”] he slaughtered the burnt offering, and Aaron’s sons brought the blood to him, and he sprinkled it on the altar all around; and they brought the burnt offering to him by its pieces, as well as [Or “and”] the head, and he turned them into smoke on the altar; and he washed the inner parts [Or “entrails”] and the lower leg bones, then [Or “and”] he turned them into smoke upon the burnt offering on the altar.

The Voice

Then Aaron slaughtered the burnt offering and his sons brought him the blood, and he splattered it against the sides of the altar. Then Aaron’s sons gave him all the pieces of the burnt offering, including the head, and he offered them up as smoke on the altar. He washed the organs and the legs *with water so nothing unacceptable would be added* and offered them with the burnt offering as smoke on the altar.

Bible Translations with Many Footnotes:

The Complete Tanach

And he slaughtered the burnt offering. And Aaron's sons presented the blood to him, and he dashed it on the altar, around.

presented: Heb. וָאֵלָא: [This term] denotes “presentation” and “preparation.”

And they presented the burnt offering to him in its [prescribed] pieces, along with the head. And he caused [them] to [go up in] smoke on the altar. And he washed

the innards and the legs, and he caused [them] to [go up in] smoke on the altar, along with the burnt offering.

NET Bible®

The Burnt Offering for the Priests

He then slaughtered the burnt offering, and his sons¹³ handed¹⁴ the blood to him and he splashed¹⁵ it against the altar's sides. The burnt offering itself they handed¹⁶ to him by its parts, including the head,¹⁷ and he offered them up in smoke on the altar, and he washed the entrails and the legs and offered them up in smoke on top of the burnt offering on the altar.

^{13th} For smoothness in the English translation, "his" was used in place of "Aaron's."

^{14th} The verb is a Hiphil form of מָצָא, *matsa'*, "to find" (i.e., causative, literally "to cause to find," but here the meaning is "to hand to" or "pass to"; see J. E. Hartley, *Leviticus [WBC]*, 117-18, and J. Milgrom, *Leviticus [AB]*, 1:581-82). The distinction between this verb and "presented" in v. 9 above (see the note there) is that in v. 9 Aaron's sons held the bowl while Aaron manipulated some of the blood at the altar, while here in v. 12 they simply handed the bowl to him so he could splash all the blood around on the altar (Milgrom, 581).

^{15th} For "splashed" (also in v. 18) see the note on Lev 1:5.

^{16th} See the note on v. 12.

^{17th} Heb "and the burnt offering they handed to him to its parts and the head."

Rotherham's *Emphasized B.* Then slew he the ascending-sacrifice,—and the sons of Aaron presented unto him the blood, and he dashed^d it against the altar round about.

And <the ascending-sacrifice> presented they unto him piece by piece thereof, also the head,^e— and he made a perfume upon the altar: and he bathed the inwards and the legs,—and made a perfume upon the ascending-sacrifice at the altar.

^d Cp. chap. i. 5, n.

^e N.B., and cp. ante, chap. i. 8.

Literal, almost word-for-word, renderings:

Charles Thomson OT	Then he slew the whole burnt offering, and the sons of Aaron brought him the blood, and he poured it out against the altar round about. Then they presented the whole burnt offering by pieces, and these and the head he laid on the altar. He then washed the belly and the feet with water, and laid them on the whole burnt offering on the altar.
Context Group Version	And he killed the ascension [offering]; and Aaron's sons delivered to him the blood, and he sprinkled it on the altar round about. And they delivered the ascension [offering] to him, piece by piece, and the head: and he burnt them on the altar. And he washed the insides and the legs, and burnt them on the ascension [offering] on the altar.
English Standard Version	Then he killed the burnt offering, and Aaron's sons handed him the blood, and he threw it against the sides of the altar. And they handed the burnt offering to him, piece by piece, and the head, and he burned them on the altar. And he washed the entrails and the legs and burned them with the burnt offering on the altar.
Revised Mechanical Trans.	...and he slew the ascension offering, and the sons of Aharon revealed to him the blood, and he sprinkled him upon the altar all around, and they revealed the ascension offering to him, to her pieces and the head, and he burned it as incense upon the altar, and he bathed the insides and the legs, and he burned them as incense upon the ascension offering, unto the altar,...
Young's Updated LT	And he slaughters the burnt-offering, and the sons of Aaron have presented unto him the blood, and he sprinkles it on the altar round about; and the burnt-offering they have presented unto him, by its pieces, and the head, and he makes perfume on the altar; and he washes the inwards and the legs, and makes perfume for the burnt-offering on the altar.

The gist of this passage: The animal is slaughtered and offered.
12-14

Leviticus 9:12a

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

Translation: Aaron [lit., *he*] **slaughtered the burnt offering**,...

Aaron slaughters the second animal, the ram. It is his burnt offering.

Interestingly enough, I do not believe that any of the animal sacrifices were burned alive or subject to pain greater than an animal which is eaten for food.

Early on in Israel's history, the ram stood as a substitutionary sacrifice. Abraham, when he offered up his son, Isaac, the son whom he loved, upon the altar. He was about to slit his son's throat, and God stopped him, and directed his attention to a ram whose horns were caught up in some bushes. The ram was offered up in substitution for Abraham offering up his son to God. See **Genesis 22** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Leviticus 9:12b

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
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain, to cause to find [to detect, to happen upon, to encounter, to come upon], to come upon, to present</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #4672 BDB #592
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Ahărôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Leviticus 9:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196

Translation: ...and his [lit., Aaron's] sons present him the blood [from the offering].

Aaron's sons are there and they bring the blood from the ram to Aaron.

The blood represents the spiritual death of our Lord.

Leviticus 9:12c

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
zâraq (זָרַק) [pronounced zaw-RAHK]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #2236 BDB #284
'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 ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
çâbîyb (בְּכָס) [pronounced saw ^b -VEE ^B V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: He sprinkles it all around the altar.

The blood is sprinkled all around the altar.

Leviticus 9:12 Aaron [lit., he] slaughtered the burnt offering, and his [lit., Aaron's] sons present him the blood [from the offering]. He sprinkles it all around the altar. (Kukis mostly literal translation)

This is the ram—the burnt offering—which we are speaking of now. In vv. 8–11, it was the sin-offering, the calf. Both of these offerings were on behalf of Aaron (v. 2).

Leviticus 9:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ôlâh (עֹלָה) [pronounced <i>ô-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
mâtsâ' (מַצֵּא) [pronounced <i>maw-TSAW</i>]	<i>to attain, to cause to find [to detect, to happen upon, to encounter, to come upon], to come upon, to present</i>	3 rd person masculine plural, Hiphil perfect	Strong's #4672 BDB #592
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
nêthach (נֶחָח) [pronounced <i>NAY-thakh</i>]	<i>piece, pieces; fragments; primarily used for dividing the carcass of a sacrificial animal</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #5409 BDB #677
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</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 <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 definite article	Strong's #7218 BDB #910

Translation: His sons [lit., they] also present to him the pieces and head of the burnt offering;...

The offering is cut into pieces, and these pieces, along with the head, are given to Aaron.

The sacrifice of our Lord applies to all mankind; and Jesus is our head.

Leviticus 9:13b

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

Translation: ...and he burns [them all] upon the altar.

These things are placed on the altar and burned/smoked, causing a fragrance to come up to God.

Leviticus 9:13 His sons [lit., they] also present to him the pieces and head of the burnt offering; and he burns [them all] upon the altar. (Kukis mostly literal translation)

As we saw, the animal had to be cut up in order to lift it up and place it upon the altar.

Leviticus 9:14a

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
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i>]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 rd person masculine singular, Qal imperfect	Strong's #7364 BDB #934
ʾeth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated to, towards	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^b</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 plural noun with the definite article	Strong's #7130 BDB #899

Leviticus 9:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
k ^e râ'ayim (כַּרְעֵי) [pronounced <i>keh-raw-GAH-yihm</i>]	<i>legs; [two] legs</i>	feminine dual noun with the definite article	Strong's #3767 BDB #502

Translation: He washed the internal organs and the legs...

Aaron washed the internal organs (which represent the sin nature) and the legs (which represent volition, as they indicate the direction in which an animal will move).

Leviticus 9:14b			
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
qâṭar (קָטַר) [pronounced <i>kaw-TAR</i>]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6999 BDB #882
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258

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

Translation: ...and then offered them on [top of] the burnt offering on the altar.

The internal organs are burned up on the altar and the legs are also placed on the altar.

Leviticus 9:14 He washed the internal organs and the legs and then offered them on [top of] the burnt offering on the altar. (Kukis mostly literal translation)

The entrails and the legs are unclean; the entrails for obvious reasons and the legs are in contact with the earth, making them unclean. What is offered on the altar on behalf of the sins of the people must be clean.

Leviticus 9:12–14 Aaron [lit., *he*] slaughtered the burnt offering, and his [lit., *Aaron's*] sons present him the blood [from the offering]. He sprinkles it all around the altar. His sons [lit., *they*] also present to him the pieces and head of the burnt offering; and he burns [them all] upon the altar. He washed the internal organs and the legs and then offered them on [top of] the burnt offering on the altar. (Kukis mostly literal translation)

Leviticus 9:12–14 Aaron slaughtered the ram, which would also be his burnt offering. His sons collected the ram's blood and presented that to Aaron in a bowl. He sprinkled this blood around the altar. His sons then brought the head and pieces of the burnt offering to him, and he offered them up on the altar. He washed the internal organs and the legs and then placed them on top of the burnt offering which was already on the altar. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Goat, the Lamb, the Calf and the Grain Offerings for the People

And so he brings near a qorban of the people; and so he takes a goat of the sin-offering which [is] for the people. And so he slaughters him and so makes him a sin offering as the first. And so he brings near the burnt-offering; and so he makes her like the judgment. And so he brings near the mincah and so he fills his palm from her. And so he burns/smokes [her] upon the altar from to separation, a burnt offering of the morning.

Leviticus
9:15–17

Aaron [lit., *he*] [in his first act as High Priest for the people] brings near [to the Tabernacle] a qorban [or, *oblation*] of the people. [The animal that] he takes [will be] a goat, which will be a sin offering for the people. He slaughters it and makes it a sin offering it like the first sin offering. He brings the burnt-offering near [to God], making it as a judgement [of the court]. He also brings near the mincah [or, *the grain offering*] and filled his hand from it. [He places that handful] upon the altar and burns/smokes it, in addition to the burnt offering of that morning.

Aaron, in his first official act as High Priest, brings an oblation offering near to the Tabernacle, on behalf of the people of Israel. This animal will be a goat, and it will act as the sin offering for the people. He slaughtered it and then prepared it like the first offering. He brought this burnt offering near to God, making it as God's judgment of the people. He also brought the grain offering into the courtyard, taking a handful of it and placing that on the altar. All of this is burned and smoked, along side the burnt offering put onto the altar earlier that morning.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he brings near a qorban of the people; and so he takes a goat of the sin-offering which [is] for the people. And so he slaughters him and so makes him a sin offering as the first. And so he brings near the burnt-offering; and so he makes her like the judgment. And so he brings near the mincah and so he fills his palm from her. And so he burns/smokes [her] upon the altar from to separation, a burnt offering of the morning.

Dead Sea Scrolls
Targum (Onkelos)

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He brought the peoples offering; he took the peoples sin-offering-goat, and he slaughtered it and offered it as a sin-offering [atoned with its blood], in the same manner as the first one.

He brought the burnt-offering and he did it according to the rule.

He brought the meal-offering; he filled his palm from it and burned it on the altar: aside from the burnt-offering [that was brought] in the morning.

Targum (Pseudo-Jonathan)

And they brought the oblation of the people. And he took the goat for the people's sin offering and killed it, and made atonement with the blood of the goat, as he had made atonement with the blood of the calf of the sin offering for himself, which he had offered before. And they brought the burnt offering, and he performed it after the rite of the burnt offering which he had offered for himself. And they brought the mincha, and he filled his hands therefrom, and took of it a portion for its memorial, and burned upon the altar, beside the morning sacrifice.

Douay-Rheims 1899 (Amer.)

Then offering for the sin of the people, he slew the he goat: and expiating the altar, He offered the holocaust. Adding in the sacrifice the libations, which are offered withal, and burning them upon the altar, besides the ceremonies of the morning holocaust.

Aramaic ESV of Peshitta

He presented the offering of the people, and took the goat of the sin offering which was for the people, and killed it, and offered it for sin, like the first.

He presented the burnt offering, and offered it according to the ordinance.

He presented the meal offering, and filled his hand from there, and burned it upon the altar, besides the burnt offering of the morning.

Lamsa's Peshitta (Syriac)

And he brought the gifts of the people and he took the kid of the sin of the people and slaughtered it and he cleaned it as the first. And he offered burning peace offering and he offered it as his righteousness. And he brought the meal offering and filled his hand with it and offered it up on the altar apart from the burning peace offering of the kid.

Samaritan Pentateuch

And he brought the people's offering, and took the goat, which [was] the sin offering for the people, and slew it, and offered it for sin, as the first.

And he brought the burnt offering, and offered it according to the manner.

And he brought the meat offering, and took an handfuls thereof, and burnt [it] upon the altar, beside the burnt sacrifice of the morning.

Updated Brenton (Greek)

And he brought the gift of the people, and took the goat of the sin-offering of the people, and slew it, and purified it as also the first.

And he brought the whole burnt offering, and offered it in due form.

And he brought the sacrifice and filled his hands with it, and laid it on the altar, besides the morning whole burnt offering.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And he made an offering for the people and took the goat of the sin-offering for the people and put it to death, offering it for sin, in the same way as the first.

And he took the burned offering, offering it in the ordered way;

And he put the meal offering before the Lord, and taking some of it in his hand he had it burned on the altar, separately from the burned offering of the morning.

Easy English

Aaron brought the goat. This was the people's sacrifice to God. Aaron killed it and he burnt it on the altar. It was an offering to atone for the people's sin. He offered this sacrifice in the same way as the first sacrifice for sin.

Aaron brought the other young cow. He killed it and he burnt it on the altar. He did it as Moses had told him. He also brought the grain offering. He took some of it and he burnt it on the altar. He burnt it with the morning sacrifice.

Easy-to-Read Version–2008
God's Word™

He brought the people's offerings. He took the male goat for the people's offering for sin and slaughtered it. He sacrificed it to take away sins as he had done before. Following the proper procedures, he brought forward the burnt offering and sacrificed it. He also brought the grain offering. He took a handful of grain and burned it on the altar in addition to the morning burnt offering.

Good News Bible (TEV)

After that, he presented the people's offerings. He took the goat that was to be offered for the people's sins, killed it, and offered it, as he had done with his own sin offering. He also brought the animal for the burnt offering and offered it according to the regulations. He presented the grain offering and took a handful of flour and burned it on the altar. (This was in addition to the daily burnt offering.)

The Message

Next Aaron presented the offerings of the people. He took the male goat, the Absolution-Offering for the people, slaughtered it, and offered it as an Absolution-Offering just as he did with the first offering. He presented the Whole-Burnt-Offering following the same procedures. He presented the Grain-Offering by taking a handful of it and burning it on the Altar along with the morning Whole-Burnt-Offering.

NIRV

Then Aaron brought the people's offering. He took the goat for their sin offering and killed it. He offered it for a sin offering. He did just as he had done with his own sin offering.

He brought the animal for the burnt offering. He offered it in the way the law requires. He also brought the grain offering. He took a handful of it and burned it on the altar. It was in addition to that morning's burnt offering.

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

Casual English Bible

Sacrifices the people brought

Then Aaron gave the people's offerings to the LORD. He killed the goat for the people's sin offering, just like he had done for his own personal sin offering. Aaron then gave their burnt offering to the LORD, following the proper rituals. V. 17 will be placed with the next passage for context.

Contemporary English V.

Next, Aaron sacrificed the goat for the sins of the people, as he had done with the sacrifice for his own sins. And so, he burned this sacrifice on the altar in the proper way. He also presented the grain sacrifice and burned a handful of the flour on the altar as part of the morning sacrifice.

The Living Bible

Next he sacrificed the people's offering; he killed the goat and offered it in just the same way as he had the sin offering for himself. [*the sin offering for himself. See vv. 8-11.*] Thus he sacrificed their burnt offering to the Lord, in accordance with the instructions God had given.

Then he presented the grain offering, taking a handful and burning it upon the altar in addition to the regular morning offering.

New Berkeley Version
 New Life Version

Then he gave the people's gift. He took the goat of the sin gift which was for the people. And he killed it and gave it for sin, like the first sin gift. He gave the burnt gift. He gave it just the way the Law said. Next he gave the grain gift. He filled his hand with some of the grain and burned it on the altar beside the burnt gift of the morning.

Unfolding Bible Simplified

Then Aaron brought the animals that would be sacrifices for the Israelite people. He took a goat and slaughtered it for the people's sins, as he had done with the goat for his own offering. Then he brought the animal for the offering in order to burn it whole. He slaughtered it and offered it in the way that Yahweh had commanded him to do. He also brought the offering made from flour. He took a handful of it and burned it on the altar, as he had done with the animal that he had sacrificed earlier that morning.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, he brought up the gifts for the people. He took the goat, which was the people's sin offering, and slaughtered it and washed it, as before. Next, he brought the whole-burnt offering, and he offered it in the proper way, carrying the sacrifice in his hands and laying it on the Altar beside the whole-burnt offering that had been offered up in the morning.
Beck's American Translation Common English Bible	Next, Aaron presented the people's offering. He took the male goat for the people's purification offering, slaughtered it, and offered it as a purification offering like the first purification offering. He presented the entirely burned offering and did with it according to the regulation. Then he presented the grain offering, took a handful from it, and completely burned it on the altar, in addition to the morning's entirely burned offering.
New Advent (Knox) Bible	Next, he immolated the goat, as an offering for the people's faults, and, purifying the altar, went on to the burnt-sacrifice, to which he added, burning them on the altar, the customary gifts, over and above all the ceremonies of the morning sacrifice.
Translation for Translators	Then Aaron brought the animals that would be sacrifices for the Israeli people. He took the goat and slaughtered it to be an offering to enable them to be forgiven for the sins they had committed, like he had done with the goat for his own offering. Then he brought the animal for the offering to be completely burned. He slaughtered it and offered it in the way that Yahweh had commanded him to do. He also brought the offering of grain. He took a handful of it and burned it on the altar, like he had done for the animal that he had slaughtered and completely burned <i>on the altar</i> in the morning.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Then he offered the gift for the People, and took the goat for the sin of the People, and made a sin-offering, like the former sin-offering. Next he presented the burnt-offering, and did as with the offering for righteousness. Afterwards he presented the food-offering, and filled his hand from it, and burnt it upon the altar, besides the burnt-offering of the morning.
International Standard V	He brought the people's offering, presenting a goat for a sin offering on behalf of the people. He slaughtered it and offered it as the first sin offering. Then he brought the whole burnt offering and offered it according to procedure. Next, he brought the grain offering, filled his hand with it, and burned it on the altar next to the burnt offering for that morning.
Urim-Thummim Version	And he brought the people's offering, and took the he-goat, that was the Sin-Offering for the people and slaughtered it, and offered it for sin like the first. Then he brought the Burnt- Offering and offered it according to the ordinance. He brought the Gift-Offering and took a handful from it, and burned it on the Altar, besides the whole Burnt-Offering done at sunrise.
Wikipedia Bible Project	And he sacrificed the people's sacrifice, and he took the sinstuff goat, which was for the people, and he slaughtered it and did to it as to sinstuff, as the first. And he slaughtered the raised offer, and did as is the statute. And he sacrificed the meal offer, and he filled his palm from it, and he grilled on the altar, apart from the raised offer of the morning.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he brought the people's offering, and took the goat, which was the sin offering for the people, and killed it, and offered it for sin as the first.
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And he brought the burnt offering, and offered it according to the judged decree.

And he brought the food offering, and took a palm full of it, and burned it as perfumed incense on the altar, separate from the burnt offering of the dawn.

New American Bible (2011) Then he had the people's offering brought. Taking the goat that was for the people's purification offering, he slaughtered it and offered it as a purification offering as before. Then he brought forward the burnt offering and offered it according to procedure. He then presented the grain offering; taking a handful of it, he burned it on the altar, in addition to the morning burnt offering.^f

f. [9:17] Nm 28:23; 2 Kgs 16:15; Ez 46:13–15.

The Catholic Bible **The People's Offering.** They then presented the offering of the people. They brought the goat of the sin offering for the people. They slew it and offered it as a sin offering, as they had done with the first one. After this they offered the second burnt offering according to custom. V. 17 will be placed with the next passage for context.

New Jerusalem Bible He then presented the people's offering. He took the goat for the people's sacrifice for sin, slaughtered it, and made a sacrifice for sin with it in the same way as with the first. He then had the burnt offering brought forward and proceeded according to the ritual. He then had the cereal offering brought forward, took a handful of it and burned it on the altar in addition to the morning burnt offering.

Revised English Bible–1989 Next he brought forward the offering of the people. He took the he-goat, the people's purification-offering, slaughtered it, and performed the rite of the purification-offering as he had previously done for himself. He presented the whole-offering and sacrificed it in the manner prescribed. He brought forward the grain-offering, took a handful of it, and burnt it on the altar, in addition to the morning whole-offering.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then the people's offering was presented. He took the goat of the sin offering which was for the people, slaughtered it and offered it for sin, like the earlier sin offering. The burnt offering was presented, and he offered it in the prescribed manner. **(ii)** The grain offering was presented; he took a handful of it and made it go up in smoke on the altar, in addition to the morning's burnt offering.

Kaplan Translation He brought forth the people's offering. He took the goat that was the people's sin offering, and slaughtered it, preparing it as a sin offering, just like the first one. He brought forth the burnt offering, preparing it according to the law. He brought forth the grain offering. He took a handful and burned it on the altar. This was in addition to the morning [grain] offering.

9:15 **first one.** See 9:8-11.

9:17 **handful.** Or "partial handful," that is, three fingers full. See note on 2:2.

— **morning grain offering** (St/ra ; Ramban). See Exodus 29:40 (Rashi).

The Scriptures–2009 And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it and made it a sin offering, like the first one.

And he brought the ascending offering and made it, according to the right-ruling. He also brought the grain offering, and filled his hand with it, and burned it on the slaughter-place, besides the ascending offering of the morning.

Tree of Life Version Then he presented the people's gift, took the goat of the sin offering which was for the people, slaughtered it, and offered it for sin, just like the first one.

He presented the burnt offering and offered it according to the decree.

Then Aaron presented the grain offering, filling his hand with some of it and burning it up as smoke on the altar, alongside the burnt offering of the morning.

Weird English, 𐤇𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	<p>· AND HE BROUGHT THE GIFT OF THE PEOPLE, AND TOOK THE GOAT OF THE SIN-OFFERING OF THE PEOPLE, AND KILLED IT, AND PURIFIED IT AS ALSO THE FIRST.</p> <p>AND HE BROUGHT THE WHOLE BURNT OFFERING, AND OFFERED IT IN DUE FORM.</p> <p>AND HE BROUGHT THE SACRIFICE AND FILLED HIS HANDS WITH IT, AND LAID IT ON THE ALTAR, BESIDES THE MORNING WHOLE BURNT OFFERING.</p>
Awful Scroll Bible	<p>He was to bring near the people's offering, and was to take the young goat, for the misses of the mark of the people, and was to slaughter it, and was to make them clean, as the former.</p> <p>He was to bring near the whole burnt offering, and was to prepare it in its manner. He was to bring near the tribute offering, and was to fill his palms from it, and was to make a smoky burning of it on the altar, besides the whole burnt offering of the morning.</p>
Concordant Literal Version	<p>Then he came near with the approach present of the people and took the hairy goat of the sin offering which was for the people, slew it and made it a sin offering like the first.</p> <p>He brought near the ascent offering and did it as is the custom.</p> <p>He brought near the approach present, filled his palm from it and caused it to fume on the altar aside from the ascent offering of the morning.</p>
exeGesés companion Bible	<p>And he oblates the qorban of the people and takes the buck for the sin of the people and slaughters that for the sin, as the first: and he oblates the holocaust and works it according to the decree: and he oblates the offering and fills his palm and incenses it on the sacrifice altar - apart from the holocaust of the morning.</p>
Orthodox Jewish Bible	<p>And he brought the korban HaAm (the offering of the people), and took the goat of the chattat (sin offering) for the people, and slaughtered (shachat) it, and offered it for sin, as before.</p> <p>And he brought the olah (burnt offering), and offered it in the prescribed way.</p> <p>And he brought the minchah, and took a handful thereof, and burned it upon the Mizbe'ach, in addition to the olah of the boker.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>Then Aaron brought the offering that was for the people. He took the goat of the people's ·sin [or purification; 4:3] offering and ·killed [slaughtered] it and offered it for the sin [or purification; 4:3] offering, just as he had done the first ·sin [or purification; 4:3] offering.</p> <p>Then Aaron brought the whole ·burnt offering [1:1–17] and offered it ·in the way that the Lord had commanded [^L according to regulations]. He also brought the ·grain [^L gift; tribute] offering [2:1] to the altar. He ·took a handful of the grain [^L filled his hand with a portion] and ·burned it [^L turned it into smoke] on the altar, in addition to the morning's burnt offering.</p>
Kretzmann's Commentary	<p>And he brought the people's offering, which consisted of all three varieties of sacrifices, made in the usual order, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin, as the first. In this case also the blood was not brought into the Holy Place, for the purpose at this time was merely to make the proper beginning of the sacrificial worship.</p> <p>And he brought the burnt offering, the young bullock and the lamb, and offered it according to the manner, as the ordinance required it.</p>

Lexham English Bible

And he brought the meat-offering, which accompanied the burnt offering, and took an handful thereof, and burned it upon the altar beside, that is, in addition to, the burnt sacrifice of the morning; for the usual offerings had been made on this morning, as always.

The Voice

Then [Or “And”] he presented the people’s offering, and he took the goat of the sin offering, which was for the people, and he slaughtered it and offered [Or “he offered”] it as a sin offering like the first one. Then [Or “And”] he presented the burnt offering, and he sacrificed [Literally “did” or “made”] it according to the regulation. Then [Or “And”] he presented the grain offering, and he filled his palm with some of [Literally “from”] it, and he turned it into smoke on the altar besides the morning’s burnt offering.

Now with his own sins covered, Aaron was able to offer the sacrifices for the masses. So he took the goat for the purification offering, slaughtered it, and offered it *as reparation* for the people’s sin. He did this in the same way he presented the first offering. He brought the burnt offering as well and offered it in accordance with the ordinances *God handed on to Moses*. Then he presented the grain offering, took some of it in his hand, and offered it up as smoke on the altar in addition to the morning’s burnt offering.

Bible Translations with Many Footnotes:

The Complete Tanach

And he brought forward the people's sacrifice; he took the people's sin offering goat, slaughtered it, and made it a sin offering, like the first one.

and made it a sin-offering: Heb. וַיַּקְרֵב: He sacrificed it according to the law of the sin-offering (נֹסֵחַ).

like the first one: like his own calf.

And he brought forward the burnt offering and prepared it according to the law.

and prepared it according to the law: which is specified regarding a voluntary burnt-offering in [Parashath] Vayikra (1: 117) - [Beitzah 20a]

And he brought forward the meal offering, filled his palm with it, and caused it to [go up in] smoke on the altar, in addition to the morning burnt offering.

and he filled his palm: I.e., the הַצִּימָק [i.e., the “fistful,” namely, scooping out three fingers-full of the meal offering]. — [Torath Kohanim 9:11]

in addition to the morning burnt offering: All these sacrifices [Aaron] offered up [only] after [he had offered up the morning] continual burnt offering.

NET Bible®

The Offerings for the People

Then he presented the people’s offering. He took the sin offering male goat which was for the people, slaughtered it, and performed a decontamination rite with it¹⁸ like the first one.¹⁹ He then presented the burnt offering, and did it according to the standard regulation.²⁰ Next he presented the grain offering, filled his hand with some of it, and offered it up in smoke on the altar in addition to the morning burnt offering.²¹

¹⁸tn The expression “and performed a decontamination rite [with] it” reads literally in the MT, “and decontaminated [with] it.” The verb is the Piel of נֹחַ (kht’, Qal = “to sin”), which means “to decontaminate, purify” (i.e., “to de-sin”; see the note on Lev 8:15).

¹⁹sn The phrase “like the first one” at the end of the verse refers back to the sin offering for the priests described in vv. 8-11 above. The blood of the sin offering of the common people was applied to the burnt offering altar just like that of the priests.

²⁰tn The term “standard regulation” (מִשְׁפָּט, mishpat) here refers to the set of regulations for burnt offering goats in Lev 1:10-13. Cf. KJV “according to the manner”; ASV, NASB “according to the ordinance”; NIV, NLT “in the prescribed way”; CEV “in the proper way.”

^{21sn} The latter part of the verse (“in addition to the morning burnt offering”) refers to the complex of morning (and evening) burnt and grain offerings that was the daily regulation for the tabernacle from the time of its erection (Exod 40:29). The regulations for it were appended to the end of the section of priestly consecration regulations in Exod 29 (see Exod 29:38-40) precisely because they were to be maintained throughout the priestly consecration period and beyond (Lev 8:33-36). Thus, the morning burnt and grain offerings would already have been placed on the altar before the inaugural burnt and grain offerings referred to here.

Rotherham's *Emphasized B.* Then brought he near the oblation of the people,—and took the sin-bearing goat which pertained to the people, and slew it and made therewith a sin-bearer, like the first. Then brought he near the ascending-sacrifice,—and offered it according to the regulation. Then brought he near the meal-offering, and filled his hand therefrom,^f and made a perfume upon the altar,—in addition to the ascending-sacrifice of the morning.
^fOr: “installed him therewith.”

Literal, almost word-for-word, renderings:

Charles Thomson OT	Then he brought forward the gift of the people, and he took the goat for the sin offering of the people, and slew it, and purified it as he had done the first. He then brought forward the whole burnt offering, and did with it in the manner prescribed. Then, presenting the sacrifice of flour, he filled his hands with some of it, and laid the handful on the altar apart from the morning whole burnt offering.
Context Group Version	And he presented the people's offering, and took the goat of the purification-offering which was for the people, and killed it, and offered it for disgrace, like the first. And he presented the ascension [offering], and offered it according to the ordinance. And he presented the tribute [offerings], and filled his hand from it, and burnt it on the altar, besides the ascension [offering] of the morning. the rule
Literal Standard Version	And he brings the offering of the people near, and takes the goat of the sin-offering which [is] for the people, and slaughters it, and makes it a sin-offering, like the first; and he brings the burnt-offering near, and makes it, according to the ordinance; and he brings the present near, and fills his palm with it, and makes incense on the altar, apart from the burnt-offering of the morning.
New King James Version	Then he brought the people's offering, and took the goat, which was the sin offering for the people, and killed it and offered it for sin, like the first one. And he brought the burnt offering and offered it according to the prescribed manner [<i>ordinance</i>]. Then he brought the grain offering, took a handful of it, and burned it on the altar, besides the burnt sacrifice of the morning.
Revised Mechanical Trans.	...and he brought near the donation of the people, and he took the hairy goat, the failure, which belonged to the people, and slew him, and he bore the blame with him like the first one, and he brought near the ascension offering, and he did her according to the decision, and he brought near the deposit, and he filled his palm from her, and he burned it as incense upon the altar apart from the ascension offering of the morning,...
Young's Updated LT	And he bringeth near the offering of the people, and taketh the goat of the sin-offering which is for the people, and slaughtered it, and maketh it a sin-offering, like the first; and he bringeth near the burnt-offering, and maketh it, according to the ordinance; and he bringeth near the present, and filleth his palm with it, and maketh perfume on the altar, apart from the burnt-offering of the morning.

The gist of this passage: Aaron then made an offering for the people.

Leviticus 9:15a			
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 ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qorbân/qurbân (קֹרְבָן/קִרְבָן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular construct	Strong's #7133 BDB #898–899
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: Aaron [lit., *he*] [in his first act as High Priest for the people] brings near [to the Tabernacle] a qorban [or, *oblation*] of the people.

Aaron and his sons have been inducted into the priestly service. Now Aaron will act as high priest on behalf of the people. This would be the chief duty of the high priest. He is to intercede on behalf of the people.

The High Priest offering up sacrifice on behalf of the people is representative of Jesus offering Himself up as our substitute.

Leviticus 9:15b			
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 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Leviticus 9:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'îyr (רִיטֵן) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308
'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 lə]	<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
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: [The animal that] he takes [will be] a goat, which will be a sin offering for the people.

A goat will be offered as a sin offering for the people.

Leviticus 9:15c			
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
shâchat (שָׁחַת) [pronounced shaw-KHAT]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #7819 and 7820 BDB #1006

Translation: He slaughters it...

The animals are slaughtered; this speaks of the spiritual death of Jesus for our sins.

Leviticus 9:15d			
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
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>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]</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #2398 BDB #306
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
rî'shônâh (רִשׁוֹנָה) [pronounced ree-show-NAW]	<i>first [in time, in degree], chief, former [in time], past, ancestors, former things; foremost; beginning</i>	feminine singular adjective/noun with the definite article	Strong's #7223 BDB #911

Translation: ...and makes it a sin offering it like the first sin offering.

Earlier in this chapter, Aaron offered up a sin offering. This offering of the goat will be similar to that one.

The use of the verb châtâ' (חָטָא) [pronounced khaw-TAW] is discussed in great detail back in Exodus 29:36; see **Exodus 29** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Leviticus 9:15 Aaron [lit., *he*] [in his first act as High Priest for the people] brings near [to the Tabernacle] a qorban [or, *oblation*] of the people. [The animal that] he takes [will be] a goat, which will be a sin offering for the people. He slaughters it and makes it a sin offering it like the first sin offering. (Kukis mostly literal translation)

Aaron will also offer an several animals on behalf of the people of Israel. Just in order to use the Tabernacle in worship, to be able to bring offerings to God, the people had to be thoroughly cleansed with the blood of several animal sacrifices.

Aaron was a type of Christ, as we read, He had to be made like His brothers in all things, that He might become a merciful and faithful High Priest in things pertaining to God, to make a covering [or, propitiation] for the sins of the people (Hebrews 2:18). And, we are fortunate to have a greater High Priest: For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavenlies, Who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for [the sins] of the people, because this He did once for all when He offered up Himself. For the Law appoints men as high priest who are weak, but the word of the oath, which came after the Law, a Son, made perfect forever (Hebrews 7:26–28).

Leviticus 9:16a			
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
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
'êth (חֵת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

Translation: He brings the burnt-offering near [to God],...

The animal is called a burnt offering actually before it is placed upon the altar. We could understand Aaron bringing the animal close to the altar, to the Tent or to God.

Leviticus 9:16b			
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
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #6213 BDB #793
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced mish ^e -PAWT]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun with the definite article	Strong's #4941 BDB #1048

Translation: ...making it as a judgement [of the court].

Most translations understand this to mean that this offering was made according to the protocol or directions of God. I see it more as a fulfillment of justice; in accordance with the requirements of the Judge.

Leviticus 9:16 He brings the burnt-offering near [to God], making it as a judgement [of the court]. (Kukis mostly literal translation)

The burnt offering is the calf and the lamb. When it reads *he made it*, Aaron prepared the offering and placed it on the altar as per the instructions of Y^ehowah.

Never forget, in the examination of this portion of God's Word that: **Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins** (Heb. 10:11).

Leviticus 9:17a			
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 ^B V]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585

Translation: He also brings near the mincah [or, the grain offering]...

Aaron was also going to offer up the mincah or grain offering.

The bloodless offering emphasizes the humanity of Jesus Christ.

Leviticus 9:17b			
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
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 rd person masculine singular, Piel imperfect	Strong's #4390 BDB #569
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3709 BDB #496

Leviticus 9:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577

Translation: ...and filled his hand from it.

This simply means that Aaron took some of the grain offering in his hand.

Leviticus 9:17c

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 rd person masculine singular, Hiphil imperfect	Strong's #6999 BDB #882
‘al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258
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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

I cannot find the min preposition followed by the lâmed prefixed preposition listed together in either BDB or Gesenius (and the two together sound almost contradictory). Therefore, the best I can do is give you how these are rendered here by other translators: *by* (Owen, NASB, which clarifies in a footnote, *lit., from*), *at* (Young), *from* (Rotherham).

bad (בַּד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
These three words together mean, <i>beside, besides, apart from, aside from; in addition to; subsequent to</i> .			
‘ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular construct	Strong #5930 BDB #750

Leviticus 9:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: [He places that handful] upon the altar and burns/smokes it, in addition to the burnt offering of that morning.

The grain offering was place on the altar, along side the burnt offering from that morning.

Leviticus 9:17 He also brings near the minchah [or, *the grain offering*] and filled his hand from it. [He places that handful] upon the altar and burns/smokes it, in addition to the burnt offering of that morning. (Kukis mostly literal translation)

The wording here is somewhat confusing. It sounds as though the tribute offering is made separate from the burnt offering and, at the same time, with the burnt offering. Besides which, flour is not going to burnt on the altar without something else being there. I believe what is being conveyed here is the tribute offering on behalf of the people was offered apart from the tribute offering which was offered with the evening and morning burnt offerings.

I don't believe that the phrase *fill the hand*, is necessarily translated *installation*. Here it means that this is all that Aaron can hold in his palm. In any case, this one phrase herein used is not properly the installation of Aaron; here it simply refers to carrying the tribute offering in his hand.

Leviticus 9:15–17 Aaron [lit., *he*] [in his first act as High Priest for the people] brings near [to the Tabernacle] a qorban [or, *oblation*] of the people. [The animal that] he takes [will be] a goat, which will be a sin offering for the people. He slaughters it and makes it a sin offering it like the first sin offering. He brings the burnt-offering near [to God], making it as a judgement [of the court]. He also brings near the minchah [or, *the grain offering*] and filled his hand from it. [He places that handful] upon the altar and burns/smokes it, in addition to the burnt offering of that morning. (Kukis mostly literal translation)

Leviticus 9:15–17 Aaron, in his first official act as High Priest, brings an oblation offering near to the Tabernacle, on behalf of the people of Israel. This animal will be a goat, and it will act as the sin offering for the people. He slaughtered it and then prepared it like the first offering. He brought this burnt offering near to God, making it as God's judgment of the people. He also brought the grain offering into the courtyard, taking a handful of it and placing that on the altar. All of this is burned and smoked, along side the burnt offering put onto the altar earlier that morning. (Kukis paraphrase)

[Chapter Outline](#)

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The Ox and the Ram Offerings for the People

And so he slaughters the ox and the ram, a sacrifice of the peace offerings which [is] for the people. And so presents sons of Aaron the blood unto him; and so he sprinkles him upon the altar all around. And the fat pieces from the ox and from the ram, the fat tail, the covering [of the innards], and the kidneys, and an appendage of the liver; and so they place the fat pieces upon the breasts and so he burns/smokes the fat pieces altar-ward. And the breasts and the leg of the right has waved Aaron a wave-offering, to faces of Y^ehowah, as which He commanded Moses.

Leviticus
9:18–21

Aaron [lit., *he*] slaughtered [both] the ox and the ram; [they are] offerings of peace for the people. Aaron's sons presented the blood to Aaron [lit., *him*], and he sprinkled the blood [lit., *it*] all around the altar. The fat pieces from the ox and from the ram [are as follows: there is] the fat tail, the [fat] covering [of the innards], the kidneys, and the appendage for the liver. Aaron's sons [lit., *they*] placed [these] fat pieces upon the breasts and then burned/smoked the fat pieces on the altar. Aaron lifted up [and presented] to Y^ehowah the breasts and the right legs [as] a presentation offering, just as [Y^ehowah] had commanded Moses.

Aaron slaughtered both the ox and the ram. They are offerings of peace to Jehovah on behalf of the people. Aaron's sons gathered the blood of these sacrifices and gave it to Aaron. He sprinkled the blood all around the altar. Aaron's sons placed the fat pieces upon breasts, which were on the altar (the fat pieces consisting of the fat tail, the fat covering of the innards, the kidneys and the appendage which is attached to the liver). Aaron lifted up the breasts and the right legs of these sacrifices as a presentation offering to Jehovah, just as Jehovah had commanded Moses to do.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he slaughters the ox and the ram, a sacrifice of the peace offerings which [is] for the people. And so presents sons of Aaron the blood unto him; and so he sprinkles him upon the altar all around. And the fat pieces from the ox and from the ram, the fat tail, the covering [of the innards], and the kidneys, and an appendage of the liver; and so they place the fat pieces upon the breasts and so he burns/smokes the fat pieces altar-ward. And the breasts and the leg of the right has waved Aaron a wave-offering, to faces of Y^ehowah, as which He commanded Moses.

Dead Sea Scrolls Targum (Onkelos)

He slaughtered the ox and the ram, the peace[sacred]-offerings of the people; and Aharon's sons presented the blood to him and he sprinkled it all around the altar. The fats of the ox and of the ram; the fat-tail, the [fat] covering [the innards], the kidneys and the lobe of the liver.

They put the fats on top of the breasts and he burned the fats on the altar.

The breasts and the right thigh, Aharon waved [lifted up] [as] a wave-offering [an uplifted-offering] before Adonoy, just as Moshe commanded.

Targum (Pseudo-Jonathan)

And he killed the bullock and the ram of the hallowed oblations (peace offering) of the people, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about: and the fat of the bullock, and of the ram, the tail, and that which covereth the inwards, and the two kidneys, and the caul of the liver; and he laid the fat upon the breast, and burned the fat upon the altar. But the breast and the right shoulder Aharon uplifted, an elevation before the Lord, as the Lord commanded Mosheh.

Douay-Rheims 1899 (Amer.)

He immolated also the bullock and the ram, and peace offerings of the people: and his sons brought him the blood, which he poured upon the altar round about. The fat also of the bullock, and the rump of the ram, and the two little kidneys with their fat, and the caul of the liver, They put upon the breasts. And after the fat was burnt

	upon the altar, Aaron separated their breasts, and the right shoulders, elevating them before the Lord, as Moses had commanded.
Aramaic ESV of Peshitta	He also killed the bull and the ram, the sacrifice of peace offerings, which was for the people: and Aaron's sons delivered to him the blood, which he sprinkled around on the altar, and the fat of the bull and of the ram, the fat tail, and that which covers the innards, and the kidneys, and the cover of the liver: and they put the fat upon the breasts, and he burned the fat on the altar: and the breasts and the right thigh Aaron waved for a wave offering before Mar-Yah, as Mosha commanded.
Lamsa's Peshitta (Syriac)	And he slaughtered a bull and a ram as a peace sacrifice of the people and the sons of Ahron brought the blood to him and he sprinkled it on the altar as a circle. And the fat of the ox and of the ram and the fat tail and the fat layer of the innards and kidneys and the liver caul. And he put the fat on the breasts and offered up the fat on the altar: And the breasts and the right shouldersshank Ahron separated for an offering before LORD JEHOVAH as Moshe was commanded.
Samaritan Pentateuch	He slew also the bullock and the ram [for] a sacrifice of peace offerings, which [was] for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about
	And the fat of the bullock and of the ram, the rump, and that which covereth [the inwards], and the kidneys, and the caul [above] the liver:
	And they put the fat upon the breasts, and he burnt the fat upon the altar:
	And the breasts and the right shoulder Aaron waved [for] a wave offering before the LORD; as the LORD commanded Moses.
Updated Brenton (Greek)	And he killed the calf, and the ram of the sacrifice of peace-offering of the people; and the sons of Aaron brought the blood to him, and he poured it out on the altar round about.
	And he took the fat of the calf, and the hind quarters of the ram, and the fat covering the belly, and the two kidneys, and the fat upon them, and the fatty lobe on the liver.
	And he put the fat on the breasts, and offered the fat on the altar.
	And Aaron separated the breast and the right shoulder as a choice-offering before the Lord, as the Lord commanded Moses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he put to death the ox and the sheep, which were the peace-offerings for the people; and Aaron's sons gave him the blood and he put some of it on and round the altar; And as for the fat of the ox and the fat tail of the sheep and the fat covering the inside parts and the kidneys and the fat on the liver; They put the fat on the breasts, and the fat was burned on the altar. And Aaron took the breasts and the right leg, waving them for a wave offering before the Lord, as Moses gave orders.
Easy English	Aaron killed the bull and the male sheep. These were friendship offerings from the people. The priests brought the blood to him. He threw it onto the sides of the altar. Aaron took the fat tail, the fat and the kidneys and the best piece of the liver. He put them on the meat of the animal's ribs. Then he burnt the fat on the altar. Aaron lifted up the meat as an offering to the Lord. Moses had told him that he must do this.
God's Word™	He slaughtered the bull and the ram for the people's fellowship offering. Aaron's sons gave him the blood, which he threw against the altar on all sides. However, the fat from the bull and the ram (the fat from the tail, the layer of fat, the kidneys, and the lobe of the liver) they placed on the breasts. Aaron burned them all on the

Good News Bible (TEV)	<p>altar. However, he first took the breasts and the right thighs and presented them to the LORD as Moses commanded.</p> <p>He killed the bull and the ram as a fellowship offering for the people. His sons brought him the blood, and he threw it on all four sides of the altar. Aaron put the fat parts of the bull and the ram on top of the breasts of the animals and carried it all to the altar. He burned the fat on the altar and presented the breasts and the right hind legs as the special gift to the LORD for the priests, as Moses had commanded.</p>
<i>The Message</i>	<p>He slaughtered the bull and the ram, the people's Peace-Offerings. Aaron's sons handed him the blood and he threw it against each side of the Altar. The fat pieces from the bull and the ram—the fat tail and the fat that covers the kidney and the lobe of the liver—they laid on the breasts and Aaron burned it on the Altar. Aaron waved the breasts and the right thigh before God as a Wave-Offering, just as God commanded.</p>
NIRV	<p>Aaron killed the ox and the ram as the friendship offering for the people. His sons handed him the blood. He splashed it against the sides of the altar. His sons also brought the fat parts of the ox and the ram. They included the fat tail and the layer of fat. They also included the kidneys and the long part of the liver. Aaron's sons placed everything on the breasts of the animals. Aaron burned the fat on the altar. He lifted up the breasts and the right thigh and waved them in front of the Lord as a wave offering. He did it just as Moses had commanded.</p>

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

Casual English Bible	<p>Next, he took a handful from the grain offering and burned it to smoke alongside the burnt offering he gave to the LORD every morning. Then, he killed the bull and ram for the peace offerings the people brought to the LORD. Again, Aaron's sons brought him the blood, which he splashed onto all four sides of the altar.</p> <p>They collected the animal's fat, along with the large, fatty tail, [9] both kidneys, and the lobe of liver. They piled all of this onto the animal's breast meat. Aaron burned all but the breast on the altar. It went up in smoke as a peace offering. Then he took the breast meat and the animal's right thigh and waved [10] it as a symbolic offering to the LORD. That's what Moses had told him to do. V. 17 is included for context.</p> <p>⁹9:19 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.</p> <p>¹⁰9:21 This sacrificial offering goes by various names: peace offering, fellowship offering, elevation offering, symbolic offering, special offering, and wave offering. The Hebrew word can mean to wave, lift, or blow. In Exodus 29, this sacrifice represented the culmination of an ordination service authorizing priests for ministry. It was the final act, which some scholars say was mainly an expression of gratitude to God for allowing these men to be assigned to lead the worship rituals for the people of Israel.</p>
Contemporary English V.	<p>At last, he killed the bull and the ram as a sacrifice to ask the LORD's blessing on the people. Aaron's sons brought him the blood, and he splattered it against the four sides of the altar. His sons placed all the fat, as well as the kidneys and the lower part of the liver on top of the choice ribs. Then Aaron burned the fat on the altar and lifted up the ribs and the right hind leg to show that these were dedicated to the LORD. This was done just as the LORD had instructed Moses.</p>
The Living Bible	<p>Next he killed the ox and ram—the people's peace offering sacrifice; and Aaron's sons brought the blood to him, and he sprinkled it back and forth upon the altar. Then he collected the fat of the ox and the ram—the fat from their tails and the fat covering the inner organs—and the kidneys and gall bladders. The fat was placed upon the breasts of these animals, and Aaron burned it upon the altar; but he</p>

New Berkeley Version New Life Version	<p>waved the breasts and right shoulders slowly before the Lord as a gesture of offering it to him, just as Moses had commanded.</p> <p>.</p> <p>Then he killed the bull and the ram, the peace gifts which were for the people. Aaron's sons handed the blood to him and he put it around on the altar. The fat parts from the bull and ram, the fat tail, the fat around the inside parts, the kidneys and the part that is on the liver, all the fat parts they put on the breasts. And they burned the fat parts on the altar. But Aaron gave the breasts and the right thigh as a wave gift before the Lord, just as Moses had said.</p>
New Living Translation	<p>Then Aaron slaughtered the bull and the ram for the people's peace offering. His sons brought him the blood, and he splattered it against all sides of the altar. Then he took the fat of the bull and the ram—the fat of the broad tail and from around the internal organs—along with the kidneys and the long lobes of the livers. He placed these fat portions on top of the breasts of these animals and burned them on the altar. Aaron then lifted up the breasts and right thighs as a special offering to the Lord, just as Moses had commanded.</p>
Unfolding Bible Simplified	<p>Then he slaughtered the ox and the ram to be an offering for the Israelite people to promise friendship with Yahweh. His sons handed him the bowl containing the blood, and he sprinkled the blood against all sides of the altar. But he took the fat from the ox and the ram, including their fat tails that were cut close to the backbone, and all the fat that covered the livers and the kidneys. He put these parts on top of the breasts of those animals and carried them to the altar to burn them. Then, doing what Moses had commanded, he lifted up in front of Yahweh the breast and the right thigh of those animals to show that those two animals completely belonged to Yahweh.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then he slaughtered the calf and the ram as peace-offering sacrifices for the people.</p> <p>So, Aaron's sons brought the blood to him, which he poured all around the Altar, and he put the calf's fat, as well as the hindquarters of the ram, the fat on its belly, its kidneys and the fat on them, the membrane around the liver, as well as the fat on the breasts, and offered it on the Altar.</p> <p>Then Aaron set aside the breast and right shoulder as a choicest offering before Jehovah, just as the Lord had commanded Moses.</p>
Beck's American Translation Common English Bible	<p>.</p> <p>Aaron then slaughtered the ox and the ram—the people's communal sacrifice of well-being. Aaron's sons handed him the blood, which he tossed against all sides of the altar, and the fat pieces of the ox and ram—the fat tail, the covering fat, the kidneys, and the lobe of the liver. They placed these fat pieces on the animals' breasts, and Aaron completely burned them on the altar. But Aaron lifted up the breasts and the right thigh as an uplifted offering before the Lord, just as Moses had commanded.</p>
New Advent (Knox) Bible	<p>Then he immolated the ox and the ram, by way of welcome-offering for the people. His sons held out the blood, and he poured it round the altar; the fat of the ox, and the ram's tail, and the kidneys with their fat, and the cauls of the livers, they laid on the breasts of the victims, and when the fat had been burnt on the altar, Aaron set apart the two breasts and the two right shoulders, which he lifted up in the Lord's presence, as Moses had bidden him. Then he stretched out his hands over the people, and blessed them; and so, the sacrifice done, the atonement for faults, the burnt-sacrifice, and the welcome-offering, he came down from the altar. V. 22 is included for context.</p>

Translation for Translators Then he slaughtered the ox and the ram, to be an offering for the Israeli people to maintain fellowship with Yahweh. His sons handed him *the bowl containing the blood*, and he sprinkled the blood against all sides of the altar. But he took the fat from the ox and the ram, including their fat tails that were cut close to the backbone, and all the fat that covered the livers and the kidneys. He put them on top of the breasts of those animals and carried them to the altar to be burned. Then, doing what Moses/I had commanded, he lifted up in front of Yahweh the breast and the right thigh of those animals, to signify that those two animals completely belonged to Yahweh.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Finally, he slaughtered the ox and the ram as the people's fellowship sacrifice. Aaron's sons brought him the blood, and he splattered it on all sides of the altar. They also brought the fat portions from the ox and the ram—the fat tail, the fat surrounding the entrails, the kidneys, and the fatty lobe of the liver— and placed these on the breasts. Aaron burned the fat portions on the altar, but he presented the breasts and the right thigh as a presentation offering before the LORD, as Moses had commanded. [Some Hb mss, LXX, Sam read <i>as the Lord commanded Moses</i>]
Revised Ferrar-Fenton Bible	Then he slew the bull, and the ram, as a sacrifice of thanks from the People, and the sons of Aaron brought some of the blood and sprinkled it around upon the altar, with the fats from the bull, and the fat from the tail of the ram, the caul, and the kidneys, and the rest of the breast; and they piled up the fats upon the chest, and burnt the fats upon the altar; but the breast, and the right leg Aaron waved before the EVER-LIVING; as the EVER-LIVING commanded Moses.
International Standard V	He slaughtered the ox and ram for the peace offering sacrifice on behalf of the people. Aaron's sons delivered the blood to him, which he poured on the altar and around it. ¶ As to the fat from the ox, ram, and the tail, the fat covering the kidneys, and the appendage of the liver, they placed the fat on the breast and then he burned the fat on the altar. Aaron waved the breast and the right thigh as a raised offering in the Lord's presence, just as Moses had commanded.
Unfolding Bible Literal Text	He killed also the ox and the ram, the sacrifice for the peace offering, which was for the people. Aaron's sons gave him the blood, which he sprinkled against every side of the altar. However, they cut out the fat of the bull and the ram, the fat tail, the fat that covers the inner parts, the kidneys, and the covering of the liver. They took the parts that were cut out and put these on the breasts, and then Aaron burned the fat on the altar. Aaron waved the breasts and the right thigh as a wave offering before Yahweh, as Moses had commanded.
Urim-Thummim Version	He slaughtered the bull too and the ram for a sacrifice of Peace-Offerings, for the people and Aaron's sons presented to him the blood that he sprinkled on the Altar all around, and the fat of the bull and the ram, the rump, and what covers the entrails and the kidneys (with the appendage above the liver). They put the fat on the breasts, and he burned the fat on the Altar. And the breasts and the right shoulder Aaron waved for a Wave-Offering before YHWH as Moses commanded.
Wikipedia Bible Project	And he slaughtered the ox and the ram, the payment offer which was for the people, and the sons of Aaron manifested the blood to him, and he threw it on the altar, around. And the fatstuff from the bull and from the ram, the tail-fat and the covering of the kidney, and the extra on the liver. And the put the fatstuff on the breasts, and they grilled the fatstuff on the altar. And the breasts, and the right thigh, Aaron waved as a wave-offer before Yahweh, as Moses commanded.

Catholic Bibles (those having the imprimatur):**The Heritage Bible**

And he killed the bullock and the ram for a sacrifice of peace offerings, which are for the people, and the blood was from Aaron's sons to him, which he sprinkled on the altar all around,

And the fat of the bullock and of the ram, the fat tail, and that which covers the insides, and the kidneys, and the lobe above the liver;

And they put the fat on the breasts, and he burned the fat as perfumed incense on the altar;

And Aaron waved the breasts and the right shoulder for a wave offering before the face of Jehovah as Moses commanded.

New American Bible (2011)

Finally he slaughtered the ox and the ram, the communion sacrifice of the people. When his sons brought him the blood, Aaron splashed it on all sides of the altar.^g The portions of fat from the ox and from the ram, the fatty tail, the covering fat, the kidneys, and the lobe of the liver they placed on top of the briskets. Aaron burned the fat pieces on the altar, but the briskets and the right thigh he raised as an elevated offering^h before the LORD, as the LORD had commanded Moses.

g. [9:18] Lv 3:2.

h. [9:21] Lv 7:30–34.

The Catholic Bible

They then presented the cereal offering. They took a handful and burned it upon the altar beside the morning burnt offering. They slew the bull and the ram of the peace offering of the people. The sons of Aaron brought the blood and they poured it around the altar. They brought the fat parts of the bull and the ram: the tail, the fat around the entrails, the kidneys, and the lobe of the liver. They placed the fat upon the breasts. He burned them upon the altar. Aaron waved the breasts and the right thigh as a wave offering before the Lord, in the manner that Moses had commanded. V.17 is included for context.

New Jerusalem Bible

Then he slaughtered the bull and the ram as a communion sacrifice for the people. Aaron's sons handed him the blood and he poured it all around the altar. The fat of the bull and the ram, the tail, the covering fat, the kidneys, the mass of fat over the liver, he placed on the ribs and then burned on the altar. With the ribs and the right thigh Aaron made the gesture of offering as Yahweh had ordered Moses.

NRSV (Anglicized Cath. Ed.)

He slaughtered the ox and the ram as a sacrifice of well-being for the people. Aaron's sons brought him the blood, which he dashed against all sides of the altar, and the fat of the ox and of the ram—the broad tail, the fat that covers the entrails, the two kidneys and the fat on them, [Gk: *Heb the broad tail, and that which covers, and the kidneys*] and the appendage of the liver. They first laid the fat on the breasts, and the fat was turned into smoke on the altar; and the breasts and the right thigh Aaron raised as an elevation-offering before the Lord, as Moses had commanded.

Revised English Bible—1989

He slaughtered the bull and the ram, the shared-offerings of the people. His sons handed him the blood, and he flung it against the sides of the altar. But the portions of fat from the bull, the fat-tail of the ram, the fat covering the entrails, and both kidneys with the fat upon them, and the long lobe of the liver, all this fat they first put on the breasts of the animals and then Aaron burnt it on the altar. He presented the breasts and the right leg as a dedicated portion before the LORD, as Moses had been commanded.

Jewish/Hebrew Names Bibles:**Complete Jewish Bible**

He slaughtered the ox and the ram, the people's sacrifice as peace offerings; Aharon's sons brought him the blood, which he splashed against all sides of the altar, and the fat of the ox and of the ram — the fat tail, the fat which covers the inner organs, the kidneys and the covering of the liver. They put the fat on the

Kaplan Translation

breasts, and he made the fat go up in smoke on the altar. The breasts and right thigh Aharon waved as a wave offering before *ADONAI*, as Moshe had ordered. He slaughtered the bull and the ram that were the people's peace sacrifice. Aaron's sons passed the blood to him, and he dashed it on all sides of the altar. [They also passed him] the choice parts of the bull and ram: the broad tail, the [fatty] membrane, the kidneys and the liver lobe. They placed the choice parts on the chests [of the animals], and [Aaron] then burned the choice parts on the altar. Aaron [had first] waved the chests and right hind legs in the prescribed motions as a wave offering before God. [It was all done] as God had commanded Moses.

The Scriptures—2009

And he slew the bull and the ram as a slaughtering of peace *offerings*, which were for the people. And Aharon's sons presented to him the blood, which he sprinkled on the slaughter-place all around, and the fat from the bull and the ram, the fat tail, and the covering, and the kidneys, and the appendage on the liver, and they placed the fat on the breasts, and he burned the fat on the slaughter-place. But the breasts and the right thigh Aharon waved as a wave offering before יהוה, as Mosheh had commanded.

Tree of Life Version

He also slaughtered the bull and the ram as the sacrifice of fellowship offerings for the people. Then his sons brought him the blood, which he splashed around on the altar, as well as the fat from the bull and the ram, the fat tail, and the layer over the innards along with the kidneys and the covering of the liver. They put the fat upon the breasts, and he burned it on the altar. But the breasts and the right thigh Aaron waved for a wave offering before Adonai, as Moses had commanded.

Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND HE KILLED THE CALF, AND THE RAM OF THE SACRIFICE OF PEACE-OFFERING OF THE PEOPLE; AND THE SONS OF AARON BROUGHT THE BLOOD TO HIM, AND HE Poured IT OUT ON THE ALTAR ROUND ABOUT. AND HE TOOK THE FAT OF THE CALF, AND THE HIND QUARTERS OF THE RAM, AND THE FAT COVERING THE BELLY, AND THE TWO KIDNEYS, AND THE FAT UPON THEM, AND THE FAT ON THE LIVER. AND HE PUT THE FAT ON THE BREASTS, AND OFFERED THE FAT ON THE ALTAR.

Awful Scroll Bible

AND AARON SEPARATED THE BREAST AND THE RIGHT SHOULDER AS A CHOICE-OFFERING BEFORE JESUS, AS JESUS COMMANDED MOSES.

He was to slaughter the plowing beast and the ram, for the sacrifice of the peace offering, of the people, and the sons of Aaron were to attain the blood, and he was to sprinkle it on the altar on around.

Of the fat of the plowing beast and ram, the tail, and that covering the kidneys, and the appendage of the liver,

even was he to set, and the fat of the breasts, and was to make a smoky burning of the fat on the altar.

The breasts and right leg Aaron is to have waved, as a wave offering turned before Sustains To Become as Moses is to have laid charge.

Concordant Literal Version

Then he slew the bull and the ram, the sacrifice of peace offerings which were for the people. When the sons of Aaron provided him with the blood, he sprinkled it against the altar round about.

As for the fat portions from the bull and from the ram, the fat tail and the covering fat, the kidneys and the protuberance of the liver-

they placed the fat portions on top of the chests and caused the fat to fume on the altar.

The chests and the right leg Aaron waved as a wave offering before Yahweh just as Yahweh had instructed Moses.

exeGesés companion Bible

And he slaughters the ox and the ram

for a sacrifice of shelamim for the people:
 and the sons of Aharon present the blood to him
 which he sprinkles all around on the sacrifice altar
 - with the fat of the ox and of the ram,
 the rump and what covers
 and the reins and the caul above the liver:
 and they put the fat on the breasts
 and he incenses the fat on the sacrifice altar:
 and Aharon waves the breasts and the right hindleg
 for a wave at the face of Yah Veh
 - as Mosheh misvahed.

Orthodox Jewish Bible

He slaughtered (shachat) also the bull and the ram for a zevach which was for the people; and the Bnei Aharon presented unto him the dahm, which he sprinkled upon the Mizbe'ach around,
 And the chalavim (fat portions) of the bull and of the ram, the tail, and that which covereth the innards, and the kidneys, and the diaphragm above the liver;
 And they put the chelev (fat) upon the breasts, and he burned the chelev (fat) upon the Mizbe'ach;
 And the breasts and the right thigh Aharon waved for a tenufah (wave offering) before Hashem; just as Moshe commanded.

Expanded/Embellished Bibles:

The Expanded Bible

Aaron also ·killed [slaughtered] the bull and the ·male sheep [ram] as the ·fellowship [or peace; well-being] offerings [3:1] for the people. His sons brought him the blood, and he ·sprinkled [dashed] it on all sides of the altar. Aaron's sons also brought to Aaron the fat of the bull and the ·male sheep [ram]—the fat tail, the fat covering the inner organs, the kidneys, and the ·best part [appendage] of the liver. Aaron's sons put them on the breasts of the bull and the sheep. Then Aaron ·burned [^lturned into smoke] these fat parts on the altar. He ·presented [raised] the breasts and the right thigh before the Lord as ·the priests' share of the [an elevation] offering, as Moses had commanded.

Kretzmann's Commentary

He slew also the bullock and the ram for a sacrifice of peace-offerings, which was for the people, an act of thanksgiving for the grace received till now and a prayer for the maintenance of the merciful fellowship on the part of Jehovah. And Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about. And the fat of the bullock and of the ram, the rump, that is, the heavy, fatty tail, and that which covereth the inwards and the kidneys and the caul above the liver, all the loose fat of the abdominal cavities;
 and they put the fat upon the breasts, upon the wave-breasts of the two animals, and passed it to Aaron in this manner; and he burned the fat upon the altar;
 and the breasts and the right shoulder, the wave-breasts and the heave-shoulders, Aaron waved for a wave-offering before the Lord, Leviticus 7:30-34; as Moses commanded.

Lexham English Bible

Then [Or "And"] he slaughtered the ox and the ram, the fellowship offerings that are for the people, and Aaron's sons brought the blood to him, and he sprinkled it on the altar all around. And as for the fat portions from the ox and from the ram (the fat tail and the layer of fat and the kidneys and the lobe of the liver), they placed the fat portions on the breast sections, and he turned the fat portions into smoke on the altar. Then [Or "And"] Aaron waved the breast sections and the right upper thigh as a wave offering before [Literally "to the faces of"] Yahweh, just as Moses had commanded.

The Voice

Then he slaughtered the ox and the ram as the peace offerings for the masses. Aaron's sons gave him the blood, and he splattered it against the sides of the altar.

The fat of the ox and ram—the fat tail, the fat covering *the intestines*, the kidneys, and the lobe of the liver—they put on top of the breasts and offered them as smoke on the altar. Aaron lifted the breasts and the right thigh as a wave offering before the Eternal as Moses commanded.

Bible Translations with Many Footnotes:

The Complete Tanach

And he slaughtered the ox and the ram, the people's peace offering, and Aaron's sons presented the blood to him, and he dashed it on the altar, around, and [they also presented] the fats from the ox and from the ram: the tail, the [fatty] covering, the kidneys and the diaphragm with the liver.

and the [fatty] covering: [I.e.,] the fat that covers the innards.

And they placed the fats on top of the breasts, and he caused the fats to [go up in] smoke on the altar.

And they placed the [sacrificial] fats on top of the breasts: After the waving, the kohen who performed the waving gives [the portions] to another kohen to make them go up in smoke. The result is that [the portions] that were on the top are now on the bottom [due to the kohen's inverting the portions to place them into the receiving hands of the next kohen. See Rashi on Lev. 7:30 for further explanation]. — [Men. 62a]

And Aaron had [already] waved the breasts and the right thigh as a wave offering before the Lord, as Moses had commanded.

NET Bible®

Then he slaughtered the ox and the ram – the peace offering sacrifices which were for the people – and Aaron's sons handed²² the blood to him and he splashed it against the altar's sides. As for the fat parts from the ox and from the ram²³ (the fatty tail, the fat covering the entrails,²⁴ the kidneys, and the protruding lobe of the liver), they²⁵ set those on the breasts and he offered the fat parts up in smoke on the altar. Finally Aaron waved the breasts and the right thigh as a wave offering before the Lord just as Moses had commanded.

²²tn See the note on Lev 9:12.

^{tn} The verb is a Hiphil form of מָצָא, matsa', "to find" (i.e., causative, literally "to cause to find," but here the meaning is "to hand to" or "pass to"; see J. E. Hartley, *Leviticus [WBC]*, 117-18, and J. Milgrom, *Leviticus [AB]*, 1:581-82). The distinction between this verb and "presented" in v. 9 above (see the note there) is that in v. 9 Aaron's sons held the bowl while Aaron manipulated some of the blood at the altar, while here in v. 12 they simply handed the bowl to him so he could splash all the blood around on the altar (Milgrom, 581).

²³tn Heb "And the fat from the ox and from the ram."

²⁴tn The text here has only the participle "the cover" or "that which covers," which is elliptical for "the fat which covers the entrails" (see Lev 3:3, 9, 14; 7:3).

²⁵tn The plural "they" refers to the sons of Aaron (cf. v. 18). The LXX, Smr, and Syriac have singular "he," referring to Aaron alone as in the latter half of the verse (the singular is followed here by NLT). Cf. NCV "Aaron's sons put them."

Rotherham's *Emphasized B.*

Then slew he the ox, and the ram, as a peace-offering, which pertained unto the people,—and the sons of Aaron presented the blood unto him, and he dashed it against the altar, round about; and the portions of fat, from the ox,—and from the ram, the fat-tail, and the covering, and the kidneys, and the caul^g of the liver; and they put the portions of fat upon the breasts,—and he made a perfume with the fat at the altar; but <the breasts and the right shoulder>^h did Aaron wave as a wave-offering, before Yahweh,—as Moses commanded.ⁱ

^g Or: "lobe" or "flaps"—Davies' H.L. 259.

^h Or: "leg"—Kalisch. "Thigh"—P.B.

ⁱ Some cod. (w. Sam., Jon. and Sep.): "as Y. commanded M."—G.n.

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT	Then he slew the young bull and the ram for the people's sacrifice of thanksgiving; and the sons of Aaron brought him the blood; and he poured it out against the altar round about. And the suet of the bull and that of the ram with the loin and the caul which covereth the belly, and the two kidneys with the suet on them, and the lobe of the liver; the several parcels of suet he laid on the breast, and having carried up the suet upon the altar, Aaron took away the breast and the right shoulder as a portion set apart before the Lord, as the Lord commanded Moses.
Context Group Version	He killed also the ox and the ram, the sacrifice of peace-offerings, which was for the people: and Aaron's sons delivered to him the blood, which he sprinkled on the altar round about, and the fat of the ox and of the ram, the fat tail, and that [fat] which covers [the entrails], and the kidneys, and the caul of the liver: and they put the fat on the breasts, and he burnt the fat on the altar: and the breasts and the right thigh Aaron waved for a wave-offering before YHWH; as Moses commanded.
Holy Bible Improved Edition	And he killed the ox and the ram for the peace offering that was for the people; and the sons of Aaron presented to him the blood, and he sprinkled it upon the altar round about, and the fat from the ox and from the ram, the fat tail, and that which covers the inwards, and the kidneys, and the caul of the liver; and they placed the fat upon the breasts. And he burnt the fat on the altar; and the breasts and the right shoulder Aaron waved for a wave offering before Jehovah; as Moses commanded.
Literal Standard Version	And he slaughters the bullock and the ram, a sacrifice of the peace-offerings, which [are] for the people, and sons of Aaron present the blood to him (and he sprinkles it around the altar), and the fat of the bullock, and of the ram, the fat tail, and the covering [of the innards], and the kidneys, and the redundancy on the liver, and they set the fat on the breasts, and he makes incense with the fat on the altar; and Aaron has waved the breasts and the right leg [as] a wave-offering before YHWH, as He has commanded Moses.
New American Standard B.	Then he slaughtered the ox and the ram, the sacrifice of peace offerings which was for the people; and Aaron's sons brought the blood to him, and he sprinkled it around on the altar. As for the portions of fat from the ox and from the ram, the fat tail, the fat covering, the kidneys, and the lobe [Or <i>appendage on</i>] of the liver, they now placed the portions of fat on the breasts; and he offered them [Lit <i>the portions of fat</i>] up in smoke on the altar. But the breasts and the right thigh Aaron presented [Lit <i>waved</i>] as a wave offering before the Lord, just as Moses had commanded.
Revised Mechanical Trans.	Cover of ...and he slew the ox and the buck of the sacrifice of the offerings of restitution, which belonged to the people, and the sons of Aharon revealed the blood to him, and he sprinkled him upon the altar, all around, and the fats from the ox and from the buck the rump, and what is covering over the kidneys and the lobe of the heavy lobe ^[737] , and they placed the fats upon the chest, and he made the fats burn as incense unto the altar, and the chest and the right thigh Aharon waved a waving to the face of YHWH, just as Mosheh directed,...
Young's Updated LT	⁷³⁷ . "The heavy lobe" is the liver, the heaviest organ in the body. And he slaughters the bullock and the ram, a sacrifice of the peace-offerings, which are for the people, and sons of Aaron present the blood unto him (and he sprinkles it on the altar round about), and the fat of the bullock, and of the ram, the fat tail, and the covering of the inwards, and the kidneys, and the redundancy above the liver, and they set the fat on the breasts, and he makes perfume with the fat on the altar; and the breasts, and the right leg has Aaron waved—a wave-offering before Jehovah, as He has commanded Moses.
The gist of this passage:	Aaron slaughters the ox and the ram on behalf of the people.

Leviticus 9:18a			
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
shâchaṭ (שַׁחַט) [pronounced shaw-KHAT]	to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]	3 rd person masculine singular, Qal imperfect	Strong's #7819 and 7820 BDB #1006
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated to, towards	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shôwr (שׁוֹר) [pronounced shohr]	an ox, a bull, a head of cattle, oxen	masculine singular noun	Strong's #7794 BDB #1004
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated to, towards	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ayil (אֵיל) [pronounced AH-yil]	ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)	masculine singular noun	Strong's #352 BDB #17
zebach (זֶבַח) [pronounced ZEH ^B -vakh]	slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	peace-offerings, sacrifice for alliance or friendship	masculine plural noun with the definite article	Strong's #8002 BDB #1023
'ăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
lâmed (ל) [pronounced l ^e]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
'am (עַם) [pronounced ġahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: Aaron [lit., he] slaughtered [both] the ox and the ram; [they are] offerings of peace for the people.

The ox and the ram were mentioned back in v. 4, the last two of the seven sacrifices which God called for.

Leviticus 9:18b			
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
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain, to cause to find [to detect, to happen upon, to encounter, to come upon], to come upon, to present</i>	3 rd person masculine plural, Hiphil perfect	Strong's #4672 BDB #592
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</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
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: *Aaron's sons presented the blood to Aaron* [lit., *him*],...

Aaron's sons took the blood from the sacrifice of the ox and the ram and presented that to Aaron.

Leviticus 9:18c			
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 (זָרַק) [pronounced <i>zaw-RAHK</i>]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #2236 BDB #284
'al (אֲלֵ) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752

Leviticus 9:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258
çâbîyb (בְּכָל) [pronounced saw ^b -VEE ^b V]	around, surrounding, circuit, round about, encircle; all around; on every side	adverb/preposition	Strong's #5439 BDB #686
This is v. 12c.			

Translation: ...and he sprinkled the blood [lit., it] all around the altar.

Aaron sprinkles the blood all around the altar.

Leviticus 9:18 Aaron [lit., he] slaughtered [both] the ox and the ram; [they are] offerings of peace for the people. Aaron's sons presented the blood to Aaron [lit., him], and he sprinkled the blood [lit., it] all around the altar. (Kukis mostly literal translation)

These two offerings were mentioned prior to the tribute offering in v. 4.

Leviticus 9:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated to, towards	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chălâbîym (חֵלְבִים) [pronounced khuh-le ^b v-EEM]	fat pieces, fat chunks; choicest pieces, best parts	masculine plural noun with the definite article	Strong's #2459 BDB #316
I am assuming that this refers to several fat pieces.			
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
shôwr (שׁוֹר) [pronounced shohr]	an ox, a bull, a head of cattle, oxen	masculine singular noun with the definite article	Strong's #7794 BDB #1004
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
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

Leviticus 9:19a

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 noun with the definite article	Strong's #352 BDB #17

Translation: The fat pieces from the ox and from the ram [are as follows:...

I had trouble with v. 19, and I think it is offered up in such a way as to define the fat pieces; therefore, that is how I translated this verse (which involved adding quite a number of additional words).

Leviticus 9:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al ^e yâh (אֵלְיָה) [pronounced al-YAW]	<i>rump, fat tail [of sheep, ram]</i>	feminine singular noun with the definite article	Strong's #451 BDB #46
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
m ^e kasseh (מְכַסֶּה) [pronounced meh-as-SEH]	<i>covering, that which covers, garment</i>	masculine singular noun	Strong's #4374 BDB #492
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
k ^e lâyôwth (כֶּלְאֵי־חַיִּים) [pronounced keh-law-YOUTH]	<i>kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest</i>	feminine plural noun with the definite article	Strong's #3629 BDB #480
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yôthereth (תֶּחֱרֵת) [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 (כֶּבֶד) [pronounced kaw-BADE]	<i>liver</i>	masculine singular noun with the definite article	Strong's #3516 BDB #458

Translation: ...there is] the fat tail, the [fat] covering [of the innards], the kidneys, and the appendage for the liver.

These are the fat pieces, which will be spoken of in the next verse. The fat is designed by God to cushion the sensitive organs beneath it.

Leviticus 9:19 The fat pieces from the ox and from the ram [are as follows: there is] the fat tail, the [fat] covering [of the innards], the kidneys, and the appendage for the liver. (Kukis mostly literal translation)

Vv. 19–20 should have been one verse.

Leviticus 9:20a			
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 rd person masculine plural, Qal imperfect	Strong's #7760 BDB #962
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chălâbîym (חֲלֵבִים) [pronounced <i>khuh-le^b-EEM</i>]	<i>fat pieces, fat chunks; choicest pieces, best parts</i>	masculine plural noun with the definite article	Strong's #2459 BDB #316
'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
châzeh (חֲזֵה) [pronounced <i>khaw-ZEH</i>]	<i>breast [of animals] [of an animal sacrifice]</i>	masculine plural noun with the definite article	Strong's #2373 BDB #303

Translation: Aaron's sons [lit., *they*] placed [these] fat pieces upon the breasts...

Aaron's sons will take these fat pieces and place them on the breasts of the animals being offered.

Leviticus 9:20b			
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 rd person masculine singular, Hiphil imperfect	Strong's #6999 BDB #882
chălâbîym (חֲלֵבִים) [pronounced <i>khuh-le^b-EEM</i>]	<i>fat pieces, fat chunks; choicest pieces, best parts</i>	masculine plural noun with the definite article	Strong's #2459 BDB #316
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258

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

Translation: ...and then burned/smoked the fat pieces on the altar.

The fat pieces will then be burned and smoked.

Leviticus 9:20 Aaron's sons [lit., *they*] placed [these] fat pieces upon the breasts and then burned/smoked the fat pieces on the altar. (Kukis mostly literal translation)

These portions of fat refer to the items from v. 19. The word for breast here, incidentally, is used only of animals in the Old Testament.

Leviticus 9:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
châzeh (חֶזֶה) [pronounced <i>khaw-ZEH</i>]	<i>breast [of animals] [of an animal sacrifice]</i>	masculine plural noun with the definite article	Strong's #2373 BDB #303
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</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
nûwph (נוֹפֵךְ) [pronounced <i>noof</i>]	<i>to wave, to shake [e.g., the hand to beckon someone]; to scatter, to shake forth [rain]</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5130 BDB #631
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
t ^e nûwphâh (תְּנוּפְחָהּ) [pronounced <i>t'noo-PHAWH</i>]	<i>presentation offering, wave-offering; offering [gold or brass]; swinging, waving, brandishing [of God's hand, weapons]</i>	feminine singular noun	Strong's #8573 BDB #632
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Leviticus 9:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Aaron lifted up [and presented] to Y^ehowah the breasts and the right legs [as] a presentation offering,...

A portion of the ox and ram are presented to God as presentation offerings.

Leviticus 9:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun; sometimes the verb <i>to</i> <i>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]	to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602

Translation: ...just as [Y^ehowah] had commanded Moses.

All of this is being done, just as God commanded Moses.

Leviticus 9:21 Aaron lifted up [and presented] to Y^ehowah the breasts and the right legs [as] a presentation offering, just as [Y^ehowah] had commanded Moses. (Kukis mostly literal translation)

This waving in front of Y^ehowah is a sign to the angels of the belief of the Israelites in what they do not see.

Leviticus 9:18–21 Aaron [lit., *he*] slaughtered [both] the ox and the ram; [they are] offerings of peace for the people. Aaron’s sons presented the blood to Aaron [lit., *him*], and he sprinkled the blood [lit., *it*] all around the altar. The fat pieces from the ox and from the ram [are as follows: there is] the fat tail, the [fat] covering [of the innards], the kidneys, and the appendage for the liver. Aaron’s sons [lit., *they*] placed [these] fat pieces upon the breasts and then burned/smoked the fat pieces on the altar. Aaron lifted up [and presented] to Y^ehowah the breasts and the right legs [as] a presentation offering, just as [Y^ehowah] had commanded Moses. (Kukis mostly literal translation)

Leviticus 9:18–21 Aaron slaughtered both the ox and the ram. They are offerings of peace to Jehovah on behalf of the people. Aaron’s sons gathered the blood of these sacrifices and gave it to Aaron. He sprinkled the blood all around the altar. Aaron’s sons placed the fat pieces upon upon breasts, which were on the altar (the fat pieces consisting of the fat tail, the fat covering of the innards, the kidneys and the appendage which is attached to the liver). Aaron lifted up the breasts and the right legs of these sacrifices as a presentation offering to Jehovah, just as Jehovah had commanded Moses to do. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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The Glory of the Lord Appears

And so lifts up Aaron his hand unto the people; and so he blesses them. And so he comes down from doing the sin-offering and the burnt-offering and the peace offerings.	Leviticus 9:22	Aaron lifted up his hand before the people and blessed them. Then he came down after [lit., <i>from doing</i>] the sin-offering, the burnt-offering and the peace offerings.
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Aaron lifted up his hands and blessed the people. Then he came down from the altar after the sin-offerings, burnt-offerings and peace-offerings.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so lifts up Aaron his hand unto the people; and so he blesses them. And so he comes down from doing the sin-offering and the burnt-offering and the peace offerings.
Dead Sea Scrolls	.
Targum (Onkelos)	Aharon raised his hands toward the people and he blessed them. He descended [from the altar where he] had offered the sin-offering, the burnt-offering and the peace[sacred]-offering.
Targum (Pseudo-Jonathan)	And Aharon stretched out his hands towards the people and blessed them, and came down from the altar with joy, after he had finished to perform the sin offering and the burnt offering and the hallowed oblation. But when, after the oblations had been performed, the Shekinah did not reveal itself, Aharon was ashamed, and said to Mosheh, It may be that the Word of the Lord hath no pleasure in the work of my hands.
Douay-Rheims 1899 (Amer.)	And stretching forth his hands to the people, he blessed them. And so the victims for sin, and the holocausts, and the peace offerings being finished, he came down.

Aramaic ESV of Peshitta	Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin offering, and the burnt offering, and the peace offerings.
Lamsa's Peshitta (Syriac)	And Ahron lifted his hands over the people and he blessed them and he came down when he brought the sin and the burnt offering, the peace offering and the peace sacrifice.
Samaritan Pentateuch	And Aaron lifted up his hand over the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.
Updated Brenton (Greek)	And Aaron lifted up his hands on the people and blessed them; and after he had offered the sin-offering, and the whole burnt offerings, and the peace-offerings, he came down.

Significant differences:

Limited Vocabulary Translations:

Easy English	When Aaron had finished burning the gifts, he lifted up his hands over the people. He had sacrificed the sin offering, the burnt offering and the friendship offering. Then he asked God to do good things for the people. And Aaron came down from the altar.
Easy-to-Read Version–2008	Then Aaron lifted up his hands toward the people and blessed them. After he finished offering the sin offering, the burnt offering, and the fellowship offerings, he came down from the altar.
God's Word™	Then Aaron raised his hands toward the people and blessed them. He sacrificed the offering for sin, the burnt offering, and the fellowship offering. Then he came down from the altar.
Good News Bible (TEV)	When Aaron had finished all the sacrifices, he raised his hands over the people and blessed them, and then stepped down.
The Message	Aaron lifted his hands over the people and blessed them. Having completed the rituals of the Absolution-Offering, the Whole-Burnt-Offering, and the Peace-Offering, he came down from the Altar.
NIRV	Then Aaron lifted up his hands toward the people. He gave them a blessing. He had already sacrificed the sin offering, the burnt offering and the friendship offering. So he stepped down from the altar.

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

Casual English Bible	Aaron then turned to the people, raised his hands, and wished them well in a blessing. After he gave the LORD the sin offering, burnt offering, and peace offerings, he stepped down from the altar.
Contemporary English V.	Aaron held out his hand and gave the people his blessing, before coming down from the bronze altar where he had offered the sacrifices.
New Berkeley Version	.
New Life Version	Then Aaron lifted up his hands toward the people and prayed that good would come to them. After giving the sin gift, the burnt gift and the peace gifts, he came down.
New Living Translation	After that, Aaron raised his hands toward the people and blessed them. Then, after presenting the sin offering, the burnt offering, and the peace offering, he stepped down from the altar.
Unfolding Bible Simplified	Then Aaron lifted his arms toward the people and asked Yahweh to bless them. Then having finished making all those offerings, he stepped down from the place where the altar was.

Partially literal and partially paraphrased translations:

Beck's American Translation .

Common English Bible	Aaron then raised his hands toward the people and blessed them. After performing the purification offering, the entirely burned offering, and the well-being sacrifice, he came down.
Translation for Translators	Then Aaron lifted his arms toward the people and <i>asked Yahweh to bless them</i> . Then having finished making all those offerings, he stepped down <i>from the place where the altar was</i> .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Aaron lifted up his hands toward the people and blessed them. And having made the sin offering, the burnt offering, and the peace offering, he stepped down.
Revised Ferrar-Fenton Bible	Then Aaron raised his hands and blessed the People, and came down from making the sin offering, and the burnt-offering, and the thank-offering.
International Standard V	Aaron raised his hand toward the people and blessed them. Then he came down from the altar after [The Heb. lacks the altar after] offering the sin, whole burnt, and peace offerings.
Unfolding Bible Literal Text	Then Aaron lifted up his hand toward the people and blessed them, and came down from making the Sin- Offering, Burnt-Offering, and Peace-Offerings.
Wikipedia Bible Project	And Aaron lifted his hand to the people, and he blessed them, and he came down from making the sin and raised offer, and the payment offer.

Catholic Bibles (those having the imprimatur):

The Catholic Bible	<p>The Lord's Glory Revealed.</p> <p>^[d]Aaron, raising his hands toward the people, blessed them, and, after he had sacrificed the sin offering, the burnt offering, and the peace offering, descended from the altar.</p> <p>[d] Leviticus 9:22 After Aaron's three-fold benediction (see Num 6:23-26) a dual blessing from Aaron and Moses is given.</p>
New Jerusalem Bible	<p>Aaron then raised his hands towards the people and blessed them. Having thus performed the sacrifice for sin, the burnt offering and the communion sacrifice, he came down and entered the Tent of Meeting with Moses. Then they came out together to bless the people and the glory of Yahweh appeared to the entire people: a flame leapt out from Yahweh's presence and consumed the burnt offering and fat on the altar. At this sight the entire people shouted for joy and fell on their faces. Vv. 23–24 are included for context.</p>
NRSV (Anglicized Cath. Ed.)	Aaron lifted his hands towards the people and blessed them; and he came down after sacrificing the sin-offering, the burnt-offering, and the offering of well-being.

Jewish/Hebrew Names Bibles:

Kaplan Translation	<p>Aaron lifted his hands toward the people and blessed them. He then descended from [the altar where he] had prepared the sin offering, the burnt offering, and the peace offerings.</p> <p>9:22 lifted his hands . . . From this, we learn that the priests lift their hands for the priestly blessing (Sotah 38a).</p> <p>— blessed them. With the priestly blessing presented in Numbers 6:22-27 (R-ashi). The commandment regarding the priestly blessing may have been given earlier, even though it is written later (Ramban).</p> <p>— from the altar {Si/ra ; Rashi).</p>
New American Bible (2011)	<p>Revelation of the Lord's Glory.</p> <p>* Aaron then raised his hands over the people and blessedⁱ them. When he came down from offering the purification offering, the burnt offering, and the communion</p>

offering, Moses and Aaron went into the tent of meeting. V. 23a is included for context.

* [9:22–23] The people are blessed twice. For the possible content of the blessing, compare the priestly blessing in Nm 6:22–27. Solomon offers a double blessing at the dedication of the Temple (1 Kgs 8:14–21, 55–61).

i. [9:22] Nm 6:22–27.

Weird English, Weird English, Anachronistic English Translations:

Alpha & Omega Bible	AND AARON LIFTED UP HIS HANDS ON THE PEOPLE AND BLESSED THEM; AND AFTER HE HAD OFFERED THE SIN-OFFERING, AND THE WHOLE BURNT OFFERINGS, AND THE PEACE-OFFERINGS, HE CAME DOWN.
Awful Scroll Bible	Aaron was to lift up his hands towards the people, even was he to be the approver of them, and was to come down from to prepare for the misses of their mark, of the whole burnt offering, and the peace offering.
Concordant Literal Version	Then Aaron lifted up his hands toward the people and blessed them. He descended after he had made the sin offering, the ascent offering and the peace offerings.
exeGeses companion Bible	And Aharon lifts his hand toward the people and blesses them and descends from working that for the sin and the holocaust and shelamim.
Orthodox Jewish Bible	And Aharon lifted up his hand toward the people, and pronounced a barucha upon them, and came down from offering of the chattat (sin offering), and the olah (burnt offering), and shelamim (peace offerings).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Aaron lifted his hands toward the people and blessed them, and came down [from the altar of burnt offering] after presenting the sin offering, the burnt offering, and the peace offerings.
The Expanded Bible	Then Aaron lifted his hands toward the people and blessed them. When he had finished offering the ·sin [or purification; 4:3] offering, the burnt offering [1:1–17], and the ·fellowship [or peace; well-being] offering [3:1], he stepped down from the altar.
Kretzmann's Commentary	And Aaron, standing upon the elevated slope which led to the altar of burnt offering, lifted up his hand toward the people, in a gesture transmitting the grace of the Lord, and blessed them, and came down from offering of the sin-offering and the burnt offering and peace-offerings. The various animals had been dissected and laid on the fire according to the ordinance of God, and the service was concluded with the blessing. Cf Numbers 6:22-24.
Lexham English Bible	Then [Or “And”] Aaron lifted his hand toward [Or “to”] the people, and he blessed them, and he came down after [Literally “from”] sacrificing [Literally “doing” or “making”] the sin offering and the burnt offering and the fellowship offerings.
The Voice	Then Aaron raised his hands in the direction of the people and blessed them. [See Numbers 6:24–26.] After he had completed the sacrifices for the purification offering, burnt offering, and peace offerings, he descended from the altar.

Bible Translations with Many Footnotes:

The Complete Tanach	And Aaron lifted up his hands towards the people and blessed them. He then descended from preparing the sin offering, the burnt offering, and the peace offering.
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and blessed them: with the blessing of the kohanim [see Num. 6:22-27]: וְיִבְרַכְּךָ - “May the Lord bless you”... רָאָי - “May the Lord make His face shine”... אָשִׁי - “May the Lord lift

His face....”- [Torath Kohanim 10:22]

He then descended: from the altar.

Rotherham's *Emphasized B.* Then Aaron lifted up his hands^j towards the people, and blessed them,—and he came down from offering the sin-bearer, and the ascending sacrifice, and the peace-offering.

^j“Hand” written: “hands” to be read.—G.n.

Literal, almost word-for-word, renderings:

Context Group Version	And Aaron lifted up his hands toward the people, and esteemed them; and he came down from offering the purification-offering, and the ascension [offering], and the peace-offerings.
Literal Standard Version	And Aaron lifts up his hand toward the people, and blesses them, and comes down from making the sin-offering, and the burnt-offering, and the peace-offerings.
Revised Mechanical Trans.	...and Aharon lifted up his hand to the people, and he exalted them, and he went down from doing the failure and the ascension offering and the offerings of restitution,...
Webster's Bible Translation	And Aaron lifted up his hand towards the people, and blessed them; and came down from offering the sin-offering, and the burnt-offering, and peace-offerings
Young's Updated LT	And Aaron lifts up his hand towards the people, and blesses them, and comes down from making the sin-offering, and the burnt-offering, and the peace-offerings.

The gist of this passage: Aaron lifts up his arms toward the people and blesses them; and then he comes down.

Leviticus 9:22a			
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
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
'êth (אֶת) [pronounced ayth]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
Owens listed this as a plural noun, but it is actually a singular noun. According to Rotherham, this is written <i>hand</i> but read <i>hands</i> .			
'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

Leviticus 9:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: Aaron lifted up his hand before the people...

Previously, Aaron had lifted up his hands, holding a presentation offering before God. Now he holds up his hands in a gesture of blessing.

Leviticus 9:22b

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
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #1288 BDB #138

Translation: ...and blessed them.

Aaron blesses the people; that is, he calls for God's blessings upon them.

Leviticus 9:22c

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
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
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 9:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâsâh (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
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the definite article	Strong's #2403 BDB #308
w ^e (or v ^e) (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
ʿôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shelem (שְׁלֵמָה) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

Translation: Then he came down after [lit., from doing] the sin-offering, the burnt-offering and the peace offerings.

Aaron is standing up about 4 ft. from the ground on the altar platform. He comes down from there after these offerings.

Leviticus 9:22 Aaron lifted up his hand before the people and blessed them. Then he came down after [lit., from doing] the sin-offering, the burnt-offering and the peace offerings. (Kukis mostly literal translation)

In the Massoretic Text, it reads *then Aaron lifted up his hand*. However, when this is read, the plural, *hands*, is read.

One of the blessings of Aaron is found in Numbers 6:24–26: "May Y^ehowah bless you and keep you; May Y^ehowah make His face to shine upon you and be gracious to you; May Y^ehowah lift up His countenance on you and give you peace." Paul often blessed those that he wrote to at the end of the epistle (1Corinthians 16:23 2Corinthians 13:14 Galatians 6:18 Ephesians 6:23–24).

This helps us to understand the brazen altar. This descent indicates that Aaron was on a platform or a walkway around the brazen altar, since it was four and a half feet high.

Leviticus 9:22 Aaron lifted up his hands and blessed the people. Then he came down from the altar after the sin-offerings, burnt-offerings and peace-offerings. (Kukis paraphrase)

When these three offerings are named, they are always placed in this position: sin offering, burnt offering and peace offering. The sin offering recognizes that we, as sinful mankind, must have our sins paid for. The burnt offering is analogous to Jesus paying for our sins on the cross. The peace offering means that we have peace with God as a result of believing in His Son.

And so goes in Moses (and Aaron) unto a Tent of Appointment; and so they come out; and so they bless the people. And so appears a glory of Y^ehowah unto all the people. And so comes forth the fire from faces of Y^ehowah and so consumes upon the altar the burnt offering and the fat pieces. And so see all the people; and so they shout; and so they fall down unto their faces.

Leviticus
9:23–24

Moses and Aaron went into the Tent of Meeting. Afterward [lit., *and*], they come out and blessed the people. Then the glory of Y^ehowah appears to all of the people. Fire from the face of Y^ehowah came forth and it consumed the burnt offering and the pieces of fat [which were] on the altar. When the people all saw this; they shouted loudly and fell on their faces [before God].

Moses and Aaron went into the Tent of Meeting. Afterward, they came out and blessed the people. Suddenly, the glory of Jehovah appeared to all of the people. A fire, directly from Jehovah, came forth and completely consumed the burnt offering and all of the fat pieces which were laying on the altar. When the people saw this, they shouted loudly and fell on their faces before God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes in Moses (and Aaron) unto a Tent of Appointment; and so they come out; and so they bless the people. And so appears a glory of Y ^e howah unto all the people. And so comes forth the fire from faces of Y ^e howah and so consumes upon the altar the burnt offering and the fat pieces. And so see all the people; and so they shout; and so they fall down unto their faces.
Dead Sea Scrolls Targum (Onkelos)	. And Moshe and Aharon went [in]to the Tent of Meeting and [then] they went outside and blessed the people, and the glory of Adonoy appeared [became revealed] to the entire people. A fire came forth from before Adonoy and consumed what was on the altar; the burnt-offering and the fats. All the people saw and they raised their voices in praise, and they fell on their faces.
Targum (Pseudo-Jonathan)	Then went Mosheh and Aharon into the tabernacle of ordinance, and prayed for the people of the house of Israel, and came forth and blessed the people, and said, May the Word of the Lord receive your oblations with favour, and remit and forgive your sins. Then, instant, instantly the Glory of the Lord's Shekinah revealed itself to all the people: and the Fire came forth from the Presence of the Lord and consumed upon the altar the sacrifice and the fat. And all the people saw, and gave praise, and bowed in prayer upon their faces. [JERUSALEM. And bowed in prayer upon their faces.].
Douay-Rheims 1899 (Amer.)	And Moses and Aaron went into the tabernacle of the testimony, and afterwards came forth and blessed the people. And the glory of the Lord appeared to all the multitude. And, behold, a fire, coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar: which when the multitude saw, they praised the Lord, falling on their faces.
Aramaic ESV of Peshitta	Mosha and Aaron went into the Tabernacle, and came out, and blessed the people: and the glory of Mar-Yah appeared to all the people. There came forth fire from before Mar-Yah, and consumed the burnt offering and the fat upon the altar: and when all the people saw it, they shouted, and fell on their faces.
Lamsa's Peshitta (Syriac)	And Moshe and Ahron entered the Time Tabernacle and they went out and they blessed the people, and the glory of LORD JEHOVAH was revealed before all the people. And fire came out from before LORD JEHOVAH and consumed the fat of

Samaritan Pentateuch	the burnt peace offering on the altar, and all the people saw and they gave praise and they fell on their faces. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: [which] when all the people saw, they shouted, and fell on their faces.
Updated Brenton (Greek)	And Moses and Aaron entered into the tabernacle of witness. And they came out and blessed all the people, and the glory of the Lord appeared to all the people. And fire came forth from the Lord, and devoured the offerings on the altar, both the whole burnt offerings and the fat; and all the people saw, and were amazed, and fell upon their faces.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses and Aaron went into the Tent of meeting, and came out and gave the people a blessing, and the glory of the Lord was seen by all the people. And fire came out from before the Lord, burning up the offering on the altar and the fat: and when all the people saw it, they gave a loud cry, falling down on their faces.
Easy English	Moses and Aaron went into the Tent of Meeting. When they came out, they asked God to do good things for the people. The bright light from the Lord appeared to the people to show how great he is. Then the Lord sent a fire to show that he accepted the gifts. It completely burnt all the fat and the offerings that were on the altar. The people were very happy when they saw this. They shouted and they fell down with their faces to the ground.
Easy-to-Read Version–2008	<div>Any gift that the people gave to the Lord must be pure. This was very important. The people had to see that the Lord was holy. Nothing that was not good or pure could come near him.</div> Moses and Aaron went into the Meeting Tent. They came out and blessed the people. Then the Glory of the LORD appeared to all the people. Fire came out from the LORD and burned the burnt offering and fat on the altar. When all the people saw this, they shouted with joy and then bowed to the ground to show their respect.
God's Word™	Moses and Aaron went into the tent of meeting. When they came out, they blessed the people. Then the LORD'S glory appeared to all the people. Fire came out from the LORD'S presence and consumed the burnt offering and the pieces of fat on the altar. When all the people saw this, they shouted and bowed with their faces touching the ground.
Good News Bible (TEV)	Moses and Aaron went into the Tent of the LORD's presence, and when they came out, they blessed the people, and the dazzling light of the LORD's presence appeared to all the people. Suddenly the LORD sent a fire, and it consumed the burnt offering and the fat parts on the altar. When the people saw it, they all shouted and bowed down with their faces to the ground.
The Message	Moses and Aaron entered the Tent of Meeting. When they came out they blessed the people and the Glory of God appeared to all the people. Fire blazed out from God and consumed the Whole-Burnt-Offering and the fat pieces on the Altar. When all the people saw it happen they cheered loudly and then fell down, bowing in reverence.
NIRV	Moses and Aaron went into the tent of meeting. When they came out, they gave the people a blessing. The glory of the Lord appeared to all the people. The Lord sent fire on the altar. The fire burned up the burnt offering along with the fat parts. All the people saw it. Then they shouted for joy. They fell with their faces to the ground.

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

Casual English Bible

God's glory, a flash fire

Moses and Aaron left the worship center's courtyard and walked into the sanctuary of the tent worship center, the Sacred Room. [11] When they came out, the LORD's glory came with them. They spoke hopeful and encouraging words of blessing to the people. The LORD's glory appeared as a fire that leaped from the tent worship center and onto the altar. It quickly consumed the rest of the burnt offering. When the people saw this, they screamed and dropped—face to the ground.

¹¹9:23 The Sacred Room was the main sanctuary inside the tent worship center. Aaron's sons were allowed to go in this room. But the Most Sacred Room was off limits to everyone but Aaron and Moses. That's where God met with Moses to give him instructions. This holiest place on earth to Israelite ancestors of the Jewish people is where they kept the gold-plated box that held the two stones containing the Ten Commandments. The box is best known as the Ark of the Covenant. A curtain separated this room from the main room in the tent worship center sometimes known as the Tabernacle and sometimes as the Meeting Tent. The Sacred Room was the main sanctuary inside the tent worship center. Aaron's sons were allowed to go in this room.

Contemporary English V.

He and Moses went into the sacred tent, and when they came out, they gave the people their blessing. Then the LORD appeared to the people in all of his glory. The LORD sent fiery flames that burned up everything on the altar, and when everyone saw this, they shouted and fell to their knees to worship the LORD.

The Living Bible

Moses and Aaron went into the Tabernacle, and when they came out again they blessed the people; and the glory of the Lord appeared to the whole assembly. Then fire came from the Lord and consumed the burnt offering and fat on the altar; and when the people saw it, they all shouted and fell flat upon the ground before the Lord.

New Berkeley Version

New Life Version

Moses and Aaron went into the meeting tent. When they came out and prayed that good would come to the people, the shining-greatness of the Lord was shown to all the people. Then fire came from the Lord and burned up the burnt gift and the fat parts on the altar. When the people saw it, they cried out and bowed down with their faces to the ground.

New Living Translation

Then Moses and Aaron went into the Tabernacle, and when they came back out, they blessed the people again, and the glory of the Lord appeared to the whole community. Fire blazed forth from the Lord's presence and consumed the burnt offering and the fat on the altar. When the people saw this, they shouted with joy and fell face down on the ground.

Unfolding Bible Simplified

Then Aaron and Moses entered the sacred tent. When they came out later, they asked Yahweh to bless the people. And suddenly the glory of Yahweh appeared to all the people. A fire from Yahweh appeared and burned up the entire offering, together with the fat that was on the altar. When all the people saw this happen, they shouted joyfully and prostrated themselves on the ground to worship Yahweh.

Partially literal and partially paraphrased translations:

American English Bible

Then, after he had offered up the sin offering, the whole-burnt offerings, and the peace offerings, Aaron raised his arms over the people and blest them before coming back down, and both Moses and Aaron went into the Tent of Proofs. Then when they came out, they blest all the people, and at that, the Lord's glory appeared to all the people.

Also, fire came from Jehovah that consumed the offerings on the Altar (both the whole-burnt offerings and their fat); and when all the people saw this, they were stunned and fell to their faces. V. 22 is included for context.

Beck's American Translation .

Common English Bible

When they came out, they blessed the people, and the Lord's glorious presence appeared to all the people. Fire flew out from before the Lord and devoured the entirely burned offering and the fat pieces on the altar. All the people saw it. They shouted for joy and fell facedown. A portion of v. 23 was placed with the previous passage for context.

New Advent (Knox) Bible

After this, both Moses and Aaron went into the tabernacle that bears record and blessed the people as they came out. Whereupon the glory of the Lord shone out upon the whole multitude, and suddenly the Lord sent down fire, which consumed the burnt-sacrifice, and all the fat that lay on the altar. At the sight, the whole people raised a cry of praise, and fell face to ground in worship.

Translation for Translators

Then Aaron and Moses/I entered the Sacred Tent. When they/we later came out, they/we asked *Yahweh* to bless the people. And suddenly the glory/brightness of *Yahweh* appeared to all the people. A fire from *Yahweh* appeared and burned up the offering that was to be completely burned and the fat that was on the altar. And when all the people saw that, they shouted joyfully and prostrated themselves on the ground *to worship Yahweh*.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible

Moses and Aaron next entered the Hall of Assembly, and went and blessed the people, when the splendor of the EVER-LIVING appeared to all the People, the fire came from the presence of the EVER-LIVING and consumed the burnt offering on the altar, and the fats. When all the People saw it they cheered, and fell upon their faces.

Unfolding Bible Literal Text

Moses and Aaron went into the tent of meeting, then came out again and blessed the people, and the glory of *Yahweh* appeared to all the people. Fire came out from *Yahweh* and consumed the burnt offering and the fat on the altar. When all the people saw this, they shouted and lay facedown.

Urim-Thummim Version

Moses and Aaron went into the Tabernacle at the Appointed Place, and came out, and blessed the people and the glory of YHWH appeared to all the people. And there came a supernatural fire out from before YHWH and consumed on the Altar the Burnt-Offering and the fat, now when all the people saw this they shouted, and prostrated their faces to the ground.

Wikipedia Bible Project

And Moses and Aaron came to the tent of events and the left, and they blessed the people, and *Yahweh's* honor appeared to all the people. And a fire came out from before *Yahweh*, and consumed, over the altar, the raised-offer and the fatstuff, and all the people saw and they feared, and they fell on their faces.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Having thus performed the sacrifice for sin, the burnt offering and the peace offering, he came down and entered the Tent of Meeting with Moses. Then they came out together to bless the people and the Glory of *Yahweh* appeared to the whole people—a flame leaped forth from before *Yahweh* and consumed the burnt offering and the fat that was on the altar. At this sight the people shouted for joy and fell on their faces. V. 22b is included for context.

1K 8:10

The Heritage Bible

And Moses and Aaron went into the tent of appointed meeting, and came out, and blessed the people; and the heavy glory of Jehovah appeared to all the people.

And there came a fire out from before the face of Jehovah, and consumed upon the altar the burnt offering and the fat, and all the people saw, and they shouted, and fell on their faces.

- New American Bible (2011) On coming out they blessed the people. Then the glory of the LORD appeared to all the people. * Fire came forth from the LORD's presence and consumed the burnt offering and the fat on the altar.j Seeing this, all the people shouted with joy and fell prostrate. V. 23a was placed with the previous passage for context.
* [9:24] The theophany consists of a fire that apparently comes from the tent of meeting. God's fiery glory is also manifested in the pillar of cloud and fire that led the Israelites and rested over the tent of meeting (Ex 13:21; 40:38; Nm 9:15–23; 10:11). On God's fiery glory, see also Ex 24:17; Ez 1:27–28.
j. [9:24] 1 Kgs 18:38; 2 Chr 7:1; 2 Mc 2:10; cf. Ex 24:16–17.
- Revised English Bible–1989 Aaron lifted up his hands towards the people and pronounced the blessing over them. After performing the rites of the purification-offering, the whole-offering, and the shared-offerings, he came down, and Moses and Aaron entered the Tent of Meeting. When they came out, they blessed the people, and the glory of the LORD appeared to all the people. Fire came out from before the LORD and consumed the whole-offering and the portions of fat on the altar. At the sight, all the people shouted joyfully and prostrated themselves. V. 22 is included for context.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Moshe and Aharon entered the tent of meeting, came out and blessed the people. Then the glory of **Adonai** appeared to all the people! (iii) Fire came forth from the presence of **Adonai**, consuming the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces.
- Kaplan Translation Moses and Aaron went into the Communion Tent, and when they came out, they blessed the people. God's glory was then revealed to all the people. Fire came forth from before God and consumed the burnt offering and the choice parts on the altar. When the people saw this, they raised their voices in praise and threw themselves on their faces.
9:23 **God's glory** . . . Prophetically (Targum Yonathan). Or, through the fire mentioned in 9:24 (Saadia; Rash-barn).
9:24 **from before God**. From the Holy of Holies (Rashbam), or from the sky {Si/ra}. Some say that it came down like a flash of lightning (Josephus, Antiquities 3:8:6). — **raised their voices in praise** (Targum; Ibn Ezra); or "sang out" (Saadia) or "became ecstatic" (Or Torah, MiKet, p. 37a. See Meditation and the Bible, p. 120).
- The Scriptures–2009 And Mosheh and Aharon went into the Tent of Appointment, and came out and blessed the people. And the esteem of הוה appeared to all the people, and fire came out from before הוה and consumed the ascending offering and the fat on the slaughter-place. And all the people saw and cried aloud and fell on their faces.
- Tree of Life Version Moses and Aaron then went into the Tent of Meeting. When they came back out and blessed the people, the glory of Adonai appeared to all the people. Fire came out from the presence of Adonai, and devoured the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces.

Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

- Alpha & Omega Bible AND MOSES AND AARON ENTERED INTO THE TABERNACLE OF WITNESS. AND THEY CAME OUT AND BLESSED ALL THE PEOPLE, AND THE GLORY OF JESUS APPEARED TO ALL THE PEOPLE.

Awful Scroll Bible	<p>AND FIRE CAME FORTH FROM JESUS, AND DEVOURED THE OFFERINGS ON THE ALTAR, BOTH THE WHOLE BURNT OFFERINGS AND THE FAT; AND ALL THE PEOPLE SAW, AND WERE AMAZED, AND FELL UPON THEIR FACES.</p> <p>Moses and Aaron was to go into the tent of the appointed place, and they were to come out and were to be the approvers of the people; indeed the splendor of Sustains To Become was to appear to the people.</p> <p>There was to come out a fire turned before Sustains To Become and consumed on the altar, the whole burnt offering and fat. The people were to perceive it and cry aloud, even were they to fall down on their faces.</p>
Concordant Literal Version	<p>Now Moses and Aaron went into the tent of appointment; when they came forth, they blessed the people. Then the glory of Yahweh appeared to all the people;" fire came forth from before Yahweh, and it devoured the ascent offering and the fat portions on the altar. When all the people saw it, they were jubilant and fell on their faces.</p>
Darby Translation	<p>And Moses and Aaron went into the tent of meeting, and came out and blessed the people; and the glory of Jehovah appeared to all the people.</p> <p>And there went out fire from before Jehovah, and consumed on the altar the burnt-offering, and the pieces of fat; and all the people saw it, and they shouted, and fell on their face.</p>
exeGesés companion Bible	<p>And Mosheh and Aharon go into the tent of the congregation and come out and bless the people: and the honor of Yah Veh is seen by all the people: 9:24 and a fire comes from the face of Yah Veh and consumes the holocaust and the fat on the sacrifice altar: which when all the people see, they shout and fall on their faces.</p>
Orthodox Jewish Bible	<p>And Moshe and Aharon went into the Ohel Mo'ed, and came out, and pronounced a barucha over the people; and the kavod Hashem appeared unto kol HaAm.</p> <p>And there came an eish out from before Hashem, and consumed upon the Mizbe'ach the olah (burnt offering) and the chalavim (fat portions); which when all the people saw, they shouted, and fell on their faces.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Moses and Aaron went into the Tent of Meeting, and when they came out they blessed the people, and the glory and brilliance of the Lord [the Shekinah cloud] appeared to all the people [as promised]. Then fire came out from before the Lord and consumed the burnt offering and the portions of fat on the altar; and when all the people saw it, they shouted and fell face downward [in awe and worship].</p>
The Expanded Bible	<p>Moses and Aaron went into the Meeting Tent. Then they came out and blessed the people, and the Lord's glory [^chis manifest presence] came to all the people. Fire came out from the Lord and burned up the burnt offering [1:1–17] and fat on the altar. When the people saw this, they shouted with joy and bowed facedown on the ground.</p>
Kretzmann's Commentary	<p>And Moses and Aaron went into the Tabernacle of the Congregation; for the latter had to be introduced to his future place of activity, as a part of the ceremony of installation; and came out and blessed the people. And the glory of the Lord appeared unto all the people; there was some glorious manifestation in the cloud which covered the Tabernacle, the presence of the Lord thus being demonstrated with great effectiveness.</p> <p>And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat. Either the entire cloud shone with a supernatural light, or</p>

there was a sudden flash of fire from the cloud, like a bolt of lightning, which in a moment completely devoured the sacrifices smoldering upon the altar. Similar manifestations of God's glory are related also at later times, especially at the dedication of the Temple of Solomon. *Which when all the people saw, they shouted, they called out in glad wonder, thanksgiving, and praise, and fell on their faces*, in the gesture expressing joyful and reverential awe, The awe which we Christians feel at the manifestation of Him in whom is life, and the life is the light of men, John 1:4, will continue through time into eternity.

Lexham English Bible

Then [Or "And"] Moses and Aaron entered the tent of assembly. When [Or "And"] they came out, they blessed [Or "and they blessed"] the people, and Yahweh's glory appeared to all the people. Then [Or "And"] a fire went out from before [Literally "from to the faces of"] Yahweh, and it consumed the burnt offering and the fat portions on the altar. And all the people saw it, so [Or "and"] they shouted for joy, and they fell on their faces.

The Voice

Moses and Aaron entered the congregation tent. When they returned, they blessed the people, and the Eternal One's glory appeared to all the people. Then flames erupted from the presence of the Eternal One and devoured the burnt offering and all the fat on the altar. At the sight of this, everyone cried out and fell on their faces.

Bible Translations with Many Footnotes:

The Complete Tanach

And Moses and Aaron went into the Tent of Meeting. Then they came out and blessed the people, and the glory of the Lord appeared to all the people.

And Moses and Aaron went into [the Tent of Meeting]: Why did they enter [the Tent of Meeting]? In the section of the investitures, I found a baraita added to our version of Torath Kohanim [which states the following]: Why did Moses enter with Aaron? To teach him about the procedure of [burning] the incense. Or did he perhaps enter only for another purpose? I can make a deduction: Descending [from the altar (verse 22)] and entering [the Tent of Meeting (this verse) both] required blessing [the people]. Just as descending [from the altar] is related to the service, so is entering [the Tent of Meeting] related to the service. Hence, you learn from here why Moses entered with Aaron, [namely] to teach him about the procedure of [burning] the incense [which is related to the service]. Another explanation [of why Moses entered with Aaron is]: When Aaron saw that all the sacrifices had been offered and all the procedures had been performed, and yet the Shechinah had not descended for Israel, he was distressed. He said, "I know that the Holy One, blessed is He, is angry with me, and on my account the Shechinah has not descended for Israel." So he said to Moses, "My brother Moses, is this what you have done to me, that I have entered and been put to shame?" At once, Moses entered [the Tent of Meeting] with him, and they prayed for mercy. Then the Shechinah came down for Israel. — [Torath Kohanim 9:16]

Then they came out and blessed the people: They said: "May the pleasantness of the Lord, our God, be upon us (Ps. 90:17); May it be God's will that the Shechinah rest in the work of your hands." [And why did they choose this particular blessing?] Because throughout all seven days of the investitures, when Moses erected the Mishkan, performed the service in it, and then dismantled it daily, the Shechinah did not rest in it. The Israelites were humiliated, and they said to Moses, "Moses, our teacher, all the efforts we have taken were so that the Shechinah should dwell among us, so that we would know that we have been forgiven for the sin of the [golden] calf!" Therefore, Moses answered them (verse 6), "This is the thing the Lord has commanded; do [it], and the glory of the Lord will appear to you. My brother Aaron is more worthy and important than I, insofar as through his offerings and his service the Shechinah will dwell among you, and you will know that the Omnipresent has chosen him."

And fire went forth from before the Lord and consumed the burnt offering and the fats upon the altar, and all the people saw, sang praises, and fell upon their faces.

and sang praises: Heb. וְנָחֲמוּ; as Targum [Onkelos] renders it [namely, "and they praised" God].

NET Bible®

Moses and Aaron then entered into the Meeting Tent. When they came out, they blessed the people, and the glory of the Lord appeared to all the people. Then fire went out from the presence of the Lord²⁶ and consumed the burnt offering and the fat parts on the altar, and all the people saw it, so they shouted loudly and fell down with their faces to the ground.²⁷

²⁶tn Heb “from to the faces of the Lord.” The rendering here is based on the use of “my faces” and “your faces” referring to the very “presence” of the Lord in Exod 33:14-15.

²⁷tn Heb “fell on their faces.” Many English versions and commentaries render here “shouted for joy” (e.g., NIV; cf. NCV, NLT) or “shouted joyfully,” but the fact the people “fell on their faces” immediately afterward suggests that they were frightened as, for example, in Exod 19:16b; 20:18-21.

Rotherham’s *Emphasized B.* And <when Moses and Aaron had entered into the tent of meeting,—and had come forth_ and blessed the people> then appeared the glory of Yahweh_ unto all the people;

yea, there came forth fire from before Yahweh, and consumed_ upon the altar, the ascending sacrifice _ and the portions of fat,—and all the people beheld_ and shouted, and fell down upon their faces.^k

^kN.B.: How graphic, how natural:

Literal, almost word-for-word, renderings:

Charles Thomson OT

Then Aaron, lifting up his hands over the people, blessed them; When he came down from offering the sin offering, and the whole burnt offerings, and the offerings of thanksgiving, and Moses and Aaron had gone into the tabernacle of the testimony, and come out and blessed all the people, then the glory of the Lord appeared to all the people, and there came forth a fire from the Lord which consumed what were on the altar, both the whole burnt offerings and the parcels of suet. And when all the people saw this, they were struck with consternation and fell on their faces; and the two sons of Aaron, Nadab and Abiud, having taken each his censer, laid fire on it, and threw incense thereon, and presented before the Lord strange fire, which the Lord had not ordered them; upon which a fire darted forth from the Lord, and destroyed them, and they died before the Lord. Vv. 9:22 & 10:1–2 are include for context.

Context Group Version

And Moses and Aaron went into the tent of meeting, and came out, and esteemed the people: and the glory {or public honor} of YHWH appeared to all the people. And there came out fire from before YHWH, and consumed on the altar the ascension [offering] and the fat: and when all the people saw it, they shouted, and fell on their faces.

Literal Standard Version

And Moses goes in—Aaron also—to the Tent of Meeting, and they come out, and bless the people, and the glory of YHWH appears to all the people; and fire comes out from before YHWH, and consumes the burnt-offering and the fat on the altar; and all the people see, and cry aloud, and fall on their faces.

New American Standard B.

And Moses and Aaron went into the tent of meeting. When they came out and blessed the people, the glory of the Lord appeared to all the people. Then fire went out from the Lord and consumed the burnt offering and the portions of fat on the altar; and when all the people saw it, they shouted and fell face downward. [Lit on *their faces*]

Revised Mechanical Trans.

...and Mosheh came, and Aharon, to the appointed tent, and they went out and they exalted the people, and the armament of YHWH appeared to all the people, and a fire came out from before the face of YHWH, and she ate the ascension offering and the fats upon the altar, and all the people saw, and they shouted aloud and they fell upon their faces,...

A Voice in the Wilderness

Young's Updated LT

And Moses and Aaron went into the tent of meeting, and came out and blessed the people. And the glory of Jehovah appeared to all the people, and fire came out from before Jehovah and consumed the burnt offering and the fat on the altar. When all the people saw it, they cried aloud and fell on their faces. Yahweh's glory
And Moses goes in—Aaron also—unto the tent of meeting, and they come out, and bless the people, and the honour of Jehovah appears unto all the people; and fire comes out from before Jehovah, and consumes on the altar the burnt-offering, and the fat; and all the people see, and cry aloud, and fall on their faces.

The gist of this passage:

Moses and Aaron go into the Tent of Meeting and bless the people after coming out. The **glory of God** appears to all of the people.

23-24

Leviticus 9:23a			
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
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
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
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ohel (אֹהֶל) [pronounced OH-he]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: Moses and Aaron went into the Tent of Meeting.

The scene is, the Tabernacle is surrounded by the people of Israel. Seven sacrifices have just been offered up by Aaron, now acting as the High Priest of Israel. Some of the offerings are still burning on the altar (that Aaron has just stepped down from). Moses is, of course, there. Unusual for the times, Moses is not the center of the focused attention of the people.

Moses and Aaron go into the Tent of Meeting; however, no reason for this is given. Is this the logical place for them to go? Have they gone inside to privately worship God? Has Moses gone inside to speak with God? Was this a part of what God had ordered Moses and Aaron to do? All we have, at this point, is speculation.

Leviticus 9:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine plural, Qal imperfect	Strong's #3318 BDB #422

Translation: *Afterward* [lit., *and*], *they come out...*

At some point, Moses and Aaron exit the Tent of Meeting. No matter how long they are in the Tent of Meeting, the people anticipate seeing the glory of God. So they do not move. Whether minutes pass or even an hour, we do not know. But, if you have just been told that you will witness the glory of God with your own eyes, would you leave and miss that?

Leviticus 9:23c			
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
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine plural, Piel imperfect	Strong's #1288 BDB #138
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to, towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: *...and blessed the people.*

This is in the plural, so both Moses and Aaron bless the people. I assume that perhaps the men raise a hand (or their hands), and call for God to bless the people of Israel.

Leviticus 9:23d			
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
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	<i>glory, honor [with an emphasis upon power, wealth and/or abundance]</i>	masculine singular adjective construct form	Strong's #3519 BDB #458
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
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
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: Then the glory of Y^ehowah appears to all of the people.

Then, God's glory appears to all who are there. I believe that this was a separate appearance from the one occurring at the end of the book of Exodus. **Exodus 40** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Leviticus 9:23 [Moses and Aaron went into the Tent of Meeting. Afterward \[lit., and\], they come out and blessed the people. Then the glory of Y^ehowah appears to all of the people.](#) (Kukis mostly literal translation)

This was promised to them in v. 6. The description of what it means to see the glory of Y^ehowah is given in the last verse of this chapter:

The final verse of this chapter describes exactly what the people saw.

Leviticus 9:24a			
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 9:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person feminine singular, Qal imperfect	Strong's #3318 BDB #422
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
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
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, min pânîym mean <i>from before the face of; out from before the face, from the presence of; from behind</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Fire from the face of Y^ehowah came forth...

Fire from the face of God comes forth. Based upon this brief description, I would guess that, what appeared to be a lightning bolt comes out of heaven. I say this, as it is said to come from God. Therefore, I would think this more likely than a sudden fire upon the altar.

Leviticus 9:24b

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
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal imperfect	Strong's #398 BDB #37
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Leviticus 9:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to</i> , <i>towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; sometimes translated <i>to</i> , <i>towards</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chălâbîym (חֲלָבִיִּים) [pronounced <i>khuh-le^bv- EEM</i>]	<i>fat pieces, fat chunks; choicest pieces, best parts</i>	masculine plural noun with the definite article	Strong's #2459 BDB #316

Translation: ...and it consumed the burnt offering and the pieces of fat [which were] on the altar.

This long lightning bolt would come down from the heavens and strike the altar of God. Completely consumed are the smouldering pieces of fat and the burnt offering.

Leviticus 9:24c			
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
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
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
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: When the people all saw this;...

All of the people see this.

Now, given the number of people who are there, this would further suggest that the fire is a lightning bolt out of heaven. Those sitting far, far in the back can see the lightning bolt; and they can see roughly where it strikes (inside of the courtyard).

Leviticus 9:24d			
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
rânan (רָנַן) [pronounced raw-NAHN]	<i>to give a ringing cry, to emit a tremulous sound, to vibrate the voice; to sing, to rejoice, to praise</i>	3 rd person masculine plural, Qal imperfect	Strong's #7442 BDB #943
This is the first occurrence of this verb in Scripture. It is found twice in Job and very often, this word is translated, <i>to sing, to rejoice</i> .			

Translation: ...they shouted loudly...

The people shout loudly. I am assuming that this takes place without any premeditation. That is, it is a natural (and loud verbal) response to what they see.

Leviticus 9:24e			
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
nâphal (נָפַל) [pronounced naw-FAHL]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine plural, Qal imperfect	Strong's #5307 BDB #656
‘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
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular); with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815

Translation: ...and fell on their faces [before God].

I would also suggest that this is not a pre-planned conscious action. Based upon what they see, the people just naturally shout aloud and fall face-down to the ground.

Leviticus 9:24 Fire from the face of Y^ehowah came forth and it consumed the burnt offering and the pieces of fat [which were] on the altar. When the people all saw this; they shouted loudly and fell on their faces [before God]. (Kukis mostly literal translation)

So we have the ox and the ram upon the altar, and God consumes them both with a burst of fire. Very likely, this was simply lightning from a cloudless sky, designed by God which consumed the sacrifices without harming the altar. A similar manifestation of the glory of God occurred in 1Kings 18:30–39, when Elijah was vindicated by the glory of God consuming the sacrifice that he had laid out for Y^ehowah.

This, compared to Exodus 40:34–35 indicates to us that to the Israelites, the glory of Y^ehowah was a sensory supernatural manifestation of his power. That is, something incredible that they would witness, and hear and even smell. We find similar manifestations in 1Kings 18:30–39 (just mentioned) and 2Chron. 7:1.

Leviticus 9:23–24 **Moses and Aaron went into the Tent of Meeting. Afterward [lit., and], they come out and blessed the people. Then the glory of Y^ehowah appears to all of the people. Fire from the face of Y^ehowah came forth and it consumed the burnt offering and the pieces of fat [which were] on the altar. When the people all saw this; they shouted loudly and fell on their faces [before God].** (Kukis mostly literal translation)

Leviticus 9:23–24 **Moses and Aaron went into the Tent of Meeting. Afterward, they came out and blessed the people. Suddenly, the glory of Jehovah appeared to all of the people. A fire, directly from Jehovah, came forth and completely consumed the burnt offering and all of the fat pieces which were laying on the altar. When the people saw this, they shouted loudly and fell on their faces before God.** (Kukis paraphrase)

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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 9 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 9

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 9

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Shmoop tends to be rather flippant.

Shmoop Summary of Leviticus 9

Don't You Just Love It When a Plan Comes Together?

- When last we left Aaron and his sons, they'd gone into the tent of meeting to stay for seven days.
- Besides sending the message that they are holy men separated unto God, it also gives them plenty of time to catch up on their Hulu queue.
- On the eighth day, Aaron and his sons come out of the Tabernacle and see their shadows. Looks like forty more years of wandering in the desert.
- They also perform their first official sacrifices as Israel's authorized priests.
- By now you know the drill. Burnt and purification offerings to make atonement for themselves and for the people. A grain offering, y'know, for thanks. A peace offering to commemorate the sacred contract between God and his people.
- And then somebody turns on the light. When Moses and Aaron bless the people, everybody sees the light of God (the glory, kavod, of YHWH). What's more, flames! God's light shoots out fire that burns up the offerings on the altar, this time with no Nazis in sight.
- Remember the command in chapter 6 never to let the altar fire go out? Now it really means something.

From www.shmoop.com/study-guides/bible/leviticus/summary#chapter-9-summary accessed September 1, 2020.

[Chapter Outline](#)

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Leviticus*.

Edersheim Summarizes Leviticus 9–10

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Leviticus exhibits, in a symbolical form, the doctrine of justification, and Part * that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens

Edersheim Summarizes Leviticus 9–10

with a description of the various kinds of sacrifices. (Leviticus 1-7) It next treats of the priesthood.

It now only remains to describe the two illustrative instances already referred to - the one connected with the priesthood, the other with the people. Aaron and his sons had just been solemnly consecrated to their holy office, and the offering, which they had brought, consumed in view of the whole people by fire from before Jehovah, to betoken His acceptance thereof. (Leviticus 9) All the more did any transgression of the Lord's ordinance, especially if committed by His priests, call for signal and public punishment. But, Nadab and Abihu, the two eldest sons of Aaron, attempted to offer "strange fire before Jehovah, which He commanded them not." (Leviticus 10:1)

Some writers have inferred from the prohibition of wine or of any strong drink to the priests during the time of their ministry, which immediately follows upon the record of this event (10:8-11), that these two had been under some such influence at the time of their daring attempt. The point is of small importance, comparatively speaking. It is not easy to say what the expression "strange fire" exactly implies. Clearly, the two were going to offer incense on the golden altar (ver. 1), and as clearly this service was about to be done at a time not prescribed by the Lord. For a comparison of vers. 12 and 16 shows that it took place between the sacrifice offered by Aaron (Leviticus 9) and the festive meal following that sacrifice; whereas incense was only to be burnt at the morning and evening sacrifices. Besides, it may be, that they also took "strange fire" in the sense of taking the burning coals otherwise than from the altar of burnt-offering. In the ceremonial for the Day of Atonement the latter is expressly prescribed, (Leviticus 16:12) and it is a fair inference that the same direction applied to every time of incensing. At any rate, we know that such was the invariable rule in the Temple at the time of Christ.

But Nadab and Abihu were not allowed to accomplish their purpose. The same fire, which a little ago had consumed the accepted sacrifice, (Leviticus 9:24) now struck them, "and they died before Jehovah," that is, in front of His dwelling-place, most probably in the court (comp. Leviticus 1:5), just as they were about to enter the Holy Place. Thus, on the very day of their consecration to the priesthood, did the oldest sons of Aaron perish, because they had not sanctified the Lord in their hearts, but had offered Him a worship of their own devising, instead of that holy incense consumed by fire from off the altar, which symbolized prayer, offered up on the ground of accepted sacrifice. And this twofold lesson did the Lord Himself teach in explanation of this judgment (10:3). So far as the priesthood was concerned - "I will sanctify Myself in those who stand near to Me,"² and" (so far as all the people were concerned) "before all the people I will glorify Myself." In other words, if those who had been consecrated to Him would not sanctify Him in heart and life, He would sanctify Himself in them by judgments (comp. also Ezekiel 38:16), and thus glorify His Name before all, as the Holy One, Who cannot with impunity be provoked to anger.

So deeply was Aaron solemnized, that, in the language of Scripture, he "held his peace." Not a word of complaint escaped his lips; nor yet was a token of mourning on his part, or on that of his sons, allowed to cast the shadow of personal feelings, or of latent regret, upon this signal vindication of Divine holiness (10:6). Only their "brethren, the whole house of Israel" were permitted to "bemoan this burning (of His anger) which Jehovah hath kindled."

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

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Addendum

This note was referenced in [Leviticus 9:1–2](#).

Perfect or unspotted? (From the 2001 Translation; the AEB)

Many other Bibles say that the IsraElites were to offer unspotted lambs for their sacrifices. Did this mean that the animals were to be perfectly white with no spots, or did it mean that they were to be perfectly healthy?

The Greek word often translated as unspotted is hamartias, which really means without sin. Obviously, the word sin can't really be applied to animals, as we understand the term.

So we must assume it meant that the lambs were to be without a flaw, or physically perfect.

While we don't know if the sacrificed sheep were supposed to have no literal spots on their coats (most sheep don't have spots anyway), we do know that the other sacrificial animals (such as bulls and goats) are naturally spotted.

So this translation uses the word perfect.

Admittedly, the word perfect is actually the Greek word telios, which was also used when describing a requirement for the Anointed Priests. So while the ancient Greek translators used the word hamartias (without sin), we understand that it was supposed to mean without flaw, or perfect.

Footnote was taken from <https://2001translation.org/notes/perfect-or-unspotted> accessed March 7, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These two doctrines were referenced in [Leviticus 9:5](#).

Synagogue; Tent of Proofs (from the American English Bible)

Synagogue

In the Septuagint, we find the word synagogue (gr. synagoges) mentioned many times while the IsraElites were in the desert. Just what type of building was this?

Well, it wasn't a building at all. Actually, synagogue means a gathering or a calling together.

So, the entire nation of IsraEl was usually referred to as a synagogue. It wasn't until many years later, after they had entered the Promised Land and possibly after their return from exile in Babylon, that the Jews started using local buildings for worship.

And that's when we first read of their referring to the buildings as synagogues.

Such gathering places were probably first used while they were in captivity in the Babylonian empire. For, many still wanted to continue their association and worship in this place where there was no sacred Temple. And the practice was likely carried over upon their return to their homeland during the years that God's Temple was in ruins and being rebuilt.

We also find the word synagogue mentioned several times in the Christian books. In almost every case, it refers to the Jewish (not Christian) meeting places or groups.

However, there is one instance where the word could be speaking a Christian meeting place, James 2:2.

Synagogue; Tent of Proofs (from the American English Bible)

Yet, even this instance (though commonly mistranslated and misunderstood) could possibly be speaking of a Judaic meeting place of worship, since James seems to have addressed his letter to the diaspora (scattered Jews), rather than to Christian congregations (see James 1:1).

Although synagogue originally meant a gathering of God's people, people later later used it describe the buildings in which they met. However, during the 1st century CE, when the international language was Greek, Christians started calling their gatherings (and later their buildings) ecclesias, or in English, churches.

For more information, see the commentary, [Congregation, Synagogue, or Called Ones](#).

Tent of Proofs

We are sure that many will object to our calling God's place of worship in the desert a 'tent' rather than a 'tabernacle.' However, tabernacle is an obsolete English word, the true meaning of which is misunderstood by most people.

So for clarification;

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

Notice that this tent is often referred to in Greek as the skenes tou marturion, which means, Tent of Testimony or, Tent of Proofs. And the reason why they called it that, was because it housed the kiboton martyrion (Box [of] Testimony or Chest of Proofs), which is referred to in other Bibles as Ark of the Covenant. However, we have more closely translated skenes tou marturion as Tent of Proofs wherever these particular Greek words are found.

From <https://2001translation.org/notes/synagogue> and <https://2001translation.org/notes/tent-of-proofs> accessed March 7, 2024.

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[Charts, Graphics and Short Doctrines](#)

This comes from Rotherham's Emphasized Bible:

SIN=SIN-OFFERING=SIN-BEARER (Rotherham)

ONE of the most striking and significant facts in the language of Leviticus and of the O.T. generally is that the sin-offering and the guilt-offering are in Hebrew called simply "sin" and "guilt"—the victim being called by the name of the offence which it bears and for which it dies. As this usage could not have been intended to confound moral delinquency or abnormal moral condition with an innocent and unoffending animal, the usage can only be regarded as vividly setting forth the close connection between sin and death—the doom of sin to end in death—the destiny of the sin-bearer to carry the sin unto death and realise its termination in death. The sacrifice thus becomes an impressive object-lesson—a dramatic representation of pathetic moral instructiveness. The victim is put in the offender's place, and is then slain. One sins; another dies. Between these two facts is interposed the symbolical ceremony of the laying-on (or more exactly, the leaning-on) of the hands of the sinner upon the head of the sin-bearer. The sin is thereby represented as transferred from the former to the latter: the sin, not indeed in its moral blame-worthiness, but in its legal answerableness. To render such a transference possible, Divine sanction is essential. It is chiefly and ultimately against God that sin is committed. His primal law is that the person who sins—the same shall die (Eze. xviii. 4); and he (Yahweh himself) alone can commute or transfer the penalty. Besides, all life is his gift and care. No animal can be lawfully slain without his permission. Hence, in divinely-appointed sacrifice, his permission is seen—a fact formally and solemnly enunciated in Leviticus xvii. 11. He grants, within certain limits what he alone could rightfully grant, the substitution of life for life upon the altar of sacrifice. But although, this divine sanction is essential to acceptable substitutionary sacrifice, the interest and obligation of the offender must not be

SIN=SIN-OFFERING=SIN-BEARER (Rotherham)

overlooked. He has done the wrong, and it is for him to make amends, if he can, and if he may. And it is worthy of note that between him and his substitute a near relation is presupposed or secured. To die for me, the lamb must be mine. Accordingly the paschal lamb was to be selected and brought to the offerer's home, there to be petted and pitied so as to render the offering of it the offering of his own heart—of himself (Exo. xii. 3–6). In like manner, on the great Day of Propitiation, when all the sacrifices of the year were summed up and completed, it was from the people that the priest was instructed to accept the sin-bearers which were to be offered in their behalf (Lev. xvi. 5). It is of course conceivable that the sinner may be unable to provide an acceptable sacrifice; in which case it is possible that God himself may provide the Lamb (Genesis xxii. 8); and indeed a glimmering perception of the possible need of some notable Divine provision seems to have prophetically carried away the patriarch Abraham into the bestowal, upon Mount Moriah, of the name "Yahweh-yireh" ("Yahweh will provide"), and to have induced others to prolong the anticipation in the saying, "In the mountain of Yahweh shall provision be made" (Genesis xxii. 14). The need of Divine Sanction to the constitution of efficacious Substitution attains its most weighty expression when we read in the prophets: "YAHWEH caused to light upon him the iniquity of us all" (Isa. liii. 6). No other than He could make that transference—be the Suffering Servant who he may. In view of the impressive lesson thus afforded, and which is so prominent in the book of Leviticus (where the word .a..ath—for nineteen times it means sin—fiftythree times stands for the sin-victim) the translator would fain have followed the severity of the Hebrew and used the one name "sin" throughout. Doubting the intelligibility of such a terminology at present, he has not ventured on that course. He has, however, preferred "sinbearer" to "sin-offering," as penetrating just a little further into the heart of the matter. "Sin-bearer," meantime, may aptly remind us not only of Isa. liii. 6, but of I. Pet. ii. 24; but if we should ever be able to "homologate" the one term "sin" (for .a..ath) throughout the book of Leviticus, we should assuredly have climbed the high level which would conduct us triumphantly into the great Pauline utterance of 2 Cor. v. 21. The translator is pleased (on reviewing the three editions of his N.T.) to see that he has hitherto resisted the temptation to substitute "sin-offering" for "sin" ("made him to be sin") in that passage, and he traces it to the influence over him of this remarkable usage in Leviticus: "sin-offering"—yes! but what constitutes a "sin-offering" save the imputation of "sin"? The ancient usage was intensely dramatic; it led the offerer, as he viewed his substitute, to exclaim, "There goes—there dies—my Sin!"

Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; pp. 1175–1176 (appendix); online Bible.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE Leviticus OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 9.

THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they

Josephus' History of this Time Period

then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 11, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

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[Charts, Graphics and Short Doctrines](#)

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

A Complete Translation of Leviticus 9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Moses guides Aaron through his first day as High Priest	
And it is on the eighth day [that] Moses summons Aaron and his sons and the elders of Israel.	On the day after the ordination ceremony, Moses summoned Aaron, his sons, and the elders of Israel.
He says to Aaron, "Take for yourself a calf, a young one from the herd [lit., <i>a son of the herd</i>] for [your] sin-offering; and a ram for a burnt-offering, [both of them] without blemish. Bring [them] near to Y ^e howah.	He told Aaron to choose a young calf as a sin-offering and a ram to be a burnt-offering—both animals are to be without any defects. "Bring them near to Jehovah," Moses said.
Speak to the sons of Israel, saying, 'Take [pl.] a [young] male goat from the females for a sin-offering; a year old calf and [a year old] lamb, unblemished, as burnt-offerings; and an ox and a ram for peace-offerings, to slaughter before Y ^e howah.	Moses also said, 'Speak to the sons of Israel, saying, 'Take a young goat from among the females as a sin-offering; an unblemished year-old calf and an unblemished year-old lamb, to be presented as burnt-offerings; and an ox and a ram as peace-offerings. You will slaughter these animals before Jehovah.
Also, a mincah [grain] offering mixed with oil, for Y ^e howah will appear to you [all] today.' "	Also, you will bring with you a grain offering mixed with oil, because Jehovah will appear to all of you today.' "
The people [lit., <i>they</i>] brought that which Moses had commanded them to the Tent of Meeting.	The people brought to the Tent of Meeting all that Moses had commanded them to.
All the congregation drew near and stood before Y ^e howah.	So all the congregation drew near and stood before Jehovah.
Moses said, "This [is] the thing that Y ^e howah commanded you [all] to do; and [as a result] the glory of Y ^e howah will appear to you."	Moses said, "This is what Jehovah has commanded all of you to do; and, as a result of your doing that, the glory of Jehovah will appear to you."
Moses said to Aaron, "Approach the altar and make your sin-offering and your burnt-offering [there]. Atone for yourself and for the people. Make a qorban [or, <i>oblation</i>] of the people and make atonement for [lit., <i>in, near, among</i>] them" (exactly as Y ^e howah commanded Moses [to do]).	Moses said to Aaron, "Approach the altar and make your sin-offering and your burnt-offering right there. Atone for yourself and the people with these offerings. Make an oblation for them, thus making atonement for them. Do this exactly as Jehovah commanded me to do."
Aaron's offerings for himself	

A Complete Translation of Leviticus 9	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Aaron approached the altar and [there] he slaughtered a calf, his sin offering [lit., <i>a sin-offering to him</i>].	Aaron approached the altar and slaughtered the calf there. The calf is his sin-offering.
The sons of Aaron brought the blood near to the altar [lit., <i>it</i>]. He dipped his finger into the blood and he put [it] on the horns of the altar. He poured the rest of the blood onto the base of the altar.	His sons brought the blood of this calf to him, and he put some of the blood on the horns of the altar, and poured out the rest of it at the base of the altar.
He caused the fat, the kidneys, and the appendage of the liver of the sin offering to burn and smoke on the altar, exactly as Y ^e howah commanded Moses.	He made the fat, kidneys and appendage to the liver from this sin-offering to burn and smoke on the altar, just as Jehovah has commanded Moses to do.
Also, he burned up the [calf's] meat and hide with fire outside the camp.	Also, he burned up the calf's meat and hide with fire outside of the camp.
Aaron [lit., <i>he</i>] slaughtered the burnt offering, and his [lit., <i>Aaron's</i>] sons present him the blood [from the offering]. He sprinkles it all around the altar.	Aaron slaughtered the ram, which would also be his burnt offering. His sons collected the ram's blood and presented that to Aaron in a bowl. He sprinkled this blood around the altar.
His sons [lit., <i>they</i>] also present to him the pieces and head of the burnt offering; and he burns [them all] upon the altar.	His sons then brought the head and pieces of the burnt offering to him, and he offered them up on the altar.
He washed the internal organs and the legs and then offered them on [top of] the burnt offering on the altar.	He washed the internal organs and the legs and then placed them on top of the burnt offering which was already on the altar.
Aaron's first set of offerings for the people	
Aaron [lit., <i>he</i>] [in his first act as High Priest for the people] brings near [to the Tabernacle] a qorban [or, <i>oblation</i>] of the people.	Aaron, in his first official act as High Priest, brings an oblation offering near to the Tabernacle, on behalf of the people of Israel.
[The animal that] he takes [will be] a goat, which will be a sin offering for the people. He slaughters it and makes it a sin offering like the first sin offering.	This animal will be a goat, and it will act as the sin offering for the people. He slaughtered it and then prepared it like the first offering.
He brings the burnt-offering near [to God], making it as a judgement [of the court].	He brought this burnt offering near to God, making it as God's judgment of the people.
He also brings near the minchah [or, <i>the grain offering</i>] and filled his hand from it. [He places that handful] upon the altar and burns/smokes it, in addition to the burnt offering of that morning.	He also brought the grain offering into the courtyard, taking a handful of it and placing that on the altar. All of this is burned and smoked, along side the burnt offering put onto the altar earlier that morning.
Aaron's second set of offerings for the people	
Aaron [lit., <i>he</i>] slaughtered [both] the ox and the ram; [they are] offerings of peace for the people.	Aaron slaughtered both the ox and the ram. They are offerings of peace to Jehovah on behalf of the people.
Aaron's sons presented the blood to Aaron [lit., <i>him</i>], and he sprinkled the blood [lit., <i>it</i>] all around the altar.	Aaron's sons gathered the blood of these sacrifices and gave it to Aaron. He sprinkled the blood all around the altar.

A Complete Translation of Leviticus 9	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The fat pieces from the ox and from the ram [are as follows: there is] the fat tail, the [fat] covering [of the innards], the kidneys, and the appendage for the liver. Aaron's sons [lit., <i>they</i>] placed [these] fat pieces upon the breasts and then burned/smoked the fat pieces on the altar.	Aaron's sons placed the fat pieces upon breasts, which were on the altar (the fat pieces consisting of the fat tail, the fat covering of the innards, the kidneys and the appendage which is attached to the liver).
Aaron lifted up [and presented] to Y ^e howah the breasts and the right legs [as] a presentation offering, just as [Y ^e howah] had commanded Moses.	Aaron lifted up the breasts and the right legs of these sacrifices as a presentation offering to Jehovah, just as Jehovah had commanded Moses to do.
Aaron blesses the people; then the glory of God appears to them	
Aaron lifted up his hand before the people and blessed them.	Aaron lifted up his hands and blessed the people.
Then he came down after [lit., <i>from doing</i>] the sin-offering, the burnt-offering and the peace offerings.	Then he came down from the altar after the sin-offerings, burnt-offerings and peace-offerings.
Moses and Aaron went into the Tent of Meeting. Afterward [lit., <i>and</i>], they come out and blessed the people.	Moses and Aaron went into the Tent of Meeting. Afterward, they came out and blessed the people.
Then the glory of Y ^e howah appears to all of the people. Fire from the face of Y ^e howah came forth and it consumed the burnt offering and the pieces of fat [which were] on the altar.	Suddenly, the glory of Jehovah appeared to all of the people. A fire, directly from Jehovah, came forth and completely consumed the burnt offering and all of the fat pieces which were laying on the altar.
When the people all saw this; they shouted loudly and fell on their faces [before God].	When the people saw this, they shouted loudly and fell on their faces before God.
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 9				
Teacher	Series	Lesson (s)	Passage	
R. B. Thieme, Jr.	1985 Ephesians Series (412)	#316	Leviticus 9:22–10:3	
Syndein		http://syndein.com/leviticus.html		
Keil and Delitzsch Commentary on Leviticus		https://www.gracenotes.info/leviticus/leviticus.pdf		
Todd Kennedy overview of Leviticus		http://www.spokanebiblechurch.com/books/leviticus		

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum;

and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this chapter yet.

