

# LEVITICUS 10

Written and compiled by Gary Kukis

**Leviticus 10:1–20**

**A Failure to Follow Protocol**

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:** Leviticus 10 presents two incidents, one involving Aaron's two oldest sons, and one involving his two younger sons, each followed by the interaction of God, Moses and Aaron.

The Bible Summary of Leviticus 10 (in 140 characters or less): *Nadab and Abihu offered strange fire, so fire came from the LORD and killed them. Aaron and his other sons stayed at the tabernacle.*<sup>1</sup>

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 10, 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 10:

#### Introduction

|           |   |
|-----------|---|
| Vv. 1–5   | <b>Nadab and Abihu both die the sin unto death</b>                            |
| Vv. 6–7   | <b>Moses instructs Aaron concerning this incident</b>                         |
| Vv. 8–11  | <b>Y<sup>e</sup>howah speaks directly to Aaron</b>                            |
| vv. 12–15 | <b>Moses Provides Additional Guidance to Aaron and His Remaining Two Sons</b> |
| Vv. 16–20 | <b>Aaron's Remaining Sons Fail; Moses Reprimands Them and Speaks to Aaron</b> |

#### Chapter Summary Addendum

### Charts, Graphics and Short Doctrines:

|              |   |
|--------------|---|
| Preface      | <b>Quotations</b>   |
| Introduction | <b>Titles and/or Brief Descriptions of Leviticus 10</b> (by various commentators) |
| Introduction | <b>Brief, but insightful observations of Leviticus 10</b> (various commentators)  |
| Introduction | <b>Fundamental Questions About Leviticus 10</b>                                   |
| Introduction | <b>The Prequel of Leviticus 10</b>  |
| Introduction | <b>The Principals of Leviticus 10</b>   |
| Introduction | <b>The Places of Leviticus 10</b>   |
| Introduction | <b>By the Numbers</b>   |
| Introduction | <b>Timeline for Leviticus 10</b>  |
| Introduction | <b>A Synopsis of Leviticus 10</b>   |
| Introduction | <b>Outlines of Leviticus 10</b> (Various Commentators)                            |
| Introduction | <b>A Synopsis of Leviticus 10 from the Summarized Bible</b>                       |
| Introduction | <b>The Big Picture (Leviticus 1–15)</b>   |
| Introduction | <b>Changes—additions and subtractions (for Leviticus 10)</b>                      |
| Introduction |   |

<sup>1</sup> From <http://www.biblesummary.info/leviticus> accessed September 6, 2020.

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|----------|----|--|
| V.       |    |  |
| V.       | 1  | <b>The Priesthoods of God</b>  |
| V.       |    |  |
| V.       | 2  | <b>The Sin Unto Death—the Basic Concept and References</b>             |
| V.       |    |  |
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| V.       |    |  |
| V.       |    |  |
| V.       |    |  |
| V.       |    |  |
| V.       | 10 | <b>Shrimp and Homosexuality</b> (a graphic)                            |
| V.       | 10 | <b>Does God Hate Shrimp?</b> (Graphic)                                 |
| V.       |    |  |
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| Summary  |    | <b>A Set of Summary Doctrines and Commentary</b>                       |
| Summary  |    | <b>Why Leviticus 10 is in the Word of God</b>                          |
| Summary  |    | <b>What We Learn from Leviticus 10</b>                                 |
| Summary  |    | <b>Jesus Christ in Leviticus 10</b>                                    |
| Summary  |    | <b>Shmoop Summary of Leviticus 10</b>                                  |
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| Addendum |    |  |
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| Addendum |    | <b>Doctrinal Teachers Who Have Taught Leviticus 10</b>                 |
| Addendum |    | <b>Word Cloud from a Reasonably Literal Paraphrase of Leviticus 10</b> |
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|---|-------------------------|--|
| <b>Beginning of Document</b>                            | <b>Chapter Outline</b>  | <b>Charts, Graphics, Short Doctrines</b> |
| <b>Introduction and Text</b>                            | <b>First Verse</b>      | <b>Addendum</b>                          |
| <b><a href="http://www.kukis.org">www.kukis.org</a></b> | <b>Leviticus folder</b> | <b>Exegetical Studies in Leviticus</b>   |

| Doctrines Covered or Alluded To  |                  |   |  |
|--|------------------|---|--|
|  | Eternal Security | Laws,<br>Commandments,<br>Judgements, Statutes,<br>Ordinances |  |
| Additional doctrines and links are found in <a href="#">Definition of Terms</a> below. |                  |   |  |

| Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter |  |           |           |
|--|--|-----------|-----------|
|  |  | 1Chron. 6 | Psalms 51 |

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

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

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

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

| Definition of Terms                |   |
|------------------------------------|---|
| <b>Atonement</b>                   | The idea of atonement is not full and complete forgiveness, but a covering over of the sins committed. Psalm 65:3: <a href="#">When iniquities prevail against me, You [God] atone for [or, cover over] our transgressions.</a> Atonement is a temporary measure. Sins are temporarily covered over. Jesus dying for our sins gives us a full and complete atonement. See the <b>Doctrine of Atonement</b> ( <a href="#">Grace Bible Church</a> ) ( <a href="#">Chafer Theological Seminary</a> ) Atonement ( <a href="#">Theopedia</a> ) ( <a href="#">Believe Religious Information Source</a> ). |
| <b>Baptism of Fire</b>             | The baptism of fire is the removal of all unbelievers from the earth at the end of the Tribulation. See Doctrine of the <b>Baptism of Fire</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>Bible Doctrine</b>              | Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>Canaan, the Land of Promise</b> | Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).   |

| Definition of Terms                          |  |
|--|--|
| <b>(The) Church; Local Church</b>            | The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Doctrine.org ( <a href="#">The Church—the Body of Christ</a> ); Word of Truth Ministries ( <a href="#">Church</a> ); Grace Bible Church of Baytown ( <a href="#">The Church</a> );  |
| <b>Church Age</b>                            | The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>Cosmic system thinking</b>                | Cosmic system thinking is a person whose thinking is influenced by the cosmic system, which is the thinking of Satan. Cosmic system viewpoint is a collection of human viewpoint, lies, legalism and Satanic thinking. Cosmic system thinking opposes the gospel, Bible doctrine, and the laws of divine establishment. <b>The Cosmic System</b> ( <a href="#">Grace Notes</a> ) ( <a href="#">Grace Bible Church of Baytown</a> ); <b>Cosmic System 1 &amp; 2</b> ( <a href="#">Grace Fellowship Church</a> ) ( <a href="#">Word of Truth Ministries</a> )  |
| <b>The Day of Atonement</b>                  | Once a year, the High Priest would enter into the Holy of Holies, which is in the Tabernacle, and he will sprinkle blood on the Mercy Seat, which is on top of the Ark of God. What is the Day of Atonement (Yom Kippur)? ( <a href="#">Got Questions?</a> ) Day of Atonement ( <a href="#">Bible Study</a> ) <a href="#">Day of Atonement.org</a> 5 Things Christians Should Know about the Day of Atonement ( <a href="#">Crosswalk</a> ).   |
| <b>Eternal Security</b>                      | This is also known as <i>once saved, always saved</i> . That is, once you have exercised faith alone in Christ alone, then you are saved forever, no matter what you do, think or say after that point in time. This is because we are saved on the basis of our Lord's merit; on the basis of His sacrifice on the cross, not on the basis of our own merit. There is not some sort of mediocre (or better) Christian life that you must lead in order to retain your salvation or to prove your salvation. External links: <a href="#">Robert Dean</a> , <a href="#">Grace Notes</a> , <a href="#">Robert R. McLaughlin</a> , <a href="#">Lewis S. Chafer</a> , <a href="#">H. A. Ironside</a> , <a href="#">Grace Bible Church of Baytown</a> , and <a href="#">Verse by Verse</a> (click on <i>printed doctrines</i> and then go to <i>Eternal Security</i> ). |
| <b>Fellowship (with God)</b>                 | Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> ( <a href="#">R. B. Thieme, Jr.</a> ) <i>Rebound</i> ( <a href="#">Kukis</a> ).   |
| <b>God's Plan, the Plan of God; His plan</b> | God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God ( <a href="#">HTML—Bolender</a> ) ( <a href="#">PDF—Bolender</a> ); L. G. Merritt ( <a href="#">The Plan of God</a> ); Joe Griffin ( <a href="#">God Exists: Navigating the Web of Truth</a> ); Don Samdahl ( <a href="#">Summary of the Plan of God</a> ); R. B. Thieme, Jr. ( <a href="#">The Plan of God</a> ).   |

| Definition of Terms                          |   |
|--|---|
| <b>Grace ; the Grace of God, God's Grace</b> | Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on <a href="#">Grace</a> ) (L. S. Chafer on <a href="#">grace</a> ) Grace Bible Church: <a href="#">Grace</a> , <a href="#">Understanding Grace</a> , <a href="#">Grace in Prayer</a> , <a href="#">Grace versus Legalism</a> )  |
| <b>High Priest (the Chief Priest)</b>        | From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the <b>Priesthoods of God and of Man</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>Human Viewpoint</b>                       | Human viewpoint is man's thinking apart from Bible doctrine and apart from divine establishment thinking. See <b>Human Viewpoint versus Divine Viewpoint</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>Israel</b>                                | Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i> ). Context determines which thing is meant.   |
| <b>Lake of Fire</b>                          | The Lake of Fire was prepared for the devil and his angels. However, unbelievers will also be thrown into the Lake of Fire after the last judgment. See Got Questions ( <a href="#">Hell as a Lake of Fire</a> ; <a href="#">Difference between terms</a> ); DCLM <a href="#">download</a> .  |
| <b>The Law of Moses, The Law, Mosaic Law</b> | <p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the <a href="#">Mosaic Law</a>.) (Maranatha Church on the <a href="#">Mosaic Law</a>).</p> |
| <b>Levitical Priesthood</b>                  | Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. See the <b>Priesthoods of God and the Priesthoods of Man</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>Millennium</b>                            | The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i> ). (Grace Bible Church of Baytown: <a href="#">Millennial Facts</a> , <a href="#">Millennial Life</a> ) (Grace Fellowship Church on the <a href="#">Millennium</a> ) (Maranatha Church on the <a href="#">Doctrine of the Millennium</a> ) (Spokane Bible Church <a href="#">Brief Summary of the Millennium</a> )  |



| Definition of Terms                                 |   |
|---|---|
| <b>Priest, Priests, Priesthood</b>                  | <p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the <b>Priesthoods of God and of Man</b>: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>  |
| <b>Rebound (Restoration to fellowship with God)</b> | <p>In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>  |
| <b>Religion, Religious</b>                          | <p>Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the <b>Doctrine of Religion</b> (<a href="#">Philip. 1:21</a>) (<a href="#">Chart from Middletown Bible Church</a>) (<a href="#">Christian Ministries International</a>).</p>  |
| <b>The Revealed God (or, the Revealed Lord)</b>     | <p>Throughout human history, God has revealed Himself in a number of ways. Before the incarnation, when anyone believed in this revelation of God, he was saved (Genesis 15:6). When Jesus was born, God revealed Himself in Jesus (Hebrews 1:1–2); and we are now saved by believing in Jesus.</p> <p>We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.</p> |
| <b>Sin unto Death</b>                               | <p>The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. This is the point at which harsh discipline is no longer working on the believer, so God takes the believer out of this world in a very painful way. Such a believer often stops using the rebound technique. For more information, see the <b>Doctrine of the Sin unto Death</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>  |

| Definition of Terms   |   |
|---|---|
| <b>The Tabernacle, Tent of Meeting, Tent of Assembly</b>  | The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 <sup>st</sup> Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the <b>Ark of God</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <b>Model of the Tabernacle</b> (which represents Jesus Christ and the cross) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); the <b>Tabernacle</b> ( <a href="#">Redeeming Grace</a> ); <b>Jesus—the Golden Lampstand</b> ( <a href="#">Grace Bible Church</a> ). |
| <b>The Temple</b>   | The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. Although the Levites had some limited and specific duties inside the Temple, others were not allowed in the Temple. When people are said to gather at the Temple, they are really gathering in the Temple Courtyard. See the Temple, <b>Description and Measurements</b> ( <a href="#">Grace Notes</a> ); <b>Solomon's Temple</b> ( <a href="#">Redeeming Grace</a> ); the <b>Temple</b> ( <a href="#">Redeeming Grace</a> ).  |
| <b>The Tribulation</b>  | When the Church Age comes to its completion, and the body of believers is raptured from this earth, there is remain a shortened 7 years which time is known as the Tribulation. This is actually the end of the Jewish Age and has many names in the Bible (like <i>the time of Jacob's trouble</i> ). ( <a href="#">Doctrine of the Tribulation</a> —Pastor L.G. Merritt) ( <a href="#">The Great Tribulation</a> —Cherreguine Bible Doctrine Ministries) ( <a href="#">Tribulation Time line</a> [Chart]—Grace Bible Church of Baytown)   |
| <b>Type, Typical, Antitype, Typology, Typological</b>   | A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac's birth was the <i>type</i> ; our Lord's birth was the <i>antitype</i> , which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See <b>Typology</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).   |
| Some of these definitions are taken from<br><a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a><br><a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a><br><a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a><br><a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a><br><a href="http://www.theopedia.com/">http://www.theopedia.com/</a> |   |
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## An Introduction to Leviticus 10

**Introduction:** Leviticus 10 is a fascinating interaction between God, Aaron, Moses and Aaron's four sons. This chapter begins with the disobedience of Aaron's sons, Nadab and Abihu, who bring forward an unauthorized offering to God, and God strikes them down for it. Moses carefully explains to Aaron and to his remaining two sons not to participate in the mourning ceremonies for Nadab and Abihu and they obey.



God takes this opportunity to lay down some regulations particular to the function of the **priesthood**, and He speaks directly to Aaron concerning things priests should and should not do.

Interestingly enough, at the very end, the younger two sons of Aaron also fail, having not eaten from a sacrifice which they had offered up. Moses is furious and unloads on Aaron, and Aaron understands the problem. However, his second two sons, Eleazar and Ithamar are not harmed.

There is a right way of doing things and a wrong. There is one way to God, and that is through Jesus; there will be no other way. You may remember from Genesis 4 when God did not have respect for the offering of Cain. Cain brought Y<sup>e</sup>howah the efforts of his hard work and God rejected it. We will see here where the two eldest sons of Aaron will bring an unauthorized offering to God—perhaps even hoping to be entertained by a lightning bolt from God in the end.

There are things that an individual believer can do and things that they cannot. For instance, it was legitimate for Solomon to build a **temple** for Y<sup>e</sup>howah since the Jews were no longer wanderers but they lived in the promised land at its relative height during ancient times. However, God had just set up a list of specific sacrifices and offerings which were to be presented to God and two of Aaron's sons ignore this entirely and they improvised. In their particular state, this was tantamount to rejecting God's Word and believing that their word was superior to Y<sup>e</sup>howah's. For this, they died the **sin unto death**. Even Aaron did not realize fully what tremendous responsibility they had taken upon themselves as **priests** to Y<sup>e</sup>howah.

As before, I am going to try to keep the commentary short.

### **Titles and/or Brief Descriptions of Leviticus 10 (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 10 (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 10

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Leviticus 10

Leviticus 10 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 10

| Characters | Commentary |
|------------|------------|
|            |            |
|            |            |
|            |            |
|            |            |

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Leviticus 10

| 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 10:

| A Synopsis of Leviticus 10 |
|----------------------------|
|                            |
|                            |
|                            |
|                            |
|                            |

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 10 (Various Commentators)   |
|---|
| Kretzmann's Commentary: <sup>2</sup>  |
| Verses 1-7  |
| The Sin of Nadab and Abihu and its Punishment   |
| Verses 8-20   |
| Instructions To The Priests   |
| For some reason, there are two other sets of verses on this page but from other chapters (not from chapter 11). |

<sup>2</sup> From <https://www.studylight.org/commentaries/eng/kpc/leviticus-10.html> accessed March 11, 2024.

## Outlines of Leviticus 10 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

### A Synopsis of Leviticus 10 from the Summarized Bible

|                        |   |
|------------------------|---|
| <b>Contents:</b>       | Strange fire of Nadab and Abihu.  |
| <b>Characters:</b>     | God, Nadab, Abihu, Eleazer, Moses, Aaron, Ithamar, Michael, Elzaphan.   |
| <b>Conclusion:</b>     | It is fatal to act in the things of God without seeking the mind of God (will worship, Col. 2:23. <i>These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.</i> ) |
| <b>Key Word:</b>       | Strange fire, Leviticus 10:1 ( <i>Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the LORD, which he had not commanded them.</i> ).   |
| <b>Strong Verses:</b>  | Leviticus 10:9 ( <i>"Drink no wine or strong drink, you or your sons with you, when you go into the tent of meeting, lest you die. It shall be a statute forever throughout your generations.</i> ).  |
| <b>Striking Facts:</b> | Strange fire typifies any use of carnal means to kindle the fires of devotion and praise, which, if true, come only from Christ and the Holy Spirit.  |

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 10.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

### The Big Picture (Leviticus 1–15)

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Changes—additions and subtractions (for Leviticus 10):** 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.

About halfway through this work, I began to translate the plural *you* as *you+* rather than *you [all]*. This is a convention employed by the Updated Bible Version (and others), and I am finding that more to my liking.

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.

---

It is indeed unfortunate that Leviticus 9 and 10 are separate chapters. The very end of chapter 9 is very closely related to chapter 10 (at least the first 3 verses). Charles Thomson recognized this in his translation, and tied together the first 3 verses of Leviticus 9 with the first 2 verses of Leviticus 10. I will admit, on my first couple read-throughs, I did not get this. *Find a period, Thomson*, I was thinking to myself. But after translated the first two verses of chapter 10, I get what he was trying to convey. He was telling his readers, don't ignore Leviticus 9 when explaining Leviticus 10:1-2.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Nadab and Abihu Both Die the Sin unto Death

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

Kukis slavishly literal:

Kukis mostly literal translation:

And so take sons of Aaron, Nadab and Abihu, a man his censer and so they give in them fire. And so they place upon her incense; and so they bring near to faces of Y<sup>e</sup>howah fire strange [or, *unlawful, offensive*], which He had not commanded them. And so comes forth fire from to faces of Y<sup>e</sup>howah; and so she eats them [completely]; and so they die to faces of Y<sup>e</sup>howah.

Leviticus  
10:1–2

Nadab and Abihu, the [oldest] sons of Aaron, took their fire pans and put fire in them. They placed incense on the fire [lit., *on it*] and brought [this] unlawful [or, *offensive*] fire near to Y<sup>e</sup>howah—[something] which He had not commanded them [to do]. So fire came forth from the Presence of Y<sup>e</sup>howah and it [completely] devoured them. They died before the Presence of Y<sup>e</sup>howah.

Kukis not-so-literal paraphrase:

The oldest two sons of Aaron, Nadab and Abihu, got their fire pans and put fire in them. Then they put some incense into this fire and brought this unlawful, offensive fire near to Jehovah, which is something that He had not told them to do. Suddenly, fire came forth from God's Presence and it completely devoured the errant brothers. They died in the Presence of Jehovah.

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>3</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

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

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

<sup>3</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).



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

Underlined words indicate differences in the text.

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

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

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

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

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

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

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

### Ancient texts:

Masoretic Text (Hebrew)

And so take sons of Aaron, Nadab and Abihu, a man his censer and so they give in them fire. And so they place upon her incense; and so they bring near to faces of Y<sup>e</sup>howah fire strange [or, *unlawful, offensive*], which He had not commanded them. And so comes forth fire from to faces of Y<sup>e</sup>howah; and so she eats them [completely]; and so they die to faces of Y<sup>e</sup>howah.

Dead Sea Scrolls  
Targum (Onkelos)

.  
Nodov and Avihu, Aharons sons, took, each of them his fire-pan, placed fire on it and then placed incense upon it and they brought before Adonoy a strange fire, which He had not commanded them.  
A fire came forth from before Adonoy and consumed them, and they died in the presence of Adonoy. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).

|                                      |  |
|--------------------------------------|--|
| Targum (Pseudo-Jonathan)             | But the sons of Aharon, Nadab and Abihu, took each man his censer, and put fire therein, and laid sweet incense upon it, and offered before the Lord strange fire taken from (under) the hearth pots, which had not been commanded them. [JERUSALEM. Outside fire.] And a flame of fire came out from before the Lord (as) with anger, and divided itself into four streams, (or lines,) and penetrated their nostrils, and burned their lives (souls) without destroying their bodies; and they died before the Lord. |
| Douay-Rheims 1899 (Amer.)            | And Nadab and Abiu, the sons of Aaron, taking their censers, put fire therein, and incense on it, offering before the Lord strange fire: which was not commanded them.   |
| Aramaic ESV of Peshitta              | And fire coming out from the Lord destroyed them: and they died before the Lord. Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in it, and laid incense on it, and offered strange fire before Mar-Yah, which he had not commanded them.<br>And fire came forth from before Mar-Yah, and devoured them, and they died before Mar-Yah.  |
| Lamsa's Peshitta (Syriac)            | And the sons of Ahron, Nadab and Abihu, took each man his censer and they placed fire in them and they placed incense in them and brought strange fire before LORD JEHOVAH, which He had not commanded them at that time. And fire came out from before LORD JEHOVAH and consumed them and they died before LORD JEHOVAH.  |
| Samaritan Pentateuch                 | And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.<br>And there went out fire from the LORD, and devoured them, and they died before the LORD.  |
| Updated Brenton (Greek) <sup>4</sup> | And the two sons of Aaron, Nadab and Abihu, took each his censer, and put fire in it, and threw incense on it, and offered strange fire before the Lord, which the Lord did not command them, and fire came forth from the Lord, and devoured them, and they died before the Lord.   |

Significant differences:

#### Limited Vocabulary Translations:<sup>5</sup>

|                           |  |
|---------------------------|--|
| Bible in Basic English    | And Nadab and Abihu, the sons of Aaron, took their vessels and put fire in them and perfume, burning strange fire before the Lord, which he had not given them orders to do.<br>And fire came out from before the Lord, burning them up and causing their destruction before the Lord.   |
| Easy English              | <b>The Lord kills Nadab and Abihu</b><br>Nadab and Abihu were sons of Aaron. They put hot material in the pots that they used to burn incense. They threw incense over the hot material. They offered the incense to the Lord. This was a wrong thing to do. The Lord had not told them that they should do it. So it was wrong. The Lord was angry and he sent fire to burn them. They died there in front of the Lord's altar. |
| Easy-to-Read Version–2008 | Nadab and Abihu were the oldest of Aaron's 4 sons.<br>Then Aaron's sons Nadab and Abihu made a mistake. They took their incense dishes and put some fire and incense in them. But they did not use the fire that was on the altar--they took fire from some other place and brought it to the LORD. This   |

<sup>4</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>5</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

|                       |   |
|-----------------------|---|
| Good News Bible (TEV) | <p>was not what he had commanded. So fire came from the LORD and destroyed Nadab and Abihu, and they died there in front of the LORD.</p> <p>Aaron's sons, Nadab and Abihu, each took his fire pan, put live coals in it, added incense, and presented it to the LORD. But this fire was not holy, because the LORD had not commanded them to present it. Suddenly the LORD sent fire, and it burned them to death there in the presence of the LORD.</p> |
| <i>The Message</i>    | <p><b>Nadab and Abihu</b></p> <p>That same day Nadab and Abihu, Aaron's sons, took their censers, put hot coals and incense in them, and offered "strange" fire to God—something God had not commanded. Fire blazed out from God and consumed them—they died in God's presence.</p>   |
| Names of God Bible    | <p><b>Improper Conduct for Priests</b></p> <p>Aaron's sons Nadab and Abihu each took an incense burner and put burning coals and incense in it. Then in Yahweh's presence they offered this unauthorized fire. A fire flashed from <b>Yahweh</b> and burned them, and they died in the presence of <b>Yahweh</b>.</p>   |
| NIRV                  | <p><b>The Lord Kills Nadab and Abihu</b></p> <p>Nadab and Abihu were two of Aaron's sons. They got their shallow cups for burning incense. They put fire in them. They added incense to it. They made an offering to the Lord by using fire that wasn't allowed. They did it against his command. So the Lord sent fire on them. It burned them up. They died in front of the Lord.</p>   |
| New Simplified Bible  | <p>Aaron's sons Nadab and Abihu each took an incense burner. They put burning coals and incense in it. Then in Jehovah's presence they offered this unauthorized fire. A fire flashed from Jehovah and burned them. They died in the presence of Jehovah.</p>   |

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

|                         |   |
|-------------------------|---|
| Casual English Bible    | <p><i>Leviticus 10</i></p> <p><b>Priests die in a fire</b></p> <p><b>Aaron's sons die worshipping</b></p> <p>Aaron's sons Nadab and Abihu each took an incense firepan, got the coals burning, and then sprinkled fragrant incense onto the coals—an offering to the LORD. But this wasn't an offering the LORD had either asked for or approved. It was an offering they came up with. [1] The LORD sent a flash fire [2] that burned them to death. [3].</p> <p><sup>1</sup>10:1 Literally, they offered God "a strange fire." The original Hebrew word is zar. It can mean: illegitimate, unauthorized, adulterous, foreign, imported, arrogant.</p> <p><sup>2</sup>10:2 The Hebrew word, 'ēš, can mean: fire, lightning, set on fire, burning coals.</p> <p><sup>3</sup>10:2 Jewish scholars in earlier centuries said the priests must have done something terribly wrong to justify this: sex sin, drunkenness, or not taking their ministry seriously enough. But some current Jewish scholars argue that it was important to follow God's rituals to the letter. Creating new worship rituals was not only above a priest's pay grade, it was heretical. And in this case, fatal.</p> |
| Contemporary English V. | <p>Nadab and Abihu were two of Aaron's sons, but they disobeyed the LORD by burning incense to him on a fire pan, when they were not supposed to. Suddenly the LORD sent fiery flames and burned them to death.</p>   |
| The Living Bible        | <p>But Nadab and Abihu, the sons of Aaron, placed unholy fire in their censers, laid incense on the fire, and offered the incense before the Lord<sup>[a]</sup>—contrary to what the Lord had just commanded them! So fire blazed forth from the presence of the Lord and destroyed them.</p> <p>[a] <i>placed unholy fire in their censers . . . and offered the incense before the Lord</i>, or "placed fire in their censers . . . and offered unholy fire." Their fatal error is not clearly identified.</p>  |

New Berkeley Version  
New Life Version

### **The Sin of Nadab and Abihu**

Aaron's sons, Nadab and Abihu, each took his fire pan, put fire in it, and put special perfume on it. They gave a fire that was not holy to the Lord because the Lord had not told them to do this. So the Lord sent out fire that burned them up and they died before the Lord.

New Living Translation

### **The Sin of Nadab and Abihu**

Aaron's sons Nadab and Abihu put coals of fire in their incense burners and sprinkled incense over them. In this way, they disobeyed the LORD by burning before him the wrong kind of fire, different than he had commanded. So fire blazed forth from the Lord's presence and burned them up, and they died there before the LORD.

Unfolding Bible (simplified)<sup>6</sup>

Two of Aaron's sons, Nadab and Abihu, took the pans in which they burned incense. They put some burning coals in them and put incense on top of the coals, but this fire was not acceptable to Yahweh because it was not the kind that he had commanded them to burn. So suddenly a fire from Yahweh appeared and burned them up in his own presence.

### **Partially literal and partially paraphrased translations:**

American English Bible

Then two of Aaron's sons (Nadab and **AbiUd**) took their censers, put incense and fire in them, **and offered it before Jehovah in a way that is quite different from what they had been commanded.**

And after they did that, fire came from the Lord and consumed them, causing them to die there before **Jehovah**.

All three footnotes are lengthy, so links take you to the AEB website.

Beck's American Translation

Common English Bible

### **Nadab and Abihu**

Now Nadab and Abihu, two of Aaron's sons, each took an incense pan. They put fire and incense on them and offered unauthorized fire before the Lord, which he had not commanded them. Then fire flew out from before the Lord and devoured them, and they died before the Lord.

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

Berean Study Bible

Now Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense, and offered unauthorized fire before the LORD, contrary to His command. So fire came out from the presence of the LORD and devoured them, and they died before the LORD.

Ferrar-Fenton Bible

### **Nadab and Abihu Slain for Disobedience to God.**

But the sons of Aaron, Nadab and Abihu, each took a fire-pan, and placed on them fire, and put incense upon it, and presented strange fire before the EVER-LIVING, which they were not commanded, therefore fire came out from the presence of the LORD and consumed them, and they died before the LORD.

International Standard V

### **Nadab and Abihu (Numbers 3:1-10)**

Aaron's sons Nadab and Abihu each took his own censer, placed fire in them, covered it with incense, and brought it into the Lord's presence as unauthorized fire that he had never prescribed for them. So a fire came out from the Lord's presence, incinerated them, and they died while in the Lord's presence.

<sup>6</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

|   |   |
|---|---|
| Unfolding Bible Literal Text <sup>7</sup> | Nadab and Abihu, sons of Aaron, each took his censer, put fire in it, and then incense. Then they offered unapproved fire before Yahweh, which he had not commanded them to offer. So fire came out from before Yahweh and devoured them, and they died before Yahweh.  |
| Urim-Thummim Version                      | Then Nadab and Abihu, the sons of Aaron took each man his fire-holder and placed fire in it with the incense, and brought before YHWH strange fire that He had not commanded them. And there went out supernatural fire from YHWH that burned them up, and they were executed as a penalty before YHWH.       |
| Wikipedia Bible Project                   | And the sons of Aaron, Nadav and Avihu, each took from their sinstuff and they put fire to them, and they put incense upon it, and they sacrificed before Yawheh, on a foreign fire, which was not commanded of them. And a fire came out from before Yahweh, and consumed them, and they died before Yawheh. |

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

|                                       |   |
|---------------------------------------|---|
| Christian Community (1988)            | <p><b>The story of Nadab and Abihu</b></p> <ul style="list-style-type: none"> <li>Nadab and Abihu, sons of Aaron, each took his censer, put fire in it and incense on the fire, and presented unlawful fire before Yahweh, fire which he had not commanded them to present. Then from Yahweh's presence a flame leaped out and burned them to death in the presence of Yahweh.</li> </ul> <p>Num 17:5<br/>Num 16:35; 2K 1:10</p> <ul style="list-style-type: none"> <li><b>10.1</b> The story in this chapter (the death of Aaron's sons) is a figurative way of presenting some of the duties of Israel's priests.</li> </ul>  |
| The Heritage Bible                    | <p>And Nadab and Abihu, the sons of Aaron, each man took his censer, and gave fire in it, and put incense on it, and brought near strange fire before the face of Jehovah, which he did not command them.</p> <p>And a fire went out from Jehovah, and consumed them, and they died before the face of Jehovah.<sup>8</sup></p>   |
| New American Bible(2011) <sup>9</sup> | <p><b>Nadab and Abihu.</b></p> <p>* Aaron's sons Nadab and Abihu took their censers and, putting incense on the fire they had set in them,<sup>a</sup> they offered before the LORD unauthorized fire, such as he had not commanded.</p> <p>Fire therefore came forth from the LORD's presence and consumed them,<sup>b</sup> so that they died in the LORD's presence.</p> <p>* [10:1–2] Nadab and Abihu are the older sons of Aaron (Ex 6:23–24). Their sin apparently involves using embers from an unapproved source instead of the altar (cf. 16:12). The fire that destroys them is the same type found in 9:24.</p> <p>a. [10:1] Lv 16:1; Nm 3:4; 26:61; 1 Chr 24:2.</p> |
| The Catholic Bible                    | <p><b>The Death of Nadab and Abihu.</b><sup>[a]</sup> Now Nadab and Abihu, the sons of Aaron, each took his censer. They put fire and incense into them and offered unholy fire before the Lord, not as he had prescribed for them. But a fire came out from the presence of the Lord and it devoured them and they died before the Lord.</p> <p>[a] Aaron's older sons die before the Lord because of their use of profane embers, <i>unholy fire</i>. This is another incidence of the Lord's fire that he used to consume the burnt offerings in Lev 9:24.</p>   |
| New Jerusalem Bible                   | Aaron's sons Nadab and Abihu each took his censer, put fire in it and incense on the fire, and presented unauthorised fire before Yahweh, which was not in accordance with his orders. At this a flame leapt out from Yahweh's presence and swallowed them up, and they perished before Yahweh.   |

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

<sup>8</sup> Found here: [http://www.vatican.va/archive/ENG0839/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0839/_INDEX.HTM)

<sup>9</sup> From <https://bible.usccb.org/bible> accessed on various dates.



Revised English Bible—1989 AARON'S sons Nadab and Abihu took their censers, put fire in them, threw incense on the fire, and presented before the LORD illicit fire, such as he had not commanded them to present. Fire came out from before the LORD and destroyed them; so they died in the presence of the LORD.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible But Nadav and Avihu, sons of Aharon, each took his censer, put fire in it, laid incense on it, and offered unauthorized fire before ADONAI, something he had not ordered them to do. At this, fire came forth from the presence of ADONAI and consumed them, so that they died in the presence of ADONAI. Profane

Kaplan Translation Aaron's sons, Nadav and Avihu, each took his fire pan, placed fire on it, and then incense on it. They offered it before God, [but it was] unauthorized fire, which [God] had not instructed them [to offer]. Fire came forth from before God, and it consumed them, so that they died before God. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.  
10:1 **Nadav and Avihu**. See Exodus 6:23. They were Aaron's eldest sons who had been chosen for special status; Exodus 24:1,9.  
— **fire pan**. See Exodus 27:3.  
— **unauthorized** . . . See Exodus 30:9 (Ramban; Ralbag). Some say that they wanted to make use of sacrificial methods that had been in existence before Moses received God's instructions (Josephus, Antiquities 3:8:7)-  
10:2 **Fire came forth** . . . From the Holy of Holies {Si/ra). Or, "the fire (in 9:24) that came forth from God . . . (Rashbam). It began to bum them, and no one could quench it (Josephus 3:8:7).

The Scriptures—2009 And Nadab and Abihu, the sons of Aharon, each took his fire holder and put fire in it, and put incense on it, and brought strange fire before הוהי, which He had not commanded them. And fire came out from הוהי and consumed them, and they died before הוהי.

Tree of Life Version Now Aaron's sons Nadab and Abihu each took his own censer, put fire in it, laid incense over it, and offered unauthorized fire before Adonai—which He had not commanded them. So fire came out from the presence of Adonai and consumed them. So they died before Adonai.

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

Alpha & Omega Bible<sup>10</sup> AND THE TWO SONS OF AARON, NADAB AND ABIUD, TOOK EACH HIS CENSER, AND PUT FIRE THEREIN, AND THREW INCENSE THEREON, AND OFFERED STRANGE FIRE BEFORE JESUS, WHICH JESUS DID NOT COMMAND THEM,  
AND FIRE CAME FORTH FROM JESUS, AND DEVoured THEM, AND THEY DIED BEFORE JESUS.

Awful Scroll Bible Nadab and Abihu, the sons of Aaron, each were to take their censers, and were to put fire in them and set incense on them, even were they bringing near strange fire, turned before Sustains To Become against what he is to have given charge. There was to come out fire from Sustains To Become and it was to devour them, and they were to die turned before Sustains To Become.

Concordant Literal Version The sons of Aaron, Nadab and Abihu, each took his fire-pan, put fire in them, placed incense on it and came near before Yahweh with alien fire such as He had not instructed them.

<sup>10</sup> The A&O Bible follows the Greek text.



Hence fire came forth from before Yahweh and devoured them, and they died before Yahweh.

exeGeses companion Bible **SIN AND DEATH OF THE SONS OF AHARON**

And Nadab and Abi Hu the sons of Aharon  
each man takes his tray  
and gives fire therein and puts incense thereon  
and oblates strange fire at the face of Yah Veh  
- which he misvahed them not.  
And fire comes from the face of Yah Veh  
and devours them;  
and they die at the face of Yah Veh.

Orthodox Jewish Bible And Nadav and Avihu, the bnei Aharon, each took his censer, and put eish therein, and put ketoret (incense) thereon, and offered eish zarah (strange, unauthorized fire) before Hashem, which He commanded them not.  
And there went out eish (fire) from the presence of Hashem, and devoured them, and they died before Hashem.

### Expanded/Embellished Bibles:

*The Amplified Bible*

#### **The Sin of Nadab and Abihu**

Now Nadab and Abihu, the sons of Aaron, took their respective [ceremonial] censers, put fire in them, placed incense on it and offered <sup>[a]</sup>strange (unauthorized, unacceptable) fire before the Lord, [an act] which He had not commanded them to do. And fire came out from the presence of the Lord and devoured them, and they died before the Lord.

The Expanded Bible

#### **God Destroys Nadab and Abihu**

Aaron's sons Nadab and Abihu took their ·pans for burning incense [censers; firepans], put fire in them, and added incense; ·but they did not use the special fire Moses had commanded them to use in the presence of the Lord [<sup>L</sup>and they offered unholy/illicit/L strange fire such as he had not commanded them; <sup>C</sup>they failed, in some unknown way, to follow strict ritual protocol]. So fire came down from the Lord and ·destroyed [consumed] Nadab and Abihu, and they died in front of the Lord.

Kretzmann's Commentary

#### **Verses 1-7**

The Sin of Nadab and Abihu and its Punishment

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. Nadab and Abihu were probably the oldest sons of Aaron, and were distinguished by Moses in being selected to accompany him to the feast before the Lord, Exodus 24:1-9. The chances are that they were unduly exalted over their initiation into the priesthood and believed themselves competent to select their own methods of worshiping the Lord. They took two of the small vessels pertaining to the golden altar, put some fire in them which was not taken from the altar of burnt offering, and proceeded to offer incense to the Lord in these censers of their own selecting, whereas incense was to be offered only on the golden altar by the officiating priest twice daily, Exodus 30:7-8.

And there went out fire from the Lord, this time in consuming wrath, as it had shortly before flashed forth in an expression of mercy, and devoured them; and they died before the Lord. It was like a bolt of lightning which struck them dead without consuming their bodies or even their clothes. The punishment struck them while they were yet in the Sanctuary or in the court. Our God, in His jealousy, is a consuming fire, and will occasionally even now strike down such as blasphemously presume upon rights before Him which they do not possess.

Lexham English Bible

#### ***The Deaths of Nadab and Abihu***

Syndein/Thieme

And Aaron's sons Nadab and Abihu each took his censer, and they put fire in them and placed incense on it; [That is, the fire] then [Or "and"] they presented before [Literally "to the faces of"] Yahweh illegitimate fire, which he had not commanded them. So [Or "And"] fire went out from before [Literally "from to the faces of"] Yahweh, and it consumed them so that [Or "and"] they died before [Literally "to the faces of"] Yahweh.

{Two of Aaron's Sons Violate God's Instructions}

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before Jehovah/God, which he commanded them not.

{Note: Principle: to whom much is given, much is expected. These men were given clear instructions from God through Moses and either they were not paying attention (a principle in itself) or they arrogantly decided to do it their own way. In either case, they will pay the ultimate price.}

And there went out fire from Jehovah/God, and devoured them, and they died before Jehovah/God.

The Voice

Nadab and Abihu, *two of* Aaron's sons, took censers and filled them with embers; then they put incense on top of the fire and presented it to the Eternal One. This was a strange *and unauthorized* fire that the Eternal did not command them. 2 Flames erupted from before the Eternal and burned up Nadab and Abihu. They both died in the presence of the Eternal One.

### Bible Translations with Many Footnotes:

The Complete Tanach<sup>11</sup>

And Aaron's sons, Nadab and Abihu, each took his pan, put fire in them, and placed incense upon it, and they brought before the Lord foreign fire, which He had not commanded them. And fire went forth from before the Lord and consumed them, and they died before the Lord.

**And fire went forth:** Rabbi Eliezer says: Aaron's sons died only because they rendered halachic decisions in the presence of Moses, their teacher. Rabbi Ishmael says: [They died because] they had entered the sanctuary after having drunk wine. The proof is that after their death, [Scripture] admonished the survivors that they may not enter the sanctuary after having drunk wine. This is analogous to a king who had a faithful attendant. [When he found him standing at tavern entrances, he severed his head in silence and appointed another attendant in his place. We would not know why he put the first to death, but for his enjoining the second thus, "You must not enter the doorway of taverns," from which we know that for such a reason he had put the first one to death. Thus [it is said], "And fire went forth from before the Lord and consumed them, and they died before the Lord." But we would not know why they [Nadab and Abihu] died, but for His commanding Aaron, "Do not drink wine that will lead to intoxication." We know from this that they died precisely on account of the wine. For this reason Scripture showed love to Aaron by directing the divine utterance to him alone, thus, "Do not drink wine that will lead to intoxication,"] as recounted in Vayikra Rabbah (12:1).

NET Bible®

*Nadab and Abihu*

Then<sup>1</sup> Aaron's sons, Nadab and Abihu, each took his fire pan and put fire in it, set incense on it, and presented strange fire<sup>2</sup> before the Lord, which he had not commanded them to do. So fire went out from the presence of the Lord<sup>3</sup> and consumed them so that they died before the Lord.

<sup>1</sup><sup>tn</sup> Although it has been used elsewhere in this translation as an English variation from the ubiquitous use of vav in Hebrew, in this instance "then" as a rendering for vav is intended to show that the Nadab and Abihu catastrophe took place on the inauguration day described in Lev 9. The tragic incident in Lev 10 happened in close temporal connection to the Lord's fire that consumed the offerings at the end of Lev

<sup>11</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

9. Thus, for example, the “sin offering” male goat referred to in Lev 10:16-19 is the very one referred to in Lev 9:15.

<sup>2th</sup> The expression “strange fire” (שֶׁרָרָה, 'esh zarah) seems imprecise (cf. NAB “profane fire”; NIV “unauthorized fire”; NRSV “unholy fire”; NLT “a different kind of fire”) and has been interpreted numerous ways (see the helpful summary in J. E. Hartley, Leviticus [WBC], 132-33). The infraction may have involved any of the following or a combination thereof: (1) using coals from someplace other than the burnt offering altar (i.e., “unauthorized coals” according to J. Milgrom, Leviticus [AB], 1:598; cf. Lev 16:12 and cf. “unauthorized person” שֶׁרָרָה ('ish zar) in Num 16:40 [17:5 HT], NASB “layman”), (2) using the wrong kind of incense (cf. the Exod 30:9 regulation against “strange incense” הָרֵחַ תִּרְטֹק (qytoreh zarah) on the incense altar and the possible connection to Exod 30:34-38), (3) performing an incense offering at an unprescribed time (B. A. Levine, Leviticus [JPSTC], 59), or (4) entering the Holy of Holies at an inappropriate time (Lev 16:1-2).

<sup>3th</sup> See the note on 9:24a.

<sup>tn</sup> 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).

12

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

Charles Thomson OT<sup>13</sup>

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 Abihu, 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. Leviticus 9:22–24 are included for context.

Context Group Version

And Nadab and Abihu, the sons of Aaron, each of them took his censer, and put fire in it, and laid incense on it, and offered strange fire before YHWH, which he had not commanded them. And there came out fire from before YHWH, and devoured them, and they died before YHWH.

Holy Bible Improved Edition

And Nadab and Abihu, the sons of Aaron, took each his censer, and put fire in them, and placed incense upon it, and offered before Jehovah strange fire<sup>[1]</sup> that he had not commanded them. And there came forth fire from before Jehovah and devoured them, and they died before Jehovah.

<sup>[1]</sup> Strange fire, unlawful, not as prescribed.

Legacy Standard Bible

#### **Nadab and Abihu Offer Strange Fire**

Then Nadab and Abihu, the sons of Aaron, took their respective firepans and put fire in them. Then they placed incense on it and offered strange fire before Yahweh, which He had not commanded them. And fire came out from the presence of Yahweh and consumed them, and they died before Yahweh.

Literal Standard Version

And the sons of Aaron, Nadab and Abihu, each take his censer, and put fire in them, and put incense on it, and bring strange fire near before YHWH, which He has not commanded them; and fire goes out from before YHWH and consumes them, and they die before YHWH.

Modern English Version

#### **The Death of Nadab and Abihu**

<sup>12</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

<sup>13</sup> Thompson's translation follows the Greek text.

|                           |  |
|---------------------------|--|
|                           | Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, and put incense on it, and offered strange fire before the Lord, which He did not command them to do. Then a fire came out from the Lord and devoured them, and they died before the Lord.  |
| New European Version      | <b>Nadab and Abihu Are Killed</b><br>Nadab and Abihu the sons of Aaron, each took his censer, and put fire in it, and laid incense on it, and offered strange fire before Yahweh, which He had not commanded them. And fire came forth from before Yahweh, and devoured them, and they died before Yahweh.   |
| Niobi Study Bible         | <b>The Profane Fire (Conduct) of Nadab and Abihu (the Priests)</b><br>And Nadab and Abihu, the sons of Aaron, took each of them his censer and put fire therein, and put incense thereon and offered strange fire before the LORD, which He commanded them not. And there went out fire from the LORD and devoured them, and they died before the LORD.                                      |
| Revised Mechanical Trans. | ...and the sons of Aharon, Nadav and Aviyhu, each took his fire pan, and they placed fire in them, and they placed incense smoke upon her, and they brought strange fire near to the face of YHWH, which he did not direct them, and fire went out from before the face of YHWH and she at them and they died to the face of YHWH,...  |
| Rotherham's Emphasized B. | <b>§ 6. Aaron's Sons, Nadab and Abihu, offer Strange Fire and are consumed. Chapter 10.</b><br>Then Aaron's sons, Nadab and Abihu, took each man his censer, and placed therein fire, and put thereon incense,—and brought near before Yahweh, strange fire, which he had not commanded them. Then came there forth fire from before Yahweh, and consumed them,—and they died before Yahweh. |
| Young's Updated LT        | And the sons of Aaron, Nadab and Abihu, take each his censer, and put in them fire, and put on it perfume, and bring near before Jehovah strange fire, which He has not commanded them; and fire goes out from before Jehovah, and consumes them, and they die before Jehovah.   |

**The gist of this passage:**

1-2

I will include the final passage of Leviticus 9, as it is related to what we are about to study.

Leviticus 9:22–24 Then 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. And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD appeared to all the people. And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their faces. (ESV)

| Leviticus 10:1a                       |  |  |                            |
|---------------------------------------|--|--|----------------------------|
| Hebrew/Pronunciation                  | Common English Meanings  | Notes/Morphology                                       | BDB and Strong's Numbers   |
| wa (or va) (ו) [pronounced wah]       | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive  | No Strong's #<br>BDB #253  |
| lâqach (לָקַח) [pronounced law-KAHKH] | to take, to take away, to take in marriage; to seize                         | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #3947<br>BDB #542 |

## Leviticus 10:1a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| 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<br>BDB #119 |
| ʾAhārôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i> ]                       | transliterated <i>Aaron</i>   | masculine proper noun  | Strong's #175<br>BDB #14   |
| Nâdâb (נָדָב) [pronounced <i>naw-DAWB</i> ]                              | <i>liberal, generous; transliterated Nadab</i>  | masculine singular proper noun   | Strong's #5070<br>BDB #621 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>                             | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| ʾĀbiyhûwʾ (אֲבִיהוּ) [pronounced <i>ahb-ee-HOO</i> ]                     | <i>he is my father and is transliterated Abihu</i>                                    | masculine singular proper noun   | Strong's #30<br>BDB #4     |
| ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]                                  | <i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>    | masculine singular noun (sometimes found where we would use a plural)            | Strong's #376<br>BDB #35   |
| machʾtâh (מַחְתָּה) [pronounced <i>mahkh-TAW</i> ]                       | <i>a fire holder, fire pan, a tray, a censer, a snuff-dish</i>                        | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #4289<br>BDB #367 |

**Translation:** Nadab and Abihu, the [oldest] sons of Aaron, took their fire pans...

Aaron has two sons, and, generally speaking, the oldest son would follow Aaron as **High Priest**. He has 4 sons altogether, and they are all priests (Aaron included) before God. Now, the concept of the priesthood in the Old Testament is this: these are men who represent us before God; and, further, they are to teach the **Law of God** to the people.

The Bible speaks of priests, high priests, and at least 3 **priesthoods**. Therefore, we need to get these things differentiated in our minds.

### The Priesthoods of God

1. There are a number of priesthoods spoken of in the Bible, and they are certainly interrelated.
2. A priest is a man who represents man to God. We have similar representative relationships throughout our society: an attorney represents us in a court of law; a real estate agent represents us in a real estate transaction; etc. It is someone who acts in our behalf in an arena in which we are not fully qualified to represent ourselves. Num. 15:15, 28
3. The first priesthood is named here in Genesis 14, and it refers to a priesthood which existed after the Flood and before the **Mosaic Law** was established.
  - 1) We know precious little about this priesthood. We know only one man who acts in this capacity, which man is Melchizedek. We might argue that Noah acted in this capacity as well. However, we have precious little information delineated here as to how this priesthood was organized, how a person became a priest, what the duties of the priest were, etc. There appears to be two rituals connected with this priesthood: the offering of animal sacrifices (an assumption we make, based



## The Priesthoods of God

upon Noah bringing clean animals on the ark and sacrificing some of them when exiting the ark); and what appears to be a pre-communion ritual with bread and wine (although, this could simply represent a meal shared by Melchizedek and Abram). Genesis 8:20 14:18–20

- 2) Abram will pay a tithe (a tenth of his possessions) to Melchizedek. Genesis 14:20
- 3) Our Lord's priesthood is said to have its origins in this priesthood. Psalm 110:4 Heb. 6:20
- 4) Even though this post-diluvian (after the flood) priesthood could be very well-defined, God the Holy Spirit intentionally does not define it for us, but presents this priesthood as being one man, without mother or father, and without genealogy. The idea is, Melchizedek is the best one, in this way, to be a **type** of Christ.
4. The next priesthood is known by most as the **Levitical priesthood**. However, the Levitical priesthood is a misnomer, but this is how it has come to be known throughout the ages. It is properly the Aaronic priesthood, as all priests are descendants of Aaron. Ex. 28:1 Num. 3:10
  - 1) Throughout most of Israel's history, there was one high priest with clearly defined duties. Ex. 27:21 28:41–43 Lev. 1:5–8
  - 2) The priests were all descended from Aaron, and one man, in each generation, would act as high priest. Ex. 28:1 29:44 30:30
  - 3) Aaron was from the tribe of Levi, and the Levites were not a part of the land ownership of the other tribes of **Israel**. All families of Israel receive a plot of earth which was theirs, but not the Levites, who were involved in the spiritual growth of Israel. They were to inherit a spiritual kingdom and therefore, they did not participate in ownership of land on earth. Deuteronomy 18:1 Joshua 18:7 21:3–4
  - 4) The priests officiated in all of the **religious** holidays and they offered up animal sacrifices on behalf of the people of Israel. Num. 18:1–8
  - 5) The priests were to encourage the people in war. Deuteronomy 20:1–4
  - 6) The high priest, once a year, on the **Day of Atonement**, entered into the Holy of Holies (a room of the Tabernacle that *no one* went into apart from the high priest), and sprinkled blood on the Ark of God, a piece of furniture which represented Jesus Christ; a piece of furniture which every Israelite knew about, but was almost never seen. Ex. 26:34 Heb. 9:25 13:11
5. We are told in the New Testament that the offerings of the Aaronic priesthood could never take away sins (Heb. 10:11). However, this is a point we ought to be able to reach with logic, because those in the Aaronic priesthood are mortals, as are we, and first had to offer up sacrifices for their own sins.
6. In the time of Jesus, the priesthood had become corrupted and the high priests had become evil in their thinking, leading the Lord of Glory before the courts to be crucified. John 19:6 Acts 4:1–10
7. These same priests persecuted Paul. Acts 23:1–2, 12–15
8. Jesus, our High Priest:
  - 1) These various priesthoods look forward to Jesus Christ; each ancient priest is a type of Jesus Christ. Heb. 8:1–5
  - 2) The priests of old—even the high priest of Jehovah worship—were imperfect and had to offer up sacrifices even for themselves. Heb. 5:1–3 7:27–28
  - 3) Jesus, on earth, became our High Priest, the true High Priest, after the order of Melchizedek. Heb. 7:1–5, 17, 21 9:11
  - 4) Jesus is not a Levitical priest, as He is from the tribe of Judah, not the tribe of Levi (from which is the family of Aaron); and there is nothing spoken about Judah and the priesthood. Hebrews 7:11–14
  - 5) Jesus is able to intercede on our behalf before God, as would a priest. Hebrews 7:21–26
  - 6) He offered up Himself one time for our sins, taking them away, as the sacrifice of animals could not do. Hebrews 2:7 9:12 10:19–22
  - 7) It is by His blood (His spiritual death on the cross) that we may boldly *enter into the Holy of Holies* (which is representative of coming directly before God). Hebrews 9:24 10:19
9. In the **Church Age**, we are all priests before God; we are able to represent ourselves directly to God because we are in Christ Jesus. Being in Christ Jesus, we share all that He is. Therefore, we can go to



## The Priesthoods of God

- God directly in prayer and we can go to Him to restore our **fellowship** (by naming our sins to Him). These are priestly functions. 1Peter 2:5, 9 1John 1:9
10. The priesthoods of the Old Testament always looked forward to the Lord Jesus Christ. The Melchizedek priesthood, the Aaronic priesthood and the office of the high priest, all spoke of Jesus Christ. When the reality came (the fulfillment of these types), then there is no need to continue on with the types. Just as we no longer sacrifice animals to ceremonially take away our sins, we no longer have a specialized priesthood.
  11. There will be another priesthood in the **Millennium** of those who survive the **Tribulation**. This will be in memory of the great **plan of God**, a plan which spanned the ages. Revelation 5:9–10 20:6

We depend upon the intercession of Jesus Christ on our behalf because He is the perfect priest before God.

The Complete Doctrine of the **Priesthoods of Man and God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

These two young men saw a fire bolt come out of the sky and obliterate an offering on the brazen (copper) altar, and let me suggest to you that they thought this was very cool. And it was their father who seemed to have the power to do this. To take an outdated expression from my past, this blew their minds.

Let me suggest that these two young men wanted to re-experience what had happened previously (the day before or the week before). So, what they are doing here has not been authorized. They are just choosing to do this.

Although the literal translation of the Hebrew of the last few words does not sound very strong (*which He had not commanded them*), this is the use of antenantiōsis [pronounced *ANT-en-an-ti-O-sis*], which uses a negative for great emphasis. Bullinger gives the example *I praise you not* meaning that the person is held in derision; here, when Moses records that this was incense not commanded by God; it was strictly prohibited (Exodus 30:9).

A *censor* is simply the container which is used to carry fire and possibly incense.

### Leviticus 10:1b

| 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 #<br>BDB #253  |
| nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]          | <i>to give, to grant, to place, to put, to set; to make</i>  | 3 <sup>rd</sup> person masculine plural, Qal imperfect                             | Strong's #5414<br>BDB #678 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>      | a preposition of proximity; with the 3 <sup>rd</sup> person feminine plural suffix | No Strong's #<br>BDB #88   |
| 'esh (אֵשׁ) [pronounced <i>aysh</i> ]                  | <i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i> | feminine singular noun   | Strong's #784<br>BDB #77   |

**Translation:** ...and put fire in them.

The put some fire into their fire pans.

| Leviticus 10:1c   |   |  |                            |
|---|---|--|----------------------------|
| 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 #<br>BDB #253  |
| sîym (שׂים) [pronounced <i>seem</i> ]; also spelled sûwm (שׂום) [pronounced <i>soom</i> ] | <i>to put, to place, to set; to make; to appoint</i>                                | 3 <sup>rd</sup> person masculine plural, Qal imperfect                                     | Strong's #7760<br>BDB #962 |
| ‘al (עַל) [pronounced <i>gah</i> ]  | <i>upon, beyond, on, against, over above, by, beside; because of, on account of</i> | preposition of relative proximity with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #5921<br>BDB #752 |
| qâṣṣûd (קִטְסוּד) [pronounced <i>kêht-OH-reth</i> ]                                       | <i>incense, smoke (or, odor) [from a burning sacrifice]</i>                         | feminine singular noun   | Strong's 7004<br>BDB #882  |

**Translation:** They placed incense on the fire [lit., on it]...

They then place some incense onto this fire.

Again, they are just free-styling at this point; perhaps conducting a private experiment to see what might happen.

| Leviticus 10:1d  |   |  |                            |
|--|---|--|----------------------------|
| 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 #<br>BDB #253  |
| qârab (קָרַב) [pronounced <i>kaw-RA<sup>BV</sup></i> ]   | <i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i> | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect      | Strong #7126<br>BDB #897   |
| lâmed (ל) [pronounced <i>l</i> ]   | <i>to, for, towards, in regards to</i>  | directional/relational preposition                             | No Strong's #<br>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<br>BDB #815 |
| Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>o</sup> pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> . |   |  |                            |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]   | transliterated variously as <i>Jehovah, Yahweh, Yehowah</i>   | proper noun  | Strong's #3068<br>BDB #217 |

## Leviticus 10:1d

| Hebrew/Pronunciation           | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|--------------------------------|--|--|----------------------------|
| 'esh (אֵשׁ) [pronounced aysh]  | <i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>   | feminine singular noun   | Strong's #784<br>BDB #77   |
| zûwr (זָוַר) [pronounced zoor] | <i>a stranger, an alien; an enemy; of another family; a strange woman, an adulteress; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i> | feminine singular, Qal active participle; used as an adjective | Strong's #2114<br>BDB #266 |

As an adjective, this means, *strange, alien, at enmity, unlawful, unauthorized*.

This verbs has two homonyms; and one of them is not much different in meaning from above:

|                                |  |  |                            |
|--------------------------------|--|--|----------------------------|
| zûwr (זָוַר) [pronounced zoor] | <i>being offensive, being odious, one who is loathsome</i> | feminine singular, Qal active participle; used as an adjective | Strong's #2114<br>BDB #266 |
|--------------------------------|--|--|----------------------------|

As an adjective, this means, *offensive, odious, loathsome*.

**Translation:** ...and brought [this] unlawful [or, offensive] fire near to Y<sup>e</sup>howah...

They bring this unlawful or offensive fire to Y<sup>e</sup>howah. The adjective found here is actually the feminine singular, Qal active participle of the verb zûwr (זָוַר) [pronounced zoor], which, as it turns out, has 3 sets of meanings (that is, it is a homonym). Those two sets of pertinent meanings are: *to turn aside, to depart [especially from God]; to turn from the way, to lodge in another's house; to be a stranger, to be foreign; to be estranged [separated or alienated]*; (Strong's #2114 BDB #266) and: *to be offensive, to be odious, to be loathsome* (also Strong's #2114 BDB #266). Most of the time, we know which set of meanings to apply because of the context.

The descriptor of the fire is the word zûwr (זָוַר) [pronounced zoor] and this is a verb, used rarely so in seven instances, and primarily as an adjective as a verb in the Qal participle form. We have seen this word but three time prior to this passage: Exodus 29:33 30:9, 33. In two of these passages, it refers to a *stranger* someone with whom no one is completely familiar. However, Exodus 30:9 reads: "*You will not offer any strange incense on this altar, or burnt offering or tribute; and you will not pour out a libation upon it.*" Strong's #2114 BDB #266.

When this word is used as an adjective, the first set of meanings are: *strange, alien, at enmity, unlawful, unauthorized*. The second set of meanings are: *offensive, odious, loathsome*.

I believe that context allows us to draw from both sets of meanings. The fire and incense which the brothers were bringing before God was, *unauthorized, unlawful*; therefore, it was *strange and alien* to God; and therefore, it was *offensive and odious* to God.

My interpretation is, not that they cooked up some new kind of fire or new kind of incense, but that what they were doing was unauthorized. God did not tell them to do this. They were acting completely on their own. This was not commanded, by God; and therefore, what they brought before God was offensive and it was odious.

Leviticus 10:1c-d They placed incense on the fire [lit., on it] and brought [this] unlawful [or, offensive] fire near to Y<sup>e</sup>howah...

There is nothing to suggest that these two sons are somehow involved with some exquisite form of immorality, like drunkenness or sexual sins. I think we should assume just what the text says, that they brought *strange fire* before the Lord, meaning that they did not offer up something to God according to the procedure. We just had seven chapters on correct procedure for the priesthood. Something different would mean that they were explicitly disobeying God's instructions. That is not the way to begin their priesthoods.

| Leviticus 10:1e                         |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation                    | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| ʾăsher (אֲשֶׁר)<br>[pronounced uh-SHER] | <i>that, which, when, who, whom; where; in that, in which, in what</i>   | relative pronoun; sometimes the verb <i>to be</i> is implied                          | Strong's #834<br>BDB #81   |
| lô' (לֹא or לוֹא)<br>[pronounced low]   | <i>not, no</i>   | negates the word or action that follows; the absolute negation                        | Strong's #3808<br>BDB #518 |
| tsâvâh (צִוָּה) [pronounced tsaw-VAW]   | <i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect                               | Strong's #6680<br>BDB #845 |
| ʾêth (אֶת) [pronounced ayth]            | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i>   | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix | Strong's #853<br>BDB #84   |

**Translation:** ...—[something] which He had not commanded them [to do].

The short phrase is key to our understanding. You may remember that in the previous several chapters, we have seen the phrase, *as which Y<sup>e</sup>howah commanded Moses*, over and over again. In fact, this phrase has occurred no fewer than 8 times in Leviticus 7–9. But v. 1e tells us that what Nadab and Abihu were doing was *not* commanded by God. *That* is what the problem is here.

Leviticus 10:1 *Nadab and Abihu, the [oldest] sons of Aaron, took their fire pans and put fire in them. They placed incense on the fire [lit., on it] and brought [this] unlawful [or, offensive] fire near to Y<sup>e</sup>howah—[something] which He had not commanded them [to do].* (Kukis mostly literal translation)

The **religion** prescribed by Y<sup>e</sup>howah was not one of do whatever feels right. There were specific boundaries and limits and *strange* incense here is that which has not been specifically prescribed by Y<sup>e</sup>howah. This is an incense or a fire with which Y<sup>e</sup>howah is not familiar (I am speaking in an anthropological sense); that is, it is not what Y<sup>e</sup>howah has delineated in His laws to be used.

If they believed God's Word, this is the last thing that these two men<sup>14</sup> should have done, having already seen God destroy a large number of Israelites who worshipped a golden calf. Many times throughout Scripture, the burning of the sacrifice is said to be a *sweet aroma* to God. Nadab and Abihu took it upon themselves to add a little incense to the mix so that the aroma would smell sweet to them as well. What they had done was added works to **grace**. The animal sacrifices were **God's grace**. They brought unblemished animals to God and sacrificed them, and the animals took upon them the sins of Nadab and Abihu (or of the people for whom Nadab and Abihu offered the sacrifice). When they added their incense, this was like adding works to grace—no one is saved by adding their works to grace. In doing this, Nadab and Abihu distorted the message of grace.

<sup>14</sup> I almost said *young* men; however, since Aaron is about 84 years old, these sons are at least in their forties.

Just as God had no regard for the offering of produce by Cain, God does not honor those who come before Him with their own works. They were offering to God that which represented their works, their methods, their personal sacrifice. Those who come to God with their own works will spend all of eternity in the **Lake of Fire** (Revelation 20:11–15). Their deaths illustrate the great error of coming before God according to your own works, your own religion, with your own sacrifice, and your own incense. These things are unclean, they are abominable to God.

Furthermore, our works following salvation must be within God's will. We are to be filled with the Spirit at all times.

*The Amplified Bible* gives the example: *And that does not mean first making an unholy alliance in marriage, or in business, or in thought, and then adjusting it to God's will.*<sup>15</sup> All of our works should be offered only when filled with the Spirit, so that they are not burned up at the judgement seat of Christ (1Cor. 3:11–15).

So Nadab and Abihu represent to us the destruction of the unbeliever who approaches God with his own works rather than with the finished work of Jesus Christ; and they represent the works that we as believers might bring to the judgment seat of Christ—works not done in the Spirit and works that will be burned—consumed. Nevertheless, believers will be preserved, so as through fire. God's plan incorporates all that is in the world and produces from it good. Even their sin produces for us an illustration by which we are instructed. Even when Satan entered into Judas Iscariot and set the wheels in motion for our Lord to be taken to the cross, he (Satan) had no idea that this would result in the eternal salvation of all who believed.

One is caused to recall a similar incident which took place in the book of Acts (specifically, Acts 5:1–11) when Ananias and Sapphira instantly suffered the sin unto death when they lied to the Holy Spirit. As Zodhiates put it, this *had a beneficial sobering effect upon all who heard about it.*<sup>16</sup>

As a teacher, I have found myself in a position, particularly with a new group of students where I must make an example of one and come down hard on that one in order to preserve class order. When God is founding a new beginning in His plan—as He was with the Law and nation Israel (and as He was with the **local church** at the beginning of the church age)—He had to be swift and severe.

Now, you may think that God's punishment was rather harsh. After all, all they did was toss in some incense into their fire pans in order to make the smoke sweeter (in their opinion) to God. There is nothing more important for the unbeliever to realize than the fact that his works mean nothing to God; the only thing that gains them access to God is the work of Jesus Christ. Our salvation is based 100% upon Jesus' work and 0% on our own works. When it comes to salvation, you do not bring to God your good intentions, your vows, your sad regret of the sins you have done, including baptism or anything else. You bring to God the finished work of Jesus Christ and nothing else. You don't add even the smallest amount of incense to His sacrifice. Every evangelist and every teacher who implies or outright teaches some system of works or sets of promises to be added to God's grace is a blasphemer. Had this been done earlier in the Church Age, they would have been struck instantly dead as well.

Now, some suggest the possibility that they approached Y<sup>e</sup>howah in a state of drunkenness. This can be possibly inferred by v. 9; v. 10 tells us that the priests were not to confuse the holy with the profane. The two priests obviously mixed the holy (God's requirements) with the profane (what this did instead). However, this is not emphasized in this passage as a whole, so, even though drunkenness is certainly forbidden in Tabernacle service, that is not the point of this passage. Furthermore, it's not much good to give the command after the incident. It's like God saying, "Oh yeah, I forgot; I don't like this either, and so I took out your two sons for doing it earlier this afternoon." This passage clearly lays out what the problem is.

<sup>15</sup> *The Amplified Bible*, The Lockman Foundation; ©1965 by Zondervan Publishing House; p. 31.

<sup>16</sup> Zodhiates, p. 289.



| Leviticus 10:2a   |   |  |                            |
|---|---|--|----------------------------|
| 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 #<br>BDB #253  |
| yâtsâ' (יָצָא) [pronounced yaw-TZAWH]   | <i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>                                       | 3 <sup>rd</sup> person feminine singular, Qal imperfect        | Strong's #3318<br>BDB #422 |
| 'esh (אֵשׁ) [pronounced aysh]   | <i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>              | feminine singular noun   | Strong's #784<br>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<br>BDB #577 |
| lâmed (ל) [pronounced l <sup>e</sup> ]  | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>                       | directional/relational preposition                             | No Strong's #<br>BDB #510  |
| pânîym (פָּנִים) [pronounced paw-NEEM]  | <i>face, faces, countenance; presence</i>   | masculine plural construct (plural acts like English singular) | Strong's #6440<br>BDB #815 |
| Together, the two prepositions and pânîym mean <i>from before, from the presence of, from a position before a person or object, from before a place</i> . However, this also expresses source or cause, and is also rendered <i>because of, on account of</i> . Literally, this is <i>from to faces of...</i> |   |  |                            |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH]  | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun  | Strong's #3068<br>BDB #217 |

**Translation:** So fire came forth from the Presence of Y<sup>e</sup>howah...

The reason that I believe they wanted to see fire from heaven is what we read here. God does send them fire, as happened a day or so previous.

| Leviticus 10:2b                    |  |   |                           |
|------------------------------------|--|---|---------------------------|
| 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 #<br>BDB #253 |
| 'âkal (אָכַל) [pronounced aw-KAHL] | <i>to eat; to dine; to devour, to consume, to destroy</i>                            | 3 <sup>rd</sup> person feminine singular, Qal imperfect                               | Strong's #398<br>BDB #37  |
| 'êth (אֶת) [pronounced ayth]       | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i> | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix | Strong's #853<br>BDB #84  |



**Translation:** ...and it [completely] devoured them.

*Devoured* is a word for *eat*; however, when used of fire, it means *to consume, to devour, to destroy* (and it can be used that way apart from the subject fire).

Just as the fire completely devoured the animal sacrifice on the altar, so it devoured these boys.

How much of their bodies remained is immaterial at this point. Perhaps there is a small ashen heap next to two burned fire pans.

A reasonable question is, *how do we know what happened?* Obviously, for any question similar to this, the answer can always be, *God told Moses (or, whomever) directly what happened.* I don't think that is necessary. I would conjecture that these two young men spoke to the two younger men and told them what they were going to do; or asked them directly to join them.

Let me pursue this with some further conjecture: what would Satan love to do at this point in time? He would like to wipe out the families of Moses and Aaron. Moses' family appears to be gone at this point. He will take a new wife in the future; but his two sons no longer appear to be on the scene. No one seriously claims to be a descendant of Moses (that I am aware of). Would this not be a great thing in the eyes of Satan to wipe out Aaron's family as well? We do not know exactly how Satan is able to influence minds. I think that he is able, when allowed by God, to put notions (thoughts) into people's minds. What could have been more from the pit of hell than Marx's teaching on communism, and its offshoots Mao's little red book and Hitler's *Mein Kampf*?

Did Satan put this idea into the minds of Aaron's two oldest sons, to try to recreate what they had witnessed earlier? Did they share their idea with their two young brothers, so that all 4 men might approach the altar of God, to see what might happen? But two sons participated, and two did not. So, if this was a result of Satanic influence, it did not affect all of Aaron's sons.

An alternate explanation is, many people watched these boys do this; but I reject that, based on the fact that, if Aaron or Moses knew they were going free-style, they would have shut it down immediately.

| Leviticus 10:2c                        |  |  |                            |
|--|--|--|----------------------------|
| 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 #<br>BDB #253  |
| mûwth (מוֹת) [pronounced mooth]        | <i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect         | Strong's #4191<br>BDB #559 |
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to</i>   | directional/relational preposition                             | No Strong's #<br>BDB #510  |
| pânîym (פָּנִים) [pronounced paw-NEEM] | <i>face, faces, countenance; presence</i>  | masculine plural construct (plural acts like English singular) | Strong's #6440<br>BDB #815 |

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L<sup>e</sup>pânîym (לפָּנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

## Leviticus 10:2c

| Hebrew/Pronunciation                                    | Common English Meanings   | Notes/Morphology | BDB & Strong #'s           |
|---|---|------------------|----------------------------|
| YHWH (יהוה)<br>[pronunciation is possibly<br>yohoh-WAH] | transliterated variously as<br><i>Jehovah, Yahweh, Y<sup>e</sup>howah</i> | proper noun      | Strong's #3068<br>BDB #217 |

**Translation:** They died before the Presence of Y<sup>e</sup>howah.

*Died* is in the Qal imperfect, meaning that this action is viewed a process and not as a completed act. They did not die instantly; they had time to think about what it was that they had done.

The two young men were devoured by fire and died before Y<sup>e</sup>howah. When it came to the offerings brought before God, there was no free-styling it. They did not get to pick their own set of animals, their own kind of incense, or their own kind of ceremony. All of this was carefully orchestrated by God, because all of these sacrifices meant something (which we have studied in Leviticus 1–7).

David knows that, because of the awful decisions that he has made, and how he has been out of fellowship, that God might take him out of this world via the sin unto death.

This was taken from **Psalm 51** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### The Sin Unto Death—the Basic Concept and References

1. First of all, we know that there is a sin unto death, as it is mentioned in 1John 5:16–17
2. And secondly, we understand that this does not involve a loss of salvation. All believers are saved on the basis of what Jesus did for us on the cross. We cannot lost that salvation because it is not based upon what we actually do in our lives. Whatever sins we have committed, those sins are paid for on the cross. See the **Doctrine of Eternal Security**. External links: [Robert Dean](#), [Grace Notes](#), [Robert R. McLaughlin](#), [Lewis S. Chafer](#), [H. A. Ironside](#), [Grace Bible Church of Baytown](#), and [Verse by Verse](#) (click on *printed doctrines* and then go to *Eternal Security*).
3. The sin unto death marks the third and last step of God's progressive discipline upon an individual:
  - 1) There is first warning discipline, which is Jesus knocking at the door. Hebrews 12:12-13
  - 2) Then there is intensive discipline, where the discipline that we are under begins to hurt dramatically. Hosea 2:6 John 5:5 cp.14 2Thessalonians 3:14 Revelation 2:21-22 cf. Leviticus 26:14-39
  - 3) Finally, if we are unrepentant—if we choose to remain out of fellowship—then God takes us out of this life via the sin unto death. Micah 2:3 1John 5:17
4. Case histories:
  - 1) Aaron's eldest two sons. Leviticus 10:1–2
  - 2) David, who recovered. 2Samuel 11–21 Psalm 51
  - 3) King Saul, who died the sin unto death. 1Samuel 15:10–35 31:1–7 1Chronicles 10:13–14
  - 4) Ananias and Saphira. Acts 5:1–11
  - 5) Corinthians who were partaking of the Lord's Supper out of fellowship. 1Corinthians 10:20–22 11:31
5. One may understand the sin unto death to occur when, your rebelliousness against God has reached a tipping point where you are probably not going to name your sins and get back into fellowship with Him; or, if you do, you are going to exit this fellowship almost immediately. In any

## The Sin Unto Death—the Basic Concept and References

case, you have lost all potential for spiritual impact in life.

The complete doctrine of the sin unto death is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

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Leviticus 10:2 So fire came forth from the Presence of Y<sup>e</sup>howah and it [completely] devoured them. They died before the Presence of Y<sup>e</sup>howah. (Kukis mostly literal translation)

This is very similar to the **baptism of fire**, where all unbelievers are removed from the earth and only believers remain. The analogy breaks down insofar as, the sons of Aaron all believe in the **Revealed God**; but the older ones also wanted to do their own thing at the altar.

These men received a great deal of notoriety from God's Word and are mentioned on several occasions, including Exodus 24:1, 9 28:1 Numbers 3:2–4 26:60–61 1Chronicles 6:3 24:1–2, usually as the two who died before Y<sup>e</sup>howah, not having any sons. Their sin is used to instruct us.

Leviticus 10:1–2 Nadab and Abihu, the [oldest] sons of Aaron, took their fire pans and put fire in them. They placed incense on the fire [lit., *on it*] and brought [this] unlawful [or, *offensive*] fire near to Y<sup>e</sup>howah—[something] which He had not commanded them [to do]. So fire came forth from the Presence of Y<sup>e</sup>howah and it [completely] devoured them. They died before the Presence of Y<sup>e</sup>howah. (Kukis mostly literal translation)

New European Version Commentary: *This incident teaches that we cannot approach God on our own terms, in our own way, but must do so in the way He has defined in His word. The fact He doesn't respond to human failure so visibly as He did in Moses' time doesn't mean that this is any less true for us today.*<sup>17</sup>

Leviticus 10:1–2 The oldest two sons of Aaron, Nadab and Abihu, got their fire pans and put fire in them. Then they put some incense into this fire and brought this unlawful, offensive fire near to Jehovah, which is something that He had not told them to do. Suddenly, fire came forth from God's Presence and it completely devoured the errant brothers. They died in the Presence of Jehovah. (Kukis paraphrase)

There is a reasonable question to ask at this point: *these two errant priests were removed by God; why were not all errant priests removed?* This has happened before as well. You may recall that a husband and wife sold some property, during the beginning of the Church Age, and they acted as if they were offering all of the proceeds from this sale to the **church**, as a gift. However, they kept some funds back. They died the sin unto death (in Acts 5, if memory serves).

These two sons of Aaron have also died the sin unto death.

And so says Moses unto Aaron, "This [is] what spoke Y<sup>e</sup>howah, to say, 'In My nearness, I will be regarded as holy; and upon faces of all the people, I will be honored.' " And so is still Aaron.

Leviticus  
10:3

Moses said to Aaron, "This [is] what Y<sup>e</sup>howah spoke [about], saying [to us], 'I will be regarded holy in My nearness [to Israel]; I will be honored before all the people [Your sons did not honor Me].' " Aaron remained silent.

<sup>17</sup> From <https://www.n-e-v.info/ot/lev10.html> accessed March 12, 2024.

**Moses said to Aaron, “This is what Jehovah has said to us: ‘I will be regarded as holy in the close relationship that I have with Israel and the priesthood; I will be respected before all the people of Israel. Your sons did not respect Me.’ ” Aaron said nothing.**

Here is how others have translated this verse:

#### **Ancient texts:**

|                                      |   |
|--------------------------------------|---|
| Masoretic Text (Hebrew)              | And so says Moses unto Aaron, “This [is] what spoke Y <sup>e</sup> howah, to say, ‘In My nearnesses, I will be regarded as holy; and upon faces of all the people, I will be honored.’ ” And so is still Aaron.   |
| Dead Sea Scrolls<br>Targum (Onkelos) | .<br>Moshe said to Aharon It is as Adonoy spoke, saying: through those that are near me I shall be sanctified, and in the presence of the entire people I will be glorified, and Aharon was silent.   |
| Targum (Pseudo-Jonathan)             | And Mosheh said, This is that which the Lord spake with me in Sinai, saying: In them who come near before Me I will have the tabernacle to be sacred, that, if they be not heedful in the service of the oblations, I will burn them with flaming fire from before Me, that in the sight of all the people I may be glorified. And Aharon heard, and was silent; and he received a good reward for his silence. |
| Douay-Rheims 1899 (Amer.)            | And Moses said to Aaron: This is what the Lord hath spoken. I will be sanctified in them that approach to me: and I will be glorified in the sight of all the people. And when Aaron heard this, he held his peace.   |
| Aramaic ESV of Peshitta              | Then Mosha said to Aaron, "This is what Mar-Yah spoke of, saying, 'I will show myself holy to those who come near me, and before all the people I will be glorified.'" Aaron held his peace.  |
| Lamsa's Peshitta (Syriac)            | And Moshe said to Ahron, “This is what LORD JEHOVAH said ‘I shall be hallowed in those approaching me, and before all the people I shall be glorified’”; and Ahron was silent.  |
| Samaritan Pentateuch                 | Then Moses said unto Aaron, This [is it] that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.  |
| Updated Brenton (Greek)              | And Moses said to Aaron, This is the thing which the Lord spoke, saying, I will be sanctified among them that draw near to Me, and I will be glorified in the whole congregation; and Aaron was pricked in his heart.   |

Significant differences:

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

|                           |  |
|---------------------------|--|
| Easy English              | Then Moses said to Aaron, ‘This is what the Lord said, “People may come near to me. But those people must see that I am holy. All the people must give honour to me.” ’<br>Aaron did not reply.  |
| Easy-to-Read Version–2008 | Then Moses said to Aaron, "The LORD says, 'The priests who come near me must respect me. I must be holy to them and to all the people.'" So Aaron did not say anything about his sons dying.     |
| God's Word™               | Moses said to Aaron, "This is exactly what the LORD said: 'I will show my holiness among those who come to me. I will show my glory to all the people.'" Aaron was speechless.                   |
| Good News Bible (TEV)     | Then Moses said to Aaron, "This is what the LORD was speaking about when he said, 'All who serve me must respect my holiness; I will reveal my glory to my people.' " But Aaron remained silent. |
| The Message               | Moses said to Aaron, “This is what God meant when he said,   |

To the one who comes near me,  
I will show myself holy;  
Before all the people,  
I will show my glory.”

NIRV Aaron was silent.  
Then Moses spoke to Aaron. He said, “That’s what the Lord was talking about when he said,  
“ ‘Among those who approach me  
I will show that I am holy.  
In the sight of all the people  
I will be honored.’ ”  
So Aaron remained silent.

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

|  |   |
|--|---|
| Casual English Bible                           | Moses told Aaron, “This is what the LORD was talking about when he said:<br>“Anyone who comes close to me must come as holy.<br>I will show the people why I deserve this respect.” [4]<br>Aaron didn’t say a word.<br><sup>4</sup> 10:3 This quote from God doesn’t seem to show up anywhere in the story of the Israel’s travels out of slavery in Egypt. Some suggest a glimmer of the idea in Exodus 29:43, “I will meet with the people of Israel here at this worship center. This will become a holy place because I am here.” |
| Contemporary English V.                        | Then Moses told Aaron that this was exactly what the LORD had meant when he said: “I demand respect from my priests, and I will be praised by everyone!” Aaron was speechless.  |
| The Living Bible                               | Then Moses said to Aaron, “This is what the Lord meant when he said, ‘I will show myself holy among those who approach me, and I will be glorified before all the people.’” And Aaron was speechless.   |
| New Berkeley Version<br>New Living Translation | .<br>Then Moses said to Aaron, “This is what the LORD meant when he said,<br>‘I will display my holiness<br>through those who come near me.<br>I will display my glory<br>before all the people.’”<br>And Aaron was silent.   |
| Unfolding Bible Simplified                     | Then Moses said to Aaron, “This is what Yahweh was talking about when he said, ‘Those priests who come near to me— I will show them that they must honor me; in the presence of all the people I am the one whom they must honor.’” But Aaron said nothing.   |

### Partially literal and partially paraphrased translations:

|   |  |
|---|--|
| American English Bible                              | So Moses said to Aaron:<br>‘Jehovah told us that He must be treated as holy by those who approach Him, and He must be glorified before the whole congregation!’<br>Well, Aaron was devastated by this.               |
| Beck’s American Translation<br>Common English Bible | .<br>Moses said to Aaron, “When the Lord said, ‘I will show that I am holy among those near me, and before all the people I will manifest my glorious presence,’ this is what he meant!” But Aaron was silent.       |
| New Advent (Knox) Bible                             | And Moses told Aaron, The Lord gave us warning of this when he said: I mean to vindicate my holiness among those who come near me, win reverence in the eyes of the whole people. And with that, Aaron kept silence. |

Translation for Translators Then Moses/I said to Aaron, "That is what Yahweh predicted. He said, 'Those priests who come near to me, I will show them that they must ◀respect me/treat me as being holy▶; in the presence of all the people I am the one who must be honored.' " But Aaron said nothing.

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

Berean Study Bible Then Moses said to Aaron, "This is what the LORD meant when He said: 'To those who come near Me I will show My holiness, and in the sight of all the people I will reveal My glory.'" But Aaron remained silent.

Christian Standard Bible Moses said to Aaron, "This is what the Lord has spoken:  
I will demonstrate my holiness<sup>[a]</sup>  
to those who are near me,  
and I will reveal my glory<sup>[b]</sup>  
before all the people."  
And Aaron remained silent.  
[a] Or *will be treated as holy*  
[b] Or *will be glorified*

Revised Ferrar-Fenton Bible Consequently Moses said to Aaron, "What was it that the EVER-LIVING spoke, saying, 'In approaching Me I will be sanctified, and respected before all the People?'" And Aaron was silent.

International Standard V Moses spoke with Aaron about what the Lord had said: Among those who are near me, I'll show myself holy so that I'll be glorified before all people. So Aaron remained silent.

Unfolding Bible Literal Text Then Moses said to Aaron, "This is what Yahweh was talking about when he said, 'I will reveal my holiness to those who come near me. I will be glorified before all the people.'" Aaron did not say anything.

Urim-Thummim Version Then Moses said to Aaron, This is what YHWH spoke saying, I will be consecrated in them that come before me and in the presence of all the people I will be grievous. And Aaron remained silent.

Wikipedia Bible Project And Moses said to Aaron: "That is what Yahweh spoke, saying: that with me I shall bless, and in front of all the people, I will be respected." And Aaron fell silent.

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

Christian Community (1988) And Moses said to Aaron, "That is what Yahweh meant when he said: 'I will show my holiness through those who approach me, and before all the people I will show my glory.'" And Aaron had to remain silent.

New American Bible (2011) Moses then said to Aaron, "This is as the LORD said: Through those near to me I will be sanctified; in the sight of all the people I will obtain glory."<sup>\* c</sup>  
But Aaron said nothing.  
<sup>\*</sup> [10:3] The explanation for the divine reaction indicates that improper cultic actions desecrate God and compromise God's glory. Desecration evokes divine punishment (cf. Ex 28:43; Nm 4:15, 19–20). Those near to me: i.e., cultic officials.  
c. [10:3] Lv 21:17, 21; Nm 20:12.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Moshe said to Aharon, "This is what ADONAI said: 'Through those who are near me I will be consecrated,



|                      |   |
|----------------------|---|
|                      | and before all the people I will be glorified.”   |
| Hebraic Roots Bible  | Aharon kept silent.<br>And Moses said to Aaron, It is that which YAHWEH has spoken, saying, I will be treated holy by those drawing near to Me; and I will be honored before all the people. And Aaron was silent.  |
| Kaplan Translation   | Moses said to Aaron, ‘This is exactly what God meant when he said, ‘I will be sanctified among those close to Me, and I will thus be glorified.”<br>10:3 <b>I will be sanctified</b> . . . See Exodus 19:22 (Zevachim 115b, Yehuda HaChasid; Tur; Paaneach Raza). Or, see Exodus 29:43 (Rashi). |
| The Scriptures—2009  | Then Mosheh said to Aharon, “This is what הוה spoke, saying, ‘By those who come near Me let Me be set-apart! And before all the people let Me be esteemed!’ ” And Aharon was silent.  |
| Tree of Life Version | Then Moses said to Aaron, “This is what Adonai spoke of, saying: To those who are near Me I will show myself holy. Upon the faces of all the people I will be glorified.”<br>Then Aaron kept silent.  |

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

|                                  |  |
|----------------------------------|--|
| Alpha & Omega Bible              | AND MOSES SAID TO AARON, THIS IS THE THING WHICH JESUS SPOKE, SAYING, I WILL BE SANCTIFIED AMONG THEM THAT DRAW NEAR TO ME, AND I WILL BE GLORIFIED IN THE WHOLE CONGREGATION; AND AARON WAS PRICKED IN HIS HEART.                   |
| Awful Scroll Bible               | Moses was to say to Aaron: Sustains To Become is to have declared, to the intent: I was to be set apart by them that come near, and turned before the people, even was I to be honored. Aaron was to become silent.                  |
| Concordant Literal Version       | Then Moses said to Aaron: That is what Yahweh spoke of, saying: Among those near Me shall I be hallowed, and in the presence of all the people shall I be glorified. Aaron was still;”...  |
| exeGesés companion Bible         | And Mosheh says to Aharon,<br>It is what Yah Veh worded, saying,<br>I become hallowed in them who come near me<br>and honored at the face of all the people.<br>- and Aharon hushes.   |
| Orthodox Jewish Bible            | Then Moshe said unto Aharon, This is it that Hashem spoke, saying, I will show Myself kadosh among them that come near Me, and before kol HaAm (all the People) I will be honored. And Aharon was silent.                            |
| Rotherham’s <i>Emphasized B.</i> | Then said Moses unto Aaron—<br>  The very thing   that Yahweh spake, saying—<br><In them that draw near to me> must I be hallowed,<br>And <before the faces of all the people> must I get myself honour,—<br>And Aaron   was dumb  . |

### Expanded/Embellished Bibles:

|                        |   |
|------------------------|---|
| The Expanded Bible     | Then Moses said to Aaron, “This is what the Lord was speaking about when he said,<br>‘I ·must be respected as [or will show myself] holy<br>·by [or through] those who come near me;<br>before all the people<br>I must be ·given honor [glorified].”<br>So Aaron did not say anything about the death of his sons. |
| Kretzmann’s Commentary | Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified.<br>That was the explanation of this severe judgment. Since the two young men had   |

omitted the proper preparation and had acted contrary to the commandment of the Lord, therefore He had sanctified Himself upon them by this punishment, which was to redound to His glory as the Holy One, who will not be mocked by disobedience. **And Aaron held his peace**; he was unable to gainsay the righteousness of the act of God, as set forth by Moses .

Lexham English Bible

**Therefore** [Or “And”] **Moses said to Aaron**, “**This is what Yahweh spoke, saying, ‘Among those who are close to me I will show myself holy, and in the presence of** [Literally “upon the faces of”] **all the people I will display my glory.’ ”** [Or “I will be glorified”] **So** [Or “And”] **Aaron was silent.**

The Voice

**Moses (to Aaron):** This is what the Eternal One was talking about when He said,  
By those authorized to come near,  
I will be treated as sacred.  
In the eyes of all the people,  
I will be honored.  
Aaron remained silent.

### Bible Translations with Many Footnotes:

The Complete Tanach

Then Moses said to Aaron, "This is what the Lord spoke, [when He said], 'I will be sanctified through those near to Me, and before all the people I will be glorified.' " **And Aaron was silent.**

**This is what the Lord spoke:** But when did He speak? [It was when He said], “And I will meet with the children of Israel, and it will be sanctified through My glory (יְדוּבְכָב) ” (Exod. 29:43). Do not read יְדוּבְכָב, “through My glory,” but יְדַבְּכֶמָּב, “through My honorable ones.” Moses said to Aaron, “Aaron, my brother! I knew that this House was to be sanctified through the beloved ones of the Omnipresent, but I thought it would be either through me or through you. Now I see that they [Nadab and Abihu] were greater than I or you!” - [Vayikra Rabbah 12:2]

**And Aaron was silent:** [and did not complain. Consequently,] he was rewarded for his silence. And what reward did he receive? That God addressed him exclusively in the [ensuing] passage regarding those who drink wine [as verse 8 says, “And the Lord spoke to Aaron, saying...”]. — [Vayikra Rabbah 12:2]

**with those near to Me:** [I.e.,] My chosen ones.

**and before all the people I will be glorified:** When the Holy One, blessed is He, exacts judgment upon the righteous, He becomes feared, exalted, and praised. Now, if this is so concerning the righteous, how much more is it so concerning the wicked! Similarly, the verse says “You are awesome, O God, from Your sanctuaries (רַי שְׁדֵקֵמָּה) ” (Ps. 68:36). Do not read רַי שְׁדֵקֵמָּה “from Your sanctuaries,” but רַי שְׁדֵקֵמָּה “because of Your sanctified ones.” - [Zev. 115b]

NET Bible®

**Moses then said to Aaron**, “**This is what the Lord spoke: ‘Among the ones close to me I will show myself holy,<sup>4</sup> and in the presence of all the people I will be honored.’ ”<sup>5</sup>** **So Aaron kept silent.**

<sup>4th</sup> The Niphal verb of the Hebrew root שָׁדַק (qadash) can mean either “to be treated as holy” (so here, e.g., BDB 873 s.v. שָׁדַק , LXX, NASB, and NEB) or “to show oneself holy” (so here, e.g., HALOT 1073 s.v. שָׁדַק nif.1, NIV, NRSV, NLT; J. Milgrom, Leviticus [AB], 1:595, 601-3; and J. E. Hartley, Leviticus [WBC], 133-34). The latter rendering seems more likely here since, in the immediate context, the Lord himself had indeed shown himself to be holy by the way he responded to the illegitimate incense offering of Nadab and Abihu. They had not treated the Lord as holy, so the Lord acted on his own behalf to show that he was indeed holy.

<sup>5th</sup> In this context the Niphal of the Hebrew root דָּבַק (kaved) can mean “to be honored” (e.g., NASB and NIV here), “be glorified” (ASV, NRSV and NLT here), or “glorify oneself, show one’s glory” (cf. NAB; e.g., specifically in this verse HALOT

455 s.v. נִפְדָּבִי.3; J. Milgrom, Leviticus [AB], 1:595, 603-4; and J. E. Hartley, Leviticus [WBC], 126, 134). Comparing this clause with the previous one (see the note above), the point may be that when the Lord shows himself to be holy as he has done in 10:1-2, this results in him being honored (i.e., revered, feared, treated with respect) among the people. This suggests the passive rendering. It is possible, however, that one should use the reflexive rendering here as in the previous clause. If so, the passage means that the Lord showed both his holiness and his glory in one outbreak against Nadab and Abihu.

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

|                           |  |
|---------------------------|--|
| Charles Thomson OT        | Whereupon Moses said to Aaron, This is what the Lord spoke, saying, I will be hallowed by them who come near me, and glorified by all the congregation; and Aaron was pierced with anguish.      |
| Context Group Version     | Then Moses said to Aaron, This is it that YHWH spoke, saying, I will be made special in those that come near me, and before all the people I will be publicly honored. And Aaron held his peace. |
| English Standard Version  | Then Moses said to Aaron, "This is what the LORD has said: 'Among those who are near me I will be sanctified, and before all the people I will be glorified.'" And Aaron held his peace.         |
| Revised Mechanical Trans. | ...and Mosheh said to Aharon, this is what YHWH spoke, saying, with ones near me I will be set apart, and upon the face of all the people I will be heavy, and Aharon was silent,...             |
| World English Bible       | Then Moses said to Aaron, "This is what Yahweh spoke of, saying, 'I will show myself holy to those who come near me, and before all the people I will be glorified.'" Aaron held his peace.      |
| Young's Updated LT        | And Moses says unto Aaron, "It is that which Jehovah has spoken, saying, By those drawing near to Me I am sanctified, and in the face of all the people I am honoured;" and Aaron is silent.     |

**The gist of this passage:** God said that He would be sanctified before the people.

| Leviticus 10:3a                       |  |   |                            |
|---------------------------------------|--|---|----------------------------|
| 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 #<br>BDB #253  |
| 'âmar (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 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #559<br>BDB #55   |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH] | to draw out [of the water] and is transliterated Moses   | masculine proper noun   | Strong's #4872<br>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<br>BDB #39   |

## Leviticus 10:3a

| Hebrew/Pronunciation                                  | Common English Meanings     | Notes/Morphology      | BDB & Strong #'s         |
|---|-----------------------------|-----------------------|--------------------------|
| ʾAhărôn (אֲהֲרֹן)<br>[pronounced <i>ah-huh-ROHN</i> ] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175<br>BDB #14 |

**Translation:** *Moses said to Aaron,...*

Moses has the best understanding of God and God's thinking. So, he must explain this to Aaron, who has just lost two of his sons.

## Leviticus 10:3b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| hûw' (אוּה) [pronounced <i>hoo</i> ]                        | <i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>  | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |
| ʾăsher (אֲשֶׁר)<br>[pronounced <i>uh-SHER</i> ]             | <i>that, which, when, who, whom; where; in that, in which, in what</i>   | relative pronoun; sometimes the verb <i>to be</i> is implied  | Strong's #834<br>BDB #81   |
| dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-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> | 3 <sup>rd</sup> person masculine singular, Piel perfect   | Strong's #1696<br>BDB #180 |
| YHWH (יהוה)<br>[pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| lâmed (ל) [pronounced <i>l</i> ]                            | <i>to, for, towards, in regards to</i>   | directional/relational preposition  | No Strong's #<br>BDB #510  |
| ʾamar (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<br>BDB #55   |

**Translation:** *...“This [is] what Y<sup>e</sup>howah spoke [about], saying [to us],...*

This sounds as if Moses is going to offer an exact quote. However, there is nothing recorded previously in Exodus or in Leviticus 1–9 with this exact quotation.

## Leviticus 10:3c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|--|---|---|----------------------------|
| ב <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                     | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity  | No Strong's #<br>BDB #88   |
| qârôb (בֶּרֶק) or qârôwb (בֹּרֶק) [pronounced kaw-RO <sup>BV</sup> ] | <i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i> | masculine plural adjective; can be used as a substantive; with the 1 <sup>st</sup> person singular suffix | Strong's #7138<br>BDB #898 |
| qâdash (שָׁדָק) [pronounced kaw-DAHSH]                               | <i>to be regarded as holy; to be consecrated, to receive sanctification; to show oneself holy [or set apart]</i>  | 1 <sup>st</sup> person singular, Niphal imperfect   | Strong's #6942<br>BDB #872 |

**Translation:** ...*I will be regarded holy in My nearness [to Israel];...*

God has a very close relationship to Israel and to the sons of Aaron in particular. In such a relationship, God must be considered holy, or set apart, or consecrated. God is set apart from all other things. This is particularly apart from any human works or any human contribution (like bringing strange fire before Him).

God gave a similar type warning in Exodus 19:21–22 *And the LORD said to Moses, "Go down and warn the people, lest they break through to the LORD to look and many of them perish. Also let the priests who come near to the LORD consecrate themselves, lest the LORD break out against them."* (ESV; capitalized)

## Leviticus 10:3d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|--|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]  | <i>and, even, then; namely; when; since, that; though; as well as</i>       | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| ‘al (עַל) [pronounced gah]   | <i>upon, beyond, on, against, above, over, by, beside</i>                   | preposition of proximity                                       | Strong's #5921<br>BDB #752 |
| pânîym (פָּנִים) [pronounced paw-NEEM]   | <i>face, faces, countenance; presence</i>                                   | masculine plural construct (plural acts like English singular) | Strong's #6440<br>BDB #815 |
| Together, ‘al and pânîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against</i> . Literally, they would be translated <i>upon faces of</i> . |   |  |                            |
| kôl (כֹּל) [pronounced koh]  | <i>the whole, all of, the entirety of, all; can also be rendered any of</i> | masculine singular construct followed by a definite article    | Strong's #3605<br>BDB #481 |

| Leviticus 10:3d  |   |   |                            |
|--|---|---|----------------------------|
| 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<br>collective noun with the definite article | Strong's #5971<br>BDB #766 |
| kâbêd (כָּבֵד) [pronounced <i>kaw<sup>b</sup>-VADE</i> ] | <i>to be honored [respected, recognized], to be held in honor, to be glorified; to show oneself to be great or glorious [reflexive use], to be heavy, being made heavy; being made abundant; to be abundant or rich</i> | 1 <sup>st</sup> person singular,<br>Niphal imperfect            | Strong's #3513<br>BDB #457 |

**Translation:** ...I will be honored before all the people [Your sons did not honor Me].’ ”

At the end of Leviticus 9, we had the word *glory* used to describe a phenomenal occurrence in the presence of the people of Israel. This is the word *kâbôwd* (כָּבוֹד) [pronounced *kaw<sup>b</sup>-VODE*] and it refers to *glory, abundance, or honor*. The verb here is its cognate, the 1<sup>st</sup> person, Niphal imperfect of *kâbêd* (כָּבֵד) [pronounced *kaw<sup>b</sup>-VADE*] and this means *honor, glorify, be heavy, weighty, burdensome*. Strong's #3513 BDB #457.

I believe that we may understand this as a demand. “I will be glorified, I will be honored before the people of Israel,” is what God is saying. When the sons of Aaron do not follow God’s clear directions, they are not honoring Him.

What has happened to Aaron’s two sons stands as a warning to all other priests.

Exodus 29:43–44 *There I will meet with the people of Israel, and it shall be sanctified by My glory. I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests.* (ESV; capitalized)

| Leviticus 10:3e                                    |   |  |                            |
|--|---|--|----------------------------|
| 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 #<br>BDB #253  |
| dâmam (דָּמָם) [pronounced <i>daw-MAHM</i> ]       | <i>to be still, to stand still; to be silent; to be astonished [confounded]; to cease, to leave off</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #1826<br>BDB #198 |
| ’Ahārôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i> ] | transliterated Aaron  | masculine proper noun                                  | Strong's #175<br>BDB #14   |

**Translation:** Aaron remained silent.



We have several translations of the last portion of this verse:

|                                 |   |
|---------------------------------|---|
| <i>The Amplified Bible</i>      | ...and before all the people I will be honored. And Aaron said nothing.                 |
| <i>The Emphasized Bible</i>     | And before the faces of all the people must I get myself honour,—And Aaron was dumb.    |
| KJV                             | ...and before all the people I will be glorified. And Aaron held his peace.             |
| NASB                            | " '...And before all the people I will be honored.' " So Aaron, therefore, kept silent. |
| NIV                             | " '...in the sight of all the people I will be honored.' " Aaron remained silent.       |
| <i>Young's Lit. Translation</i> | '...and in the face of all the people I am honoured;' and Aaron is silent.              |

The final verb in this verse is the Qal imperfect of *dāmam* (דָּמַם) [pronounced *daw-MAHM*] and it means *to be still, to be silent, to cease, to cut off*. These are Aaron's sons, his first and second-born and certainly he is none too happy concerning the event which just transpired. However, he takes it in silence. Aaron certainly made some mistakes and was not the great man that Moses was, but he was light years of almost everyone else in that camp.

Aaron was probably in deep grief; but there is nothing that he can say. He has no argument on behalf of his two errant sons.

Leviticus 10:3 Moses said to Aaron, “This [is] what Y<sup>e</sup>howah spoke [about], saying [to us], ‘I will be regarded holy in My nearness [to Israel]; I will be honored before all the people [Your sons did not honor Me].’ ” Aaron remained silent. (Kukis mostly literal translation)

We do not have a word-for-word parallel from earlier in Leviticus or in Exodus, even though it appears as if Moses is quoting something which he and Aaron both have heard. There are three possible explanations: Moses was paraphrasing from Exodus 19:22 (“Even the priests who approach the LORD must consecrate themselves, or the LORD will break out against them.”—BSB) or 29:43–44 (“I will also meet with the Israelites there, and that place will be consecrated by My glory. So I will consecrate the Tent of Meeting and the altar, and I will consecrate Aaron and his sons to serve Me as priests.”—BSB), (2) God had said something like this to Moses and Aaron previously, but it was not quoted; or (3) Moses spoke as inspired by God the Holy Spirit. #2 seems to be the most likely explanation.

Leviticus 10:3 Moses said to Aaron, “This is what Jehovah has said to us: ‘I will be regarded as holy in the close relationship that I have with Israel and the priesthood; I will be respected before all the people of Israel. Your sons did not respect Me.’ ” Aaron said nothing. (Kukis paraphrase)

And so summons Moses Mishael and Elizaphan, sons of Uzziel, an uncle of Aaron. And so he says unto them, “Come near, lift up your brothers from with faces of the holy place, unto from an outside of the camp.” And so they come near and so they lift them up in their tunics unto from outside of the camp, as which spoke Moses.

Leviticus  
10:4–5

Moses then summoned Mishael and Elizaphan, [two] sons of Uzziel, Aaron’s uncle. Moses [lit., *he*] said to them, “Come here [and] lift up your brothers from before the Holy Place [and take them] outside the camp.” Therefore, they came [to the Tabernacle] and lifted up the bodies [lit., *them*] in their tunics, [and carried them] outside the camp, just as Moses instructed [them to].

Moses then called for Mishael and Elizaphan, Uzziel’s sons (Uzziel is Aaron’s uncle). Moses told them, “Come right in here, into the courtyard. Lift up your second cousins, and haul their bodies out of here, outside the camp.” So they came to the Tabernacle, as Moses direct them to. They lifted up their dead relatives by their tunics, and carried them outside of the camp.

Here is how others have translated this verse:

**Ancient texts:**

|                                      |   |
|--------------------------------------|---|
| Masoretic Text (Hebrew)              | And so summons Moses Mishael and Elizaphan, sons of Uzziel, an uncle of Aaron. And so he says unto them, "Come near, lift up your brothers from with faces of the holy place, unto from an outside of the camp." And so they come near and so they lift them up in their tunics unto from outside of the camp, as which spoke Moses.        |
| Dead Sea Scrolls<br>Targum (Onkelos) | .<br>Moshe called to Mishael and to Elzafan the sons of Uziel, [the brother of the father of] Aharon's uncle, and said to them; Come closer and carry your brothers from the presence of the Sanctuary, to beyond the encampment.<br>They came closer and they carried them in their tunics to beyond the encampment, just as Moshe spoke.. |
| Targum (Pseudo-Jonathan)             | And Mosheh called unto Mishael and to Elzaphan, the sons of Uzziel the Levite, the relative of Aharon, and said to them, Take your brethren from the sanctuary, and carry them, without the camp. And they came nigh, and carried them with hooks of iron in their garments, and buried them without the camp, as Mosheh had directed.      |
| Douay-Rheims 1899 (Amer.)            | And Moses called Misael and Elisaphan, the sons of Oziel, the uncle of Aaron, and said to them: Go and take away your brethren from before the sanctuary, and carry them without the camp.<br>And they went forthwith and took them as they lay, vested with linen tunicks, and cast them forth, as had been commanded them.                |
| Aramaic ESV of Peshitta              | Mosha called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Draw near, carry your brothers from before the sanctuary out of the camp."<br>So they drew near, and carried them in their coats out of the camp, as Mosha had said.   |
| Lamsa's Peshitta (Syriac)            | And Moshe called Manshayel and Elytsphan, sons of Uzil, paternal uncle of Ahron, and he said to them, "Come, take your brethren from before the face of the Holy Place outside of the camp." And they came and they took them in their ritual robes and they took them outside of the camp just as Moshe said.                              |
| Samaritan Pentateuch                 | And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.<br>So they went near, and carried them in their coats out of the camp; as Moses had said.   |
| Updated Brenton (Greek)              | And Moses called Mishael and Elisaphan, sons of Uzziel, sons of the brother of Aaron's father, and said to them, Draw near and take your brothers from before the sanctuary out of the camp.<br>And they came near and took them in their coats out of the camp, as Moses said.   |

Significant differences:

**Limited Vocabulary Translations:**

|                        |   |
|------------------------|---|
| Bible in Basic English | And Moses sent for Mishael and Elzaphan, the sons of Uzziel, the brother of Aaron's father, and said to them, Come near and take your brothers away from before the holy place, outside the tent-circle.<br>So they came and took them, in their coats, outside the tent-circle, as Moses had said.                                 |
| Easy English           | Mishael and Elzaphan were sons of Aaron's father's brother, Uzziel. Moses said to them, 'Carry Nadab and Abihu away from the altar. Take your cousins outside the camp.' Nadab and Abihu were still wearing their robes. Mishael and Elzaphan carried Nadab and Abihu outside the camp. Moses had told them that they must do that. |

|                           |  |
|---------------------------|--|
| Easy-to-Read Version—2008 | <p>Aaron's uncle Uzziel had two sons. They were Mishael and Elzaphan. Moses said to these sons, "Come here and get your cousins' bodies and carry them away from this holy place and take them outside the camp."</p> <p>So Mishael and Elzaphan obeyed Moses. They carried the bodies of Nadab and Abihu outside the camp. Nadab and Abihu were still wearing their special woven shirts.</p> |
| God's Word™               | <p>Moses called Mishael and Elzaphan, the sons of Aaron's uncle, Uzziel. He told them, "Come and take your relatives away from in front of the holy place. Take them outside the camp."</p> <p>So they came and took them away to a place outside the camp, as Moses told them. The dead men were still in their linen robes.</p>  |
| Good News Bible (TEV)     | <p>Moses called Mishael and Elzaphan, the sons of Uzziel, Aaron's uncle, and said to them, "Come here and carry your cousins' bodies away from the sacred Tent and put them outside the camp."</p> <p>So they came and took hold of the clothing on the corpses and carried them outside the camp, just as Moses had commanded.</p>  |
| The Message               | <p>Moses called for Mishael and Elzaphan, sons of Uzziel, Aaron's uncle. He said, "Come. Carry your dead cousins outside the camp, away from the Sanctuary." They came and carried them off, outside the camp, just as Moses had directed.</p>   |
| NIRV                      | <p>Moses sent for Mishael and Elzaphan. They were sons of Aaron's uncle Uzziel. Moses said to them, "Come here. Carry the bodies of your cousins outside the camp. Take them away from in front of the Holy Room." So they came and carried them outside the camp. It was just as Moses had ordered. The bodies of Nadab and Abihu still had their inner robes on them.</p>                    |

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

|  |   |
|--|---|
| Casual English Bible                               | <p>Moses called in two of Aaron's cousins: Mischael and Elzaphan. They were sons of Aaron's uncle Uzziel. Moses told them, "Take the bodies of your relatives away from the worship center. Take them somewhere outside the camp." The men did what Moses said. They carried away the two dead priests who were still wearing their formal priestly tunics.</p> |
| Contemporary English V.                            | <p>Moses sent for Mishael and Elzaphan, the two sons of Aaron's uncle Uzziel. Then he told them, "Take these two dead relatives of yours outside the camp far from the entrance to the sacred tent."</p> <p>So they dragged the dead men away by their clothes.</p>   |
| The Living Bible                                   | <p>Then Moses called for Mishael and Elzaphan, Aaron's cousins, the sons of Uzziel, and told them, "Go and get the charred bodies from before the Tabernacle, and carry them outside the camp."</p> <p>So they went over and got them, and carried them out in their coats as Moses had told them to.</p>   |
| New Berkeley Version<br>Unfolding Bible Simplified | <p>.</p> <p>Then Moses summoned Mishael and Elzaphan, who were the sons of Aaron's uncle Uzziel, and said to them, "Take the corpses of your cousins outside the camp, away from being in front of the sacred tent."</p> <p>So they carried the corpses, on which were still the special tunics, outside the camp, and buried them.</p>                         |

#### **Partially literal and partially paraphrased translations:**

|                        |  |
|------------------------|--|
| American English Bible | <p>Then Moses called MisaDae and EliShaphan ([two of] the sons of Aaron's uncle OziEl) and said to them:</p> <p>'Come here and remove your brothers from in front of the Holy Place, then [carry their bodies] outside of the camp!'</p> |
|------------------------|--|

So they came and took them (while they were still wearing their [Priestly] outfits) outside of the camp, just as Moses had said.

Beck's American Translation  
Common English Bible

Then Moses called Mishael and Elzaphan the sons of Uzziel, Aaron's uncle, and told them, "Go carry your relatives out from the front of the sanctuary to a place outside the camp." So they went forward and carried Nadab and Abihu out by their tunics to a place outside the camp, just as Moses had ordered.

New Advent (Knox) Bible

Meanwhile, Moses summoned Misael and Elisaphan, sons of Oziel that was Aaron's uncle, and said to them, Go and remove the bodies of your brethren from the tabernacle door, and carry them away from the camp. So they went without more ado and took them up just as they lay there, still clothed in their robes of linen; and they carried them away as he bade them.

Translation for Translators

Then Moses/I summoned Mishael and Elzaphan, who were the sons of Aaron's uncle Uzziel, and said to them, "Take *the corpses of* your cousins outside the camp, away from the front of the Sacred Tent." So they carried the corpses, which still had their special gowns on, outside the camp, *and buried them*.

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

Berean Study Bible

Moses summoned Mishael and Elzaphan, sons of Aaron's uncle Uzziel, and said to them, "Come here; carry the bodies of your cousins outside the camp, away from the front of the sanctuary." So they came forward and carried them, still in their tunics, outside the camp, as Moses had directed.

Revised Ferrar-Fenton Bible

Then Moses called to Mishal, and to Altzaphan, sons of Azial, the uncle of Aaron, and said to them;—  
"Approach! and take up those from the presence of the sanctuary to the outside of the camp."  
So they approached, and carried them in their vestments to the outside of the camp, as Moses had ordered.

International Standard V

#### ***After the Deaths of Nadab and Abihu***

Then Moses called on Mishael and Elzaphan, the sons of Uzziel, Aaron's uncle, and said: "Come here and carry your brothers away from the sanctuary, outside the camp." So they approached to carry them in their tunic outside the camp, just as Moses had commanded.

Unfolding Bible Literal Text

Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come here and carry your brothers out of the camp from before the tabernacle."

So they came near and carried them, still wearing their priestly tunics, out of the camp, as Moses had instructed.

Urim-Thummim Version

And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron and said to them, come near and carry your relatives from the presence of the Sacred Place outside the camp.

So they went near and carried them in their tunics outside the camp as Moses had commanded.

Wikipedia Bible Project

And Moses called to Mishael and Elzaphan, the sons of 'uzi-el, Aaron's uncle, and said to them: "approach and carry your brethren from facing the holiness, to outside the camp."

And they came close, and they carried them in their cloaks, to outside the camp, as Moses spoke.

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

|                            |  |
|----------------------------|--|
| The Heritage Bible         | And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said to them, Come near, carry your brothers from the face of the sanctuary outside of the camp.<br>And they went near, and carried them in their coats to the outside of the camp as Moses had said.   |
| New American Bible (2011)  | * Then Moses summoned Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, with the order, "Come, carry your kinsmen from before the sanctuary to a place outside the camp." So they drew near and carried them by means of their tunics outside the camp, as Moses had commanded.<br>* [10:4–5] Moses has lay people remove the bodies so that the priests can continue their cultic activities free of contamination by a corpse (cf. Nm 19). |
| Revised English Bible–1989 | Moses sent for Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, and said to them, "Come and carry your cousins outside the camp away from the sanctuary." They came and carried them away in their tunics out of the camp, as Moses had told them.  |

### Jewish/Hebrew Names Bibles:

|                      |  |
|----------------------|--|
| Kaplan Translation   | Moses summoned Mishael and Eltzafan, the sons of Aaron's uncle Uzziel, and he said to them, 'Come forth and remove your close relatives from inside the sanctuary. [Bring them] outside the camp.' They came forth and carried [Nadav and Avihu] outside the camp, in their tunics, as Moses had said.<br>10:4 <b>Mishael and Eltzafan</b> . . . (see Exodus 6:18,22). |
| The Scriptures–2009  | And Mosheh called to Misha'ël and to Eltsaphan, the sons of Uzzi'ël the uncle of Aharon, and said to them, "Come near, take your brothers from before the set-apart place out of the camp."<br>So they came near and took them by their long shirts out of the camp, as Mosheh had said.   |
| Tree of Life Version | Then Moses called Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, and said to them, "Come near, carry your relatives away from the front of the Sanctuary to outside of the camp."<br>So they drew near and carried them, still in their tunics, outside of the camp, as Moses had said.   |

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

|                            |   |
|----------------------------|---|
| Alpha & Omega Bible        | AND MOSES CALLED MISADAE, AND ELISAPHAN, SONS OF OZIEL, SONS OF THE BROTHER OF AARON'S FATHER, AND SAID TO THEM, "DRAW NEAR AND TAKE YOUR BRETHREN FROM BEFORE THE SANCTUARY OUT OF THE CAMP."<br>AND THEY CAME NEAR AND TOOK THEM IN THEIR COATS OUT OF THE CAMP, AS MOSES SAID.   |
| Awful Scroll Bible         | Moses was to call Misha-el and El-zaphan, sons of Uzzi-el, uncle of Aaron, and was to say: Be drawing near, and be taking up your brothers turned before that set apart, without the camp.<br>They were to draw near and take them up in their tunic, to the outside of the camp, as Moses is to have spoken.   |
| Concordant Literal Version | Then Moses said to Aaron: That is what Yahweh spoke of, saying: Among those near Me shall I be hallowed, and in the presence of all the people shall I be glorified. Aaron was still;"<br>and Moses called to Mishael and to Elzaphan, sons of Uzziel, uncle of Aaron, and said to them: Come near, and carry your brothers from the presence of the holy place outside the camp. |



|                                  |   |
|----------------------------------|---|
| exeGesese companion Bible        | <p>So they came near and carried them in their tunics outside the camp, just as Moses had spoken. V. 3 is included for context. vests</p> <p>And Mosheh calls Misha El and El Saphan the sons of Uzzi El the uncle of Aharon and says to them, Come near, bear your brothers from the face of the holies outside the camp.</p> <p>- so they approach and bear them in their coats outside the camp</p> <p>- as Mosheh worded.</p> |
| Orthodox Jewish Bible            | <p>And Moshe called Mishael and Eltzaphan, the bnei Uzziel the dod (uncle) of Aharon, and said unto them, Come near, carry your brethren from before the Kodesh to the outside of the machaneh.</p> <p>So they went near, and carried them in the kuttanot of them out of the machaneh; as Moshe had said.</p>  |
| Rotherham's <i>Emphasized B.</i> | <p>Then called Moses unto Mishael and unto Elzaphan, sons of Uzziel, uncle of Aaron,—and said unto them— Draw near, bear away your brethren from before the sanctuary, unto the outside of the camp.</p> <p>So they drew near and bare them away, in their tunics, unto the outside of the camp,—as spake Moses.</p>  |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | <p>Moses called Mishael and Elzaphan, the sons of Uzziel who was Aaron's uncle, and said to them, "Come here, carry your relatives away from the front of the sanctuary and <i>take them</i> outside the camp." So they came forward and carried them, still in their undertunics, outside the camp, as Moses had said.</p>  |
| The Expanded Bible         | <p>Aaron's uncle Uzziel had two sons named Mishael and Elzaphan. Moses said to them, "Come here and pick up your cousins' bodies. Carry them outside the camp away from the front of the Holy Place [sanctuary]." So Mishael and Elzaphan obeyed Moses and carried the bodies of Nadab and Abihu, still clothed in the special priest's inner robes [Ex. 28:39–43], outside the camp.</p>  |
| Kretzmann's Commentary     | <p>And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, Exodus 6:18, and his own cousins, and said unto them, Come near, carry your brethren from before the Sanctuary out of the camp. The two dead men were the brethren, the relatives, of the men who were to perform the last rites over them: and they were buried in their linen coats, for these priestly garments had been defiled with the dead bodies.</p> <p>So they went near and carried them in their coats out of the camp, as Moses had said, the people meanwhile looking on in a kind of stupefied awe.</p> |
| Lexham English Bible       | <p>Then [Or "And"] Moses summoned Mishael and Elzaphan the sons of Uzziel, Aaron's uncle, and he said to them, "Come forward. [Or "Come near" or "Approach"] Carry your brothers from the front of [Literally "the faces of"] the sanctuary to outside the camp." [Literally "from an outside place of the camp"] So [Or "And"] they came forward, [Or "came near" or "approached"] and they carried them outside the camp [Literally "to from an outside place of the camp"] in their tunics, just as Moses had ordered.</p>  |
| The Voice                  | <p>Moses summoned Mishael and Elzaphan, the sons of Aaron's uncle Uzziel.</p> <p><b>Moses:</b> Make your way forward. Gather <i>the dead bodies</i> of your relatives from the front of the sanctuary, and carry them outside the camp.</p> <p>So Mishael and Elzaphan did as Moses instructed; they came forward, picked them up—while they were still wearing their <i>priestly</i> tunics—and carried them outside the camp.</p>  |



## Bible Translations with Many Footnotes:

The Complete Tanach

And Moses summoned Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, and said to them, "Draw near; carry your kinsmen from within the Sanctuary, to the outside of the camp.

**Aaron's uncle:** Uzziel was Amram's brother, as it says, "And the sons of Kohath were [Amram...and Uzziel], etc." (Exod. 6:18).

**carry your kinsmen [from within the Sanctuary], etc.:** As a person would say to his fellow [when someone had died at a wedding feast], "Remove the deceased from before the bride so as not to disturb the joyous occasion." [Here, too, Mishael and Elzaphan were to remove the dead "from inside the sanctuary," so as not to disturb the serenity of the investitures of the Sanctuary.]

So they approached and carried them with their tunics to the outside of the camp, as Moses had spoken.

**with their tunics:** [i.e., with the tunics] of the dead ones [the tunics of Nadab and Abihu, not Mishael and Elzaphan, for the latter were Levites and did not wear the tunics of the kohanim]. This teaches us that their garments had not been burnt, but [only] their souls. Two thread-like [sparks] of fire entered their nostrils [thereby destroying their souls along with all their internal organs, but leaving their external body structures intact. See Be'er Basadeh]. — [Torath Kohanim 10:25]

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

Charles Thomson OT

Then Moses called Misado and Elisaphan, the sons of Oziel, the sons of Aaron's uncle, and said to them, Go near and carry out your brethren from before the holies, out of the camp.

So they went near, and carried them, in their vestures, out of the camp, as Moses ordered.

Context Group Version

And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Draw near, carry your (pl) brothers from before the special place out of the camp. So they drew near, and carried them in their coats out of the camp, as Moses had said.

Revised Mechanical Trans.

...and Mosheh called out to Miysha'eyl and to El'tsaphan, the sons of Uziy'eyl, the uncle of Aharon, and said to them, come near, lift up your brothers from the face of the special place to the outside of the camp, and they came near and they lifted them up with their tunics, to the outside of the camp, just as Mosheh spoke,...

Updated Bible Version 2.17

And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Draw near, carry your + brothers from before the sanctuary out of the camp. So they drew near, and carried them in their coats out of the camp, as Moses had said.

Young's Updated LT

And Moses calls unto Mishael and unto Elzaphan, sons of Uzziel, uncle of Aaron, and says unto them, "Come near, bear your brothers from the front of the sanctuary unto the outside of the camp;" and they come near, and bear them in their coats unto the outside of the camp, as Moses has spoken.

**The gist of this passage:**  
4-5

Moses calls upon some of their relatives to haul the bodies away.

### Leviticus 10:4a

| Hebrew/Pronunciation               | Common English Meanings  | Notes/Morphology | BDB & Strong #'s          |
|------------------------------------|--|------------------|---------------------------|
| wa (or va) (l)<br>[pronounced wah] | and so, and then, then, and; so,<br>that, yet, therefore,<br>consequently; because | wâw consecutive  | No Strong's #<br>BDB #253 |

| Leviticus 10:4a   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| qârâ' (אָרָא) [pronounced kaw-RAW]                                  | 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] | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #7121<br>BDB #894 |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]                               | to draw out [of the water] and is transliterated Moses   | masculine proper noun   | Strong's #4872<br>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<br>BDB #39   |
| Mîyshâ'êl (מִיִּשְׂאֵל) [pronounced mee-shaw-ale]                   | who is what God is?; transliterated Mishael  | masculine singular proper noun                                | Strong's #4332<br>BDB #567 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]    | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| '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<br>BDB #39   |
| 'Ēlîytsâphân (אֱלִיָּצַפְחָן) [pronounced ehl-ee-tsaw-FAWN]         | God has protected; God of treasure; transliterated Elizaphan, Elzaphan   | masculine singular proper noun                                | Strong's #469<br>BDB #45   |
| Also spelled 'Elîtsâphân (אֱלִיצַפְחָן) [pronounced ehl-tsaw-FAWN]. |  |   |                            |
| bânîym (בָּנִים) [pronounced baw-NEEM]                              | sons, descendants; children; people; sometimes rendered men; young men, youths   | masculine plural construct                                    | Strong's #1121<br>BDB #119 |
| 'Ūzzîy'êl (עֲזִיָּאֵל) [pronounced goo-z-ee-ALE]                    | my strength is El, strength of God; transliterated Uzziel  | masculine singular proper noun                                | Strong's #5816<br>BDB #739 |

**Translation:** Moses then summoned Mishael and Elizphan, [two] sons of Uzziel,...

Kohath had 4 sons: [The sons of Kohath: Amram, Izhar, Hebron, and Uzziel,...](#) (Exodus 6:18a) Amram is the father of Moses and Aaron (Exodus 6:20); and Uzziel has three sons, [Mishael, Elzaphan, and Sithri](#) (Exodus 6:22b).

The 4 sons of Kohath are named in many passages: Exodus 6:18 Numbers 3:19 1Chron. 6:2, 18 23:12.

**1Chronicles 6** ([HTML](#)) ([PDF](#)) ([WPD](#)) is the fascinating line of Levi; and in some of my studies, I refer to that chapter on many occasions. When I first began studying the Bible, I saw little reason for the various lines to be recorded, but, I find meaning of purpose in such chapters from time to time.

So, Uzziel is the uncle of Moses and Aaron; and Mishael, Elzaphan, and Sithri are Moses and Aaron's cousins.

| Leviticus 10:4b                            |   |                              |                            |
|--|---|------------------------------|----------------------------|
| Hebrew/Pronunciation                       | Common English Meanings   | Notes/Morphology             | BDB & Strong #'s           |
| dôwd (דוד) [pronounced dohd]               | <i>one who is loved, the object of love, beloved; uncle, a relative</i> | masculine singular construct | Strong's #1730<br>BDB #187 |
| 'Ahărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN] | transliterated Aaron  | masculine proper noun        | Strong's #175<br>BDB #14   |

**Translation:** ...Aaron's uncle.

Now, Uzziel is called Aaron's uncle; not Moses' uncle. This is simply because Aaron grew up among the Hebrew people, and had the normal familial relationships; and Moses did not. Even though these people are Moses' relatives, Moses has had little or no contact with them.

Moses has spent a lot of time with Aaron and, no doubt, knows of all their living relatives. Moses may have met many of them.

| Leviticus 10:4c                                  |   |  |                           |
|--|---|--|---------------------------|
| 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 #<br>BDB #253 |
| 'âmar (אָמַר) [pronounced aw-MAHR]               | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect   | Strong's #559<br>BDB #55  |
| '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); with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #413<br>BDB #39  |
| qârab (קָרַב) [pronounced kaw-RA <sup>B</sup> V] | <i>come near, approach, draw near</i>   | 2 <sup>nd</sup> person masculine plural, Qal imperative  | Strong #7126<br>BDB #897  |

**Translation:** Moses [lit., he] said to them, "Come here..."

Moses calls for his cousins to come into the courtyard of the Tabernacle.

This verb here is the same one used when animals are brought near to the altar to be sacrificed.

| Leviticus 10:4d  |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| nâsâ' (נָסָא) [pronounced naw-SAW]   | <i>lift up, bear, carry</i>   | 2 <sup>nd</sup> person masculine plural, Qal imperative                       | Strong's #5375<br>BDB #669 |
| 'êth (אֶת) [pronounced ayth]   | generally untranslated; possibly be translated <i>to, toward (s)</i>  | mark of a direct object; indicates next word is the object of the verb        | Strong's #853<br>BDB #84   |
| 'achîym (אֶחָיִם) [pronounced awhk-EEM]  | <i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>   | masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix | Strong's #251<br>BDB #26   |
| 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<br>BDB #577 |
| 'êth (אֶת) [pronounced ayth]   | <i>with, at, near, by, among, directly from</i>   | preposition (which is identical to the sign of the direct object)             | Strong's #854<br>BDB #85   |
| pânîym (פָּנִים) [pronounced paw-NEEM]   | <i>face, faces, countenance; presence</i>   | masculine plural construct (plural acts like English singular)                | Strong's #6440<br>BDB #815 |
| Together, the two prepositions and pânîym mean <i>from being with, from being before, from the presence of, from with; from among [a person or object]</i> . I have not investigated these in BDB or in Gesenius, but have come up with them based upon the words used. Literally, this means <i>from with faces of...</i> |   |   |                            |
| qôdesh (קֹדֶשׁ) [pronounced koh-DESH]  | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i> | masculine singular noun with the definite article                             | Strong's #6944<br>BDB #871 |

**Translation:** ...[and] lift up your brothers from before the Holy Place...

Moses tells them to haul the dead men out of there.

| Leviticus 10:4e                          |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                     | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| 'el (אֶל) [pronounced eh]                | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>               | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| min (מִן) [pronounced mihn]              | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation                                     | Strong's #4480<br>BDB #577 |
| chûts (חוּץ) (חָוֶץ) [pronounced khoots] | <i>outside, outward; street</i>   | masculine singular noun                                       | Strong's #2351<br>BDB #299 |

## Leviticus 10:4e

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s           |
|--|---|---|----------------------------|
| Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> . |   |   |                            |
| machăneh (מַחֲנֶה)<br>[pronounced mah-khuh-NEH]  | <i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i> | masculine singular noun with the definite article | Strong's #4264<br>BDB #334 |

**Translation:** ...[and take them] outside the camp.”

The two older sons of Aaron are unclean, because of what they have done; and because they are dead. They must be hauled outside of the camp (I assume for burial).

Leviticus 10:4 Moses then summoned Mishael and Elizphan, [two] sons of Uzziel, Aaron's uncle. Moses [lit., he] said to them, “Come here [and] lift up your brothers from before the Holy Place [and take them] outside the camp.” (Kukis mostly literal translation)

Aaron is still going to be in some shock and choosing the other brothers would not have been the right thing to do; they were already shocked enough by what happened. Also, they would have been made unclean by handling the bodies. The next two brothers are going to be set apart for service.

Moses presses some other relatives into service to remove the bodies. The word for *approach* is the one which is too often rendered *offering*.

## Leviticus 10:5a

| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology                                       | BDB & Strong #'s          |
|---|---|--|---------------------------|
| wa (or va) (ו)<br>[pronounced wah]                | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253 |
| qârab (בָּרַב) [pronounced kaw-RA <sup>B</sup> V] | <i>to come near, to approach, to draw near</i>                                      | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong #7126<br>BDB #897  |

**Translation:** Therefore, they came [to the Tabernacle]...

These two men obeyed Moses. They came to him at the Tabernacle.

## Leviticus 10:5b

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

| Leviticus 10:5b  |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| nâsâ' (נָסָא) [pronounced naw-SAW]   | <i>to lift up, to bear, to carry</i>  | 3 <sup>rd</sup> person masculine plural, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #5375<br>BDB #669 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity   | No Strong's #<br>BDB #88   |
| k <sup>e</sup> thôneth (תִּנְתָּ) [pronounced keith-OH-neath]                            | <i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i> | feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix                                   | Strong's #3801<br>BDB #509 |
| '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<br>BDB #39   |
| min (מִן) [pronounced mihn]  | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>   | preposition of separation  | Strong's #4480<br>BDB #577 |
| chûts (חוּץ) (חָוֶץ) [pronounced khoots]   | <i>outside, outward; street</i>   | masculine singular noun  | Strong's #2351<br>BDB #299 |
| Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> . |   |  |                            |
| machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]   | <i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>                                   | masculine singular noun with the definite article  | Strong's #4264<br>BDB #334 |

**Translation:** ...and lifted up the bodies [lit., *them*] in their tunics, [and carried them] outside the camp,...

What appears to be the case is, the two men chose not to touch the dead bodies, but lifted them up by their tunics, and carried them outside of the camp (which likely took two trips).

Even though these men died the sin unto death by being burned to death, their tunics that they are wearing appear to be untouched.

| Leviticus 10:5c   |   |   |                           |
|---|---|---|---------------------------|
| Hebrew/Pronunciation                                    | Common English Meanings                             | Notes/Morphology  | BDB & Strong #'s          |
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ] | <i>like, as, according to; about, approximately</i> | preposition of comparison, resemblance or approximation | No Strong's #<br>BDB #453 |



## Leviticus 10:5c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|--|--|--|----------------------------|
| ʾăsher (אֲשֶׁר)<br>[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<br>BDB #81   |
| Together, kaʾăsher (כַּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> . |  |  |                            |
| dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]   | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect      | Strong's #1696<br>BDB #180 |
| Mosheh (מֹשֶׁה)<br>[pronounced moh-SHEH]   | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun  | Strong's #4872<br>BDB #602 |

**Translation:** ...just as Moses instructed [them to].

They did exactly as Moses instructed them to.

Had Aaron's two sons done the same, they would still be alive.

Leviticus 10:5 Therefore, they came [to the Tabernacle] and lifted up the bodies [lit., *them*] in their tunics, [and carried them] outside the camp, just as Moses instructed [them to]. (Kukis mostly literal translation)

This was a stubborn generation of Jews and God was required to take firm, if not drastic measures, in order to properly evangelize their descendants for the next 1400 years. It would be nice if God could have slapped some hands here and allowed the two brothers to live, but that would have only opened the doors to great apostasy and disobedience. This generation of Jews required a tight reign on them and they would not have responded to anything less. God had to work with this faithless generation and (1) plant the seed of the nation Israel; (2) organize the feast days; (3) establish the proper sacrifices; (4) set up the Tabernacle and design proper Tabernacle worship; and, (5) to move toward **Canaan**, to conquer the land. These are very big responsibilities.

Leviticus 10:4–5 Moses then summoned Mishael and Elizphan, [two] sons of Uzziel, Aaron's uncle. Moses [lit., *he*] said to them, "Come here [and] lift up your brothers from before the Holy Place [and take them] outside the camp." Therefore, they came [to the Tabernacle] and lifted up the bodies [lit., *them*] in their tunics, [and carried them] outside the camp, just as Moses instructed [them to]. (Kukis mostly literal translation)

New American Bible: *Moses has lay people remove the bodies so that the priests can continue their cultic activities free of contamination by a corpse (cf. Nm 19).*<sup>18</sup> By the word *cultic*, the NAB is not calling these men out for belonging to a cult. This simply means that they are practicing certain practices which set them apart from the other nations.

Leviticus 10:4–5 Moses then called for Mishael and Elizphan, Uzziel's sons (Uzziel is Aaron's uncle). Moses told them, "Come right in here, into the courtyard. Lift up your second cousins, and haul their bodies out of here,

<sup>18</sup> From <https://bible.usccb.org/bible/leviticus/10?3=#03010003> accessed March 10, 2024.

outside the camp.” So they came to the Tabernacle, as Moses direct them to. They lifted up their dead relatives by their tunics, and carried them outside of the camp.

Chapter Outline

Charts, Graphics and Short Doctrines

Moses Instructs Aaron Concerning this Incident

In this next passage, there is one very difficult verb; and the interpretation is difficult, although I believe that I got it right.

All of the 2<sup>nd</sup> person verbs and suffixes were plural so I found it easier and less obtrusive to use a + sign to indicate the plural (as the Updated Bible Version does). Moses is speaking to Aaron and his two remaining sons.

|   |                  |  |
|---|------------------|--|
| And so says Moses unto Aaron, and to Eleazar and to Ithamar, his sons, “Your [pl] heads you [all] will not let loose and your [pl] garments you [all] will not tear, and you [all] will not perish. And upon all the assembly, He will be angry and your brothers, all a house of Israel, will weep to the burning which consumes Y <sup>e</sup> howah. And from an opening of a Tent of Appointment you [all] will not go out lest you [all] die, for an oil of anointing of Y <sup>e</sup> howah [is] upoon you [all].” And so they will do as a word of Moses. | Leviticus 10:6–7 | Moses said to Aaron, and [also] to Eleazar and Ithamar, his sons, “You+ will not make your+ heads naked; you+ will not tear your+ garments; so that you+ do not perish. Y <sup>e</sup> howah [lit., He] will be angry with all the assembly while [lit., and] your+ brothers, the house of Israel, weep [over] the burning which Y <sup>e</sup> howah [used to] consume [them]. You+ will not go out from the door of the Tent of Meeting so that you+ will not die, for the oil of anointing is upon [all of] you.” So they acted according to the word of Moses. |
|---|------------------|--|

Moses spoke to Aaron and to his sons, Eleazar and Ithamar, concerning the incident which had just taken place. “You will not remove your priestly headgear and you will not tear your garments in grief. Your brothers, even all the house of Israel, will weep because Jehovah consumed your brothers with fire; and Jehovah will be angry with the entire congregation for doing that. You need to remain in the courtyard in front of the door of the Tent of Meeting so that you will not die like your brothers, as the oil of anointing is upon you.” They did exactly as Moses instructed them to.

Here is how others have translated this verse:

Ancient texts:

|                                      |   |
|--------------------------------------|---|
| Masoretic Text (Hebrew)              | And so says Moses unto Aaron, and to Eleazar and to Ithamar, his sons, “Your [pl] heads you [all] will not let loose and your [pl] garments you [all] will not tear, and you [all] will not perish. And upon all the assembly, He will be angry and your brothers, all a house of Israel, will weep to the burning which consumes Y <sup>e</sup> howah. And from an opening of a Tent of Appointment you [all] will not go out lest you [all] die, for an oil of anointing of Y <sup>e</sup> howah [is] upoon you [all].” And so they will do as a word of Moses. |
| Dead Sea Scrolls<br>Targum (Onkelos) | .<br>Moshe said to Aharon and to Elozor and Isomor, his sons: Do not let your hair grow long and do not tear your garments so that you will not die and bring [Divine] anger on the entire congregation; your brothers, the entire House of Yisroel shall weep over the conflagration that Adonoy set ablaze.   |

From the entrance of the Tent of Meeting you shall not go forth lest you die; for the anointing oil of [the inauguration to greatness of] Adonoy is on you and they did as Moshe had said.

Targum (Pseudo-Jonathan) And Mosheh said to Aharon, and to Elasar and to Ithamar, his sons, Unbare not your heads, neither rend your garments, lest you die by the burning fire, and there be wrath upon all the congregation; but be silent and justify the judgment upon you, and let all your brethren of the house of Israel bewail the burning which the Lord hath kindled. And from the door of the tabernacle of ordinance go not forth lest you die; for the oil of the Lord's consecration is upon you. And they did according to the word of Mosheh.

Douay-Rheims 1899 (Amer.) And Moses said to Aaron, and to Eleazar and Ithamar, his sons: Uncover not your heads, and rend not your garments, lest perhaps you die, and indignation come upon all the congregation. Let your brethren, and all the house of Israel, bewail the burning which the Lord has kindled.

But you shall not go out of the door of the tabernacle: otherwise you shall perish, for the oil of the holy unction is on you. And they did all things according to the precept of Moses.

Aramaic ESV of Peshitta Mosha said to Aaron, and to Eleazar and to Ithamar, his sons, "Do not let the hair of your heads go loose, neither tear your clothes; that you do not die, and that he not be angry with all the congregation: but let your brothers, the whole house of Yisrael, bewail the burning which Mar-Yah has kindled.

You shall not go out from the door of the Tabernacle, lest you die; for the anointing oil of Mar-Yah is on you." They did according to the word of Mosha.

Lamsa's Peshitta (Syriac) And Moshe said to Ahron and to Eliazar and to Ithamar, his sons who were left to him, "Do not shave your heads and do not tear your garments, lest you die and wrath will be on all of the assembly, and all your brethren of the house of Israel will weep for the burning that LORD JEHOVAH burned. And do not go out from the door of the Time Tent, lest you die, because the oil of the anointing of LORD JEHOVAH is upon you", and they did according to the word of Moshe.

Samaritan Pentateuch And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD [is] upon you. And they did according to the word of Moses.

Updated Brenton (Greek) And Moses said to Aaron, and Eleazar and Ithamar his sons that were left, You shall not make bare your heads, and you shall not tear your clothes, that you die not, and so there should be wrath on all the congregation. But your brothers, even all the house of Israel, shall lament for the burning, with which they were burned by the Lord.

And you shall not go forth from the door of the tabernacle of witness, that you die not; for the Lord's anointing oil is upon you. And they did according to the word of Moses.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English And Moses said to Aaron and to Eleazar and Ithamar, his sons, Do not let your hair be loose, and give no signs of grief; so that death may not overtake you, and his wrath come on all the people; but let there be weeping among your brothers and all the house of Israel for this burning of the Lord's fire.

|                           |  |
|---------------------------|--|
|                           | And do not go out from the door of the Tent of meeting, or death will come to you; for the holy oil of the Lord is on you. And they did as Moses said.   |
| Easy English              | Moses said to Aaron and to his sons, 'Comb your hair. Do not tear your clothes. If you do that, you will die. And the Lord will be angry with all the people. But Israel's people can show that they are sad. They are sad because the Lord has killed Nadab and Abihu with fire. If you go away from the door of the Tent of Meeting you will die. You will die because the Lord's holy oil is on you.' So Aaron and his sons did as Moses had said.  |
| Easy-to-Read Version—2008 | Then Moses spoke to Aaron and his other sons Eleazar and Ithamar. He said, "Don't show any sadness! Don't tear your clothes or mess up your hair! If you do anything to show your sadness, you will be killed, and the Lord will show his anger against everyone. But let all the other people of Israel, your relatives, cry for those the LORD destroyed with fire. But you must not even leave the entrance of the Meeting Tent. If you leave, you will die because the LORD'S anointing oil is on you." So Aaron, Eleazar, and Ithamar obeyed Moses.                             |
| God's Word™               | Moses told Aaron and his sons Eleazar and Ithamar: "Do not mourn by leaving your hair uncombed or tearing your clothes. If you do, you will die and the LORD will become angry with the whole congregation. All the other Israelites may cry over the fire the LORD sent, but you may not. You must not leave the entrance to the tent of meeting or else you, too, will die, because the LORD has anointed you with his oil." They obeyed Moses.  |
| Good News Bible (TEV)     | Then Moses said to Aaron and to his sons Eleazar and Ithamar, "Do not leave your hair uncombed or tear your clothes to show that you are in mourning. If you do, you will die, and the LORD will be angry with the whole community. But all other Israelites are allowed to mourn this death caused by the fire which the LORD sent. Do not leave the entrance of the Tent or you will die, because you have been consecrated by the anointing oil of the LORD." So they did as Moses said.  |
| The Message               | Moses then said to Aaron and his remaining sons, Eleazar and Ithamar, "No mourning rituals for you—unkempt hair, torn clothes—or you'll also die and God will be angry with the whole congregation. Your relatives—all the People of Israel, in fact—will do the mourning over those God has destroyed by fire. And don't leave the entrance to the Tent of Meeting lest you die, because God's anointing oil is on you."  |
| NIRV                      | They did just as Moses said. Moses spoke to Aaron and to Eleazar and Ithamar. They were Aaron's sons. Moses said, "Don't let your hair hang loose. Don't tear your clothes. If you do, you will die. And the Lord will be angry with the whole community. But all the Israelites are allowed to show they are sad. They are your relatives. They may mourn for those the Lord has destroyed with fire. Don't leave the entrance to the tent of meeting. If you do, you will die. That's because the Lord's anointing oil has made you holy." So they did what Moses told them to do. |

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

|                      |   |
|----------------------|---|
| Casual English Bible | <b>Moses to Aaron: Don't show grief</b>   |
|                      | Moses told Aaron and his two remaining sons, Eleazar and Ithamar, "Don't let your grief show. Not in your behavior or in the clothes you wear. [5] We don't want the LORD to punish you, too, and perhaps everyone else. Let your relatives and all the other families of Israel cry and grieve because of the fire the LORD sent. I don't want any of you to step foot outside this tent sanctuary. You'll die if you do because you've been anointed; you're holy." [6] Aaron and his sons did what Moses said. |
|                      | <sup>5</sup> 10:6 Just as we have customary ways of expressing deep grief, people in ancient times did as well. We may wear black, while they sometimes dressed in torn and ragged clothing. Ladies today might get a hairdo for the funeral, but people in Bible   |

times would sometimes take off their head coverings, mess up their hair, and cover themselves in a spray of ashes they throw into the air. They would cry loudly, and some would hire professional mourners as a way of expressing their respect for the dead.

<sup>6</sup>10:7 Perhaps Moses was concerned that the dead priests, by dying, had ritually contaminated the area outside the tent. Just as science today teaches that matter and antimatter can't share the same space without destroying each other, Moses seemed to believe that ritual holiness and ritual uncleanness were incompatible and harmful when they met.

Contemporary English V.

Then Moses told Aaron and his other two sons, Eleazar and Ithamar: Don't show your sorrow by messing up your hair and tearing your priestly clothes, or the LORD will get angry. He will kill the three of you and punish everyone else. It's all right for your relatives, the people of Israel, to mourn for those he destroyed by fire. But you are the LORD's chosen priests, and you must not leave the sacred tent, or you will die. Aaron and his two sons obeyed Moses.

The Living Bible

Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not mourn—do not let your hair hang loose as a sign of your mourning, and do not tear your clothes. If you do, God will strike you dead too, and his wrath will come upon all the people of Israel. But the rest of the people of Israel may lament the death of Nadab and Abihu, and mourn because of the terrible fire the Lord has sent. But you are not to leave the Tabernacle under penalty of death, for the anointing oil of Jehovah is upon you." And they did as Moses commanded.

New Berkeley Version  
New Life Version

.  
Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not take the covering off your heads and do not tear your clothes, so you will not die and God will not be angry with all the people. But your brothers, the whole house of Israel, will cry in sorrow because of the burning the Lord has done. Do not even go out the door of the meeting tent, so you will not die. For the holy oil of the Lord is upon you." And they did what Moses said.

New Living Translation

Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not show grief by leaving your hair uncombed [*Or by uncovering your heads.*] or by tearing your clothes. If you do, you will die, and the Lord's anger will strike the whole community of Israel. However, the rest of the Israelites, your relatives, may mourn because of the Lord's fiery destruction of Nadab and Abihu. But you must not leave the entrance of the Tabernacle[b] or you will die, for you have been anointed with the Lord's anointing oil." So they did as Moses commanded.

Unfolding Bible Simplified

Then Moses said to Aaron and his other two sons Eleazar and Ithamar, "You are sad because Nadab and Abihu died, but you must act like you always do. Do not allow the hair on your heads to remain uncombed, and do not tear your clothes. If you do, Yahweh will be angry with all the people. But you must let your relatives and all your fellow Israelites engage in mourning ceremonies for those whom Yahweh has destroyed by fire.

But you must not leave the entrance of the sacred tent to join those who are mourning, because if you do that, you also will die. Do not forget that Yahweh has set you apart to work for him here, and he does not want you to become defiled by touching a corpse." So they obeyed Moses; they did not join the rest of the people in mourning for their cousins' death.

### Partially literal and partially paraphrased translations:

American English Bible

Then Moses said to Aaron, EliEzer, IthaMar, and his remaining sons:  
'Now, don't uncover your heads or tear your clothes, unless you also want to die and bring [God's] rage down upon the entire congregation, for then your brothers



and the entire house of Israel would start mourning this burning that came from Jehovah!

And don't leave the entrance to the Tent of Proofs or you will die, because Jehovah's anointing oil is upon you!

Well, they did just as Moses told them.

Short **footnote** is placed in the **Addendum**.

Beck's American Translation .

Common English Bible

Moses then said to Aaron and his sons, Eleazar and Ithamar, "Don't dishevel your hair and don't rip your clothes into pieces, or you will die and bring anger upon the whole community. Your family—all of Israel's house—will mourn the burning the Lord has done. But you must not leave the meeting tent, or you will die because the Lord's anointing oil is on you." So they did what Moses ordered.

New Advent (Knox) Bible

Then Moses said to Aaron and his sons Eleazar and Ithamar, Do not bare your heads or rend your garments, on pain of death, and such vengeance as may overtake the whole people; let your brethren, and all the race of Israel bewail this fresh kindling of the Lord's fire. You must not, on pain of death, leave the tabernacle door, with the oil of your consecration still upon you. So they did as Moses bade them.

Translation for Translators

Then Moses/I said to Aaron and his other two sons Eleazar and Ithamar, "*You are sad because Nadab and Abihu died, but you must act like you always do.* Do not allow the hair on your *heads* to remain uncombed, and do not tear your clothes. But your relatives and all your fellow Israelis are allowed to mourn for those whom Yahweh destroyed by fire. But you must not leave the entrance of the Sacred Tent *to join those who are mourning*, because if you do that, you also will die, and Yahweh will punish [MTY] all the people of Israel. Do not forget that Yahweh has set you apart [MTY] to work for him here, *and he does not want you to become defiled by touching a corpse.*" So they did what Moses/I told them to do.

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

Berean Study Bible

Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not let your hair become disheveled and do not tear your garments, or else you will die, and the LORD will be angry with the whole congregation. But your brothers, the whole house of Israel, may mourn on account of the fire that the LORD has ignited. You shall not go outside the entrance to the Tent of Meeting, or you will die, for the LORD's anointing oil is on you." So they did as Moses instructed.

Revised Ferrar-Fenton Bible

Then Moses said to Aaron and to Aliazar, and to Aithamar, his sons, "You shall not uncover your heads, and you shall not strip off your robes, lest you should die, and anger come upon all the congregation; but your relatives of all the house of Israel, shall weep for the burning that the EVER-LIVING has burnt.

You shall also not come out of the Hall of Assembly, lest you should die,—for the oil of consecration to the EVER-LIVING is upon you."

So they did as Moses ordered.

Unfolding Bible Literal Text

Then Moses said to Aaron and to Eleazar and to Ithamar, his sons, "Do not let your hair on your heads hang loosely, and do not tear your clothes, so that you may not die, and so that Yahweh may not be angry with all the assembly. But allow your relatives, the entire house of Israel, to mourn for those whom the fire of Yahweh has set ablaze.

You must not go out from the entrance of the tent of meeting, or you will die, for the anointing oil of Yahweh is on you." So they acted according to Moses' instructions.

Urim-Thummim Version

Moses said to Aaron and to Eleazar and Ithamar his sons, Uncover not your heads, neither rip your clothes unless you also die and anger comes on all the people, but let your relatives (the whole House of Israel), shed tears for the burning that YHWH has ignited.



And you will not go out from the entrance of the Tabernacle at the Appointed Place or you will die, for the anointing oil of YHWH is upon you. And they did according to the word of Moses.

Wikipedia Bible Project And Moses said to Aaron, and El'azar and Ithamar his sons:  
Do not muss your hair, and your clothes you will not fray, and you will not die, and against all the congregation he will foam. And your brothers, all the house of Israel, will weep over the fire which Yahweh lit.  
And from the opening of the tent of events, you will not leave, lest you die, because the oil of Yahweh's anointing is upon you."  
And they did as Moses said.

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

Christian Community (1988) Moses said to Aaron and his sons Eleazar and Ithamar, "Do not leave your hair uncombed nor tear your clothes to show that you are mourning; lest you die and the punishment extend to the whole community. All the people of Israel shall mourn the death of your brothers, who died because of Yahweh's fire. But you shall not leave the entrance to the Tent of Meeting, lest you die; for the anointing oil of Yahweh is on you." And they obeyed Moses. Ezk 44:20

The Heritage Bible And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Do not make your heads bare, nor tear your garments, so that you do not die, and wrath burst upon the whole congregation, and let your brothers, the whole house of Israel, bewail the burning which Jehovah has set on fire.  
And you shall not go out from the door of the tent of appointed meeting lest you die, because the anointing oil of Jehovah is upon you. And they did according to the word of Moses.

New American Bible (2011) **Conduct of the Priests.**  
Moses said to Aaron and his sons Eleazar and Ithamar, "Do not dishevel your hair<sup>d</sup> or tear your garments,<sup>e</sup> lest you die and bring God's wrath also on the whole community. While your kindred, the rest of the house of Israel, may mourn for those whom the LORD's fire has burned up, you shall not go beyond the entrance of the tent of meeting,<sup>f</sup> else you shall die; for the anointing oil of the LORD is upon you." So they did as Moses told them.  
d. [10:6] Lv 13:45.  
e. [10:6] Lv 21:5–6, 10–12.  
f. [10:7] Lv 8:33–35; 21:12.

The Catholic Bible To Aaron, to Eleazar and Ithamar, his sons, Moses said, "Do not uncover the hair of your heads nor rend your garments, lest you die and lest the wrath of the Lord come upon the entire community. But let your brothers, the whole household of Israel, mourn the burning that the Lord kindled.<sup>[b]</sup> Do not go out from the entrance of the meeting tent lest you die, for the oil of anointing of the Lord is upon you." They did what Moses told them.  
[b] Unkempt hair and torn clothing were the signs of mourning.

New Jerusalem Bible Moses said to Aaron and his sons Eleazar and Ithamar, 'Do not disorder your hair or tear your clothes; or you may incur death and his retribution may overtake the whole community. No, it is for the entire House of Israel to lament your brothers who have been the victims of Yahweh's fire. To avoid incurring death, do not leave the entrance to the Tent of Meeting, for Yahweh's anointing oil is on you.' And they did as Moses said.

NRSV (Anglicized Cath. Ed.) And Moses said to Aaron and to his sons Eleazar and Ithamar, 'Do not dishevel your hair, and do not tear your vestments, or you will die and wrath will strike all the congregation; but your kindred, the whole house of Israel, may mourn the burning that the Lord has sent. You shall not go outside the entrance of the tent of meeting,

or you will die; for the anointing-oil of the Lord is on you.’ And they did as Moses had ordered.

Revised English Bible—1989 Moses said to Aaron and to his sons Eleazar and Ithamar, “You are not to let your hair hang loose or tear your clothes in mourning, or you may die and the LORD be angry with the whole community. Your kinsmen, all the house of Israel, shall weep for the destruction by fire which the LORD has kindled. You must not leave the entrance to the Tent of Meeting; otherwise you may die, because the LORD’s anointing oil is on you.” They did as Moses had said.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then Moshe told Aharon and his sons El’azar and Itamar, “Don’t unbind your hair or tear your clothes in mourning, so that you won’t die and so that *ADONAI* won’t be angry with the entire community. Rather, let your kinsmen — the whole house of Isra’el — mourn, because of the destruction *ADONAI* brought about with his fire. Moreover, don’t leave the entrance to the tent of meeting, or you will die, because *ADONAI*’s anointing oil is on you.”

Kaplan Translation Moses said to Aaron and his sons, Eleazar and Ithamar, ‘Do not go without a haircut and do not tear your vestments; otherwise you will die, bringing divine wrath upon the entire community. As far as your brothers are concerned, let the entire family of Israel mourn for the ones whom God burned. Do not leave the entrance of the Communion Tent lest you die, because God’s anointing oil is still upon you.’ They did as Moses had said.

10:6 **Eleazar and Ithamar.** Aaron’s younger sons (Exodus 6:23).  
— **go without a haircut** {Si/ra\ Rashi; Saadia). This is because they were now like high priests; see below,

The Scriptures—2009 And Mosheh said to Aharon, and to El’azar and to Ithamar, his sons, “Do not unbind your heads nor tear your garments, lest you die, and wrath come upon all the people. But let your brothers, all the house of Yisra’el, bewail the burning which הוה has kindled.

“And do not go out from the door of the Tent of Appointment, lest you die, for the anointing oil of הוה is upon you.” And they did according to the word of Mosheh.

Tree of Life Version Then Moses said to Aaron, and to Eleazar and Ithamar his sons: “Do not uncover your heads or tear your clothes, so you may not die and He will not be angry with the entire congregation. But let your kinsmen—the whole house of Israel—mourn over the burning that Adonai has kindled.

You must not go out from the entrance of the Tent of Meeting, or you will die, for the anointing oil of Adonai is on you.” So they acted according to the word of Moses.

### Weird English, 𐤀𐤋𐤅𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible AND MOSES SAID TO AARON, “AND ELEAZAR AND ITHAMAR HIS SONS THAT WERE LEFT, YOU SHALL NOT MAKE BARE YOUR HEADS, AND YOU SHALL NOT TEAR YOUR GARMENTS; THAT YOU DIE NOT, AND SO THERE SHOULD BE WRATH ON ALL THE CONGREGATION: BUT YOUR BRETHREN, EVEN ALL THE HOUSE OF ISRAEL, SHALL LAMENT FOR THE BURNING, WITH WHICH THEY WERE BURNT BY JESUS.

AND YOU SHALL NOT GO FORTH FROM THE DOOR OF THE TABERNACLE OF WITNESS, THAT YOU DIE NOT; FOR JESUS’ ANOINTING OIL IS UPON YOU.” AND THEY DID ACCORDING TO THE WORD OF MOSES.

Awful Scroll Bible Moses was to say to Aaron, Eleazar, and Ithamar, his sons: Were yous to let loose that on your heads, or to rend you all’s garments? - Even were yous to die, and wrath was to come on the assembly. You all’s brothers, the house of Isra-el, were to bewail the burning Sustains To Become is to have burned.

|                            |   |
|----------------------------|---|
|                            | Were you to go out the opening of the tent of the appointed place? - You were to die, even for the anointing oil of Sustains To Become They were to effect the concern of Moses.  |
| Concordant Literal Version | Then Moses said to Aaron and to Eleazar and to Ithamar, his sons: Do not dishevel your heads' hair and do not rip your garments so that you may not die, lest He be wrathful with the whole congregation. Yet your brothers, all the house of Israel, they may lament over the burning which Yahweh has burned.<br>And from the opening of the tent of appointment you shall not come forth lest you die, for the anointing oil of Yahweh is on you. So they did according to the words of Moses. |
| exeGesés companion Bible   | And Mosheh says to Aharon<br>and to El Azar and to Iy Thamar his sons,<br>Neither expose your heads nor tear your clothes;<br>lest you die<br>and lest he becomes enraged with the witness:<br>but have your brothers, the whole house of Yisra El,<br>weep over the burning Yah Veh burns:<br>and go not out<br>from the opening of the tent of the congregation,<br>lest you die:<br>for the anointing oil of Yah Veh is on you.<br>- and they work according to the word of Mosheh.            |
| Orthodox Jewish Bible      | And Moshe said unto Aharon, and unto Eleazar and unto Itamar, his banim, Don't uncover your head, neither rend your clothes; lest ye die, and lest wrath come upon kol HaEdah; but let your brethren, the kol Bais Yisroel, bewail the burning which Hashem hath kindled.<br>And ye shall not go out from the entrance of the Ohel Mo'ed, lest ye die; for the shemen mishchat (anointing oil) of Hashem is upon you. And they did according to the word of Moshe.                                |

### Expanded/Embellished Bibles:

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|----------------------------|---|
| <i>The Amplified Bible</i> | Then Moses said to Aaron and to his [younger] sons Eleazar and Ithamar, "Do not uncover [Lit <i>unbind</i> .] your heads nor let your hair hang loose nor tear your clothes [as expressions of mourning], so that you will not die [also] and so that He will not express His wrath and anger toward all the congregation. But your relatives, the whole house of Israel, may mourn the burning which the Lord has brought about. You shall not even go out of the doorway of the Tent of Meeting, or you will die; for the Lord's anointing oil is upon you." So they did [everything] according to the word of Moses.               |
| The Expanded Bible         | Then Moses said to Aaron and his other sons, Eleazar and Ithamar, "Don't show sadness by tearing your clothes or leaving your hair uncombed. If you do, you will die, and the Lord will be angry with all the ·people [community; congregation; assembly]. All the ·people [ <sup>L</sup> house] of Israel, your relatives, may cry loudly about the Lord burning Nadab and Abihu, 7 but you must not even leave the Meeting Tent. If you go out of the entrance, you will die, because the ·Lord has appointed you to his service [ <sup>L</sup> anointing oil of the Lord is on you]." So Aaron, Eleazar, and Ithamar obeyed Moses. |
| Kretzmann's Commentary     | And Moses said unto Aaron and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, the usual manner of showing a high degree of mourning being to let the hair of the head grow without trimming and cutting and to tear open the garments over the breast, lest ye die, and lest wrath come up on all the people. A transgression of the high priest, as the mediator between God and the people, involved the latter in the punishment of God. To  |

mourn in this case would have been equivalent to expressing dissatisfaction with the judgments of the Lord and would have brought His punishment upon the offenders and upon all whom they represented. But let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled, the terrible expression of God's wrath in destroying the priests, the sad calamity that had befallen them.

And ye shall not go out from the door of the Tabernacle of the Congregation, in order to join the funeral procession or in any way to permit an intermission to take place in the priestly functions, lest ye die; for the anointing oil of the Lord is upon you. And they did according to the word of Moses. The anointing oil was the symbol of the Spirit of the living God, who has nothing in common with death, but rather conquers death, and sin which causes death. Cf Leviticus 21:12.

Lexham English Bible

Then [Or "And"] Moses said to Aaron and to his sons Eleazar and Ithamar, "You must not let your hair hang loosely, and you must not tear your garments, so that [Or "and"] you will not die and he [That is, God] will be angry with all the community. But [Or "And"] your brothers, all the house of Israel, may weep because of the burning that Yahweh caused, [Literally "the burning that Yahweh burned"] but [Or "and"] you must not go out from the entrance to [Or "of"] the tent of assembly lest you die, because Yahweh's anointing oil is on you." So [Or "And"] they did according to Moses' word.

The Voice

**Moses:** Do not let your hair go unkempt or rip your garments *in customary acts of mourning*, or else you will die. Follow this instruction so that the Eternal One does not grow angry toward the entire community. *Everyone else*—our relatives, the entire community of Israel—can lament the great fire the Eternal One has produced *that killed your sons*. Do not go beyond the entrance of the congregation tent. If you do, you will meet a *quick* death, for the Eternal's anointing oil covers you. Aaron and his sons followed Moses' instructions.

### Bible Translations with Many Footnotes:

The Complete Tanach

And Moses said to Aaron and to Eleazar and to Ithamar, his sons, "Do not leave your heads unshorn, and do not rend your garments, so that you shall not die, and lest He be angry with the entire community, but your brothers, the entire house of Israel, shall bewail the conflagration that the Lord has burned.

**Do not leave [your heads] unshorn:** [I.e.,] do not let your hair grow long. — [Torath Kohanim 10:25] [Had Moses not commanded them, they would have let their hair grow long as a sign of mourning. We learn] from here that a mourner is forbidden to cut his hair (Moed Katan 14b). "But you shall not disturb the happiness of the Omnipresent [at the investitures of the Mishkan]."

**so that you shall not die:** But if you do so [and leave your heads unshorn and rend your garments], you will die. — [Torath Kohanim 10:31]

**But your brothers, the entire house of Israel, [shall bewail]:** From here [we learn] that when [Torah] scholars are afflicted, all of Israel is obligated to mourn for them.

And do not go out of the entrance of the Tent of Meeting, lest you die, because the Lord's anointing oil is upon you." And they did according to Moses' order.

NET Bible®

Then Moses said to Aaron and to Eleazar and Ithamar his other two sons, "Do not<sup>6</sup> dishevel the hair of your heads<sup>7</sup> and do not tear your garments, so that you do not die and so that wrath does not come on the whole congregation. Your brothers, all the house of Israel, are to mourn the burning which the Lord has caused,<sup>8</sup> but you must not go out from the entrance of the Meeting Tent lest you die, for the Lord's anointing oil is on you." So they acted according to the word of Moses.

<sup>6</sup>tc Smr has "you must not" (לֹא, lo') rather than the MT's "do not" (אַל, 'al; cf. the following negative לֹא, lo', in the MT).

<sup>7</sup>tn Heb "do not let free your heads." Some have taken this to mean, "do not take off your headgear" (cf. NAB, NASB), but it probably also involves leaving one's hair

unkempt as a sign of mourning (see J. Milgrom, Leviticus [AB], 1:608-9; cf. NCV, TEV, CEV, NLT).

<sup>8th</sup> Heb “shall weep [for] the burning which the Lord has burned”; NIV “may mourn for those the Lord has destroyed by fire.”

Rotherham's *Emphasized B.* Then said Moses unto Aaron, and to Eleazar and to Ithamar, his sons—  
 <Your heads> ye may not bare<sup>a</sup> and <your garments> ye shall not rend, so shall ye not die, neither <against all the assembly> will he be wroth,—but let ||your brethren, the whole house of Israel|| bewail the consuming fire wherewith Yahweh hath consumed. But <from the entrance of the tent of meeting> shall ye not go forth, lest ye die, for ||the anointing oil of Yahweh|| is upon you.  
 And they did according to the word of Moses.

<sup>a</sup> So T.G., Davies, Fu. “Do not suffer the hair of your heads to hang loosely”—P.B.

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

|                             |  |
|-----------------------------|--|
| Charles Thomson OT          | Then Moses said to Aaron, and to Eleazar, and Ithamar, his surviving sons, Uncover not your heads, nor rend your garments, lest you die, and wrath come on the whole congregation: but let your brethren, the whole house of Israel, bewail this burning with which the Lord hath burned them. But you must not go from the door of the tabernacle of the testimony lest you die; for the anointing oil of the Lord is upon you. So they did according to the command of Moses.  |
| Context Group Version       | And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Don't let the hair of your (pl) heads go loose, neither tear your (pl) clothes; that you (pl) will not die, and that he is not angry with all the congregation: but let your (pl) brothers, the entire house of Israel, bewail the burning which YHWH has kindled. And you (pl) shall not go out from the door of the tent of meeting, or else you (pl) will die; for the anointing oil of YHWH is on you (pl). And they did according to the word of Moses.                                     |
| Legacy Standard Bible       | Then Moses said to Aaron and to his sons Eleazar and Ithamar, “Do not uncover [Lit <i>unbind</i> ] your heads nor tear your clothes, so that you will not die and that He will not become wrathful against all the congregation. But your relatives [Lit <i>brothers</i> ], the whole house of Israel, shall weep over the burning which Yahweh has brought about. [Lit <i>burned</i> ] You shall not even go out from the doorway of the tent of meeting, lest you die; for the anointing oil of Yahweh is upon you.” So they did according to the word of Moses. |
| Literal Standard Version    | And Moses says to Aaron and his sons, to Eleazar and to Ithamar, “You do not uncover your heads, and you do not tear your garments, that you do not die, and He is angry on all the congregation; as for your brothers, the whole house of Israel, they lament the burning which YHWH has kindled; and you do not go out from the opening of the Tent of Meeting, lest you die, for the anointing oil of YHWH [is] on you”; and they do according to the word of Moses.  |
| Modern Literal Version 2020 | And Moses said to Aaron and to Eleazar and to Ithamar, his sons, Do not let the hair of your* heads go loose, neither tear your* clothes, that you* do not die and that he not be angry with all the congregation, but let your* brothers, the whole house of Israel, weep at the burning which Jehovah has kindled. And you* will not go out from the door of the tent of meeting, lest you* die, because the anointing oil of Jehovah is upon you*. And they did according to the word of Moses.   |
| New King James Version      | And Moses said to Aaron, and to Eleazar and Ithamar, his sons, “Do not uncover your heads [An act of mourning] nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail [weep <i>bitterly</i> ] the burning which the Lord has kindled. You shall not go out from the door of the tabernacle of meeting, lest you die, for the anointing oil of the Lord is upon you.” And they did according to the word of Moses.   |



Revised Mechanical Trans. ... and Mosheh said to Aharon, and to Elazar and to Iytamar, his sons, you will not loose your heads, and you will not rip your garments, and you will not die, and he will snap upon all the company, and your brothers, all the house of Yisra'eyl will weep the cremating, which YHWH cremated, and you will not go out from the opening of the appointed tent, otherwise you will die, given that the oil of ointment of YHWH is upon you, and they did according to the word of Mosheh,...

Young's Updated LT And Moses says unto Aaron, and to Eleazar, and to Ithamar his sons, "Your heads you [all] do not uncover, and your garments you [all] do not rend, that you [all] die not, and on all the company He be wroth; as to your brothers, the whole house of Israel, they bewail the burning which Jehovah has kindled; and from the opening of the tent of meeting you [all] do not go out, lest you [all] die, for the anointing oil of Jehovah is upon you;" and they do according to the word of Moses..

**The gist of this passage:** Moses warns the other two brothers not to go into mourning.  
6-7

| Leviticus 10:6a                            |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                       | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| wa (or va) (ו) [pronounced wah]            | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive   | No Strong's #<br>BDB #253  |
| 'âmar (אָמַר) [pronounced aw-MAHR]         | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #559<br>BDB #55   |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]      | <i>to draw out [of the water] and is transliterated Moses</i>   | masculine proper noun   | Strong's #4872<br>BDB #602 |
| 'el (אֶל) [pronounced eh]                  | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                               | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| 'Ahărôn (אֲהָרֹן) [pronounced ah-huh-ROHN] | transliterated Aaron  | masculine proper noun   | Strong's #175<br>BDB #14   |

**Translation:** Moses said to Aaron,...

Moses is in full-damage control mode right at this moment. Two sons of Aaron have been struck dead by God, which is the sin unto death. Moses has to speak to Aaron and to his sons to make certain that they keep their natural emotions in check.

Aaron has just lost two sons, and deep grief would be the natural response. But, a believer is not to deeply grieve (or express great sadness) over someone who has clearly just died the sin unto death.

You will recall the glory of God in the previous chapter which came down and consumed the animal sacrifices which were on the altar with a bolt of fire (or lightning). God has done something very similar to the oldest sons of Aaron.



| Leviticus 10:6b   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]       | <i>and, even, then; namely; when; since, that; though; as well as</i>                 | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| lâmed (ל) [pronounced <i>leh</i> ]  | <i>to, for, towards, in regards to</i>  | directional/relational preposition  | No Strong's #<br>BDB #510  |
| ʿEl <sup>e</sup> âzâr (אֱלֶעזָר) [pronounced <i>el<sup>e</sup>-gaw-ZAWR</i> ] | <i>God has helped; and is transliterated Eleazar</i>                                  | masculine proper noun   | Strong's #499<br>BDB #46   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]       | <i>and, even, then; namely; when; since, that; though; as well as</i>                 | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| lâmed (ל) [pronounced <i>leh</i> ]  | <i>to, for, towards, in regards to</i>  | directional/relational preposition  | No Strong's #<br>BDB #510  |
| ʾĪythâmâr (אֶיֶתְחָמָר) [pronounced <i>eeth-aw-MAWR</i> ]                     | <i>[is] a land of palms; transliterated Ithamar</i>                                   | masculine singular proper noun  | Strong's #385<br>BDB #16   |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]                                 | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural nuon with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1121<br>BDB #119 |

**Translation:** ...and [also] to Eleazar and Ithamar, his sons,...

There is pretty much a natural reaction that two men would have regarding the death of their brothers, and that would be grief and sadness.

Moses is going to warn these young men to keep their emotions in check. "Do not behave as though your grief is too strong to bear; buck up," is pretty much what Moses will say. But there will be an explanation.

| Leviticus 10:6c                                       |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation                                  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| râ'shîym (רִאשִׁיִּים) [pronounced <i>raw-SHEEM</i> ] | <i>heads, princes, officers, captains, chiefs; company, band, division; capitals, tops</i>                        | masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix | Strong's #7218<br>BDB #910 |
| lô' (לֹא or אֵין) [pronounced <i>low</i> ]            | <i>not, no</i>  | negates the word or action that follows; the absolute negation                | Strong's #3808<br>BDB #518 |
| pâra' (עָרַף) [pronounced <i>paw-RAHG</i> ] 3         | <i>to let loose [in the sense of casting off garments], to make naked, to remove [a hat, a piece of clothing]</i> | 2 <sup>nd</sup> person masculine plural, Qal imperfect                        | Strong's #6544<br>BDB #828 |

**Translation:** ..."You+ will not make your+ heads naked;...

The verb found here is the 2<sup>nd</sup> person masculine plural, Qal imperfect of pāra' (פָּרַעַ) [pronounced *paw-RAHÇ*]. This verb is somewhat difficult. I found two sets of meanings for it; and one set of those meanings could be subdivided into 2 sets of meanings (so, three sets of meanings altogether). To give you an idea how much trouble this verb has given others, the KJV records 18 occurrences of this verb, and it is translated, *naked, uncover, refuse, at, avenging, avoid, back, bare, go let, nothing, perish* (I updated the King James English several times). I hope that it is plain to see, there is very little agreement as to how this verb ought to be translated.

In my own **Hebrew dictionary** ([HTML](#)) ([PDF](#)) ([WPD](#)), I provide 3 separate sets of definitions in such a way that you can see the primary meaning, and how it is applied or used in a variety of contexts. Although I did some original study on this, I mostly followed Gesenius in the division of meanings. At some point, I should do a word study of this verb.

I believe that the applicable meanings for this verb are: *to let loose [in the sense of casting off garments], to make naked, to remove [a hat, a piece of clothing]*. Strong's #6544 BDB #828.

Aaron and his sons have a very specific set of clothing which distinguishes them from the other people (that is, it *sets them apart*). In the course of mourning for their brothers, Aaron's two other sons might remove their headwear. Moses is telling them not to show grief and not to remove their headdress.

| Leviticus 10:6d   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]       | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ] | <i>garments, clothes, clothing, apparel; possibly blankets</i>        | masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix | Strong's #899<br>BDB #93   |
| lô' (אֵל or אִל) [pronounced <i>low</i> ]                                     | <i>not, no</i>  | negates the word or action that follows; the absolute negation                | Strong's #3808<br>BDB #518 |
| pâram (פָּרַעַ) [pronounced <i>paw-RAHM</i> ]                                 | <i>to tear, to rend, to rip [a garment]</i>                           | 2 <sup>nd</sup> person masculine plural, Qal imperfect                        | Strong's #6533<br>BDB #827 |
| Interestingly enough, this verb occurs only 3x, all in Leviticus.             |   |   |                            |

**Translation:** ...you+ will not tear your+ garments;...

What was commonly done when a loved one dies is, those near to them tear their clothing, to indicate deep grief. Moses tells these young men not to do that.

There are two factors to be considered here. Eleazar and Ithamar are both wearing the priestly clothing previously described; it was not to be torn. Secondly, their older brothers died the sin unto death; their older brothers completely disregarded their authority and station, doing that which was not authorized before God.

| Leviticus 10:6e   |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו)<br>[pronounced <i>weh</i> ] | <i>and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</i> | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| lô' (לו' or לו')<br>[pronounced <i>low</i> ]                              | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| mûwth (מוֹת)<br>[pronounced <i>mooth</i> ]                                | <i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>   | 2 <sup>nd</sup> person masculine plural, Qal imperfect         | Strong's #4191<br>BDB #559 |

**Translation:** ...so that you+ do not perish.

You will note that I have the expanded meanings of the wâw conjunction listed above. Moses is warning them not to disobey his orders, or they might die the sin unto death as well.

| Leviticus 10:6f   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                      | No Strong's #<br>BDB #251  |
| ‘al (עַל) [pronounced <i>gahl</i> ]                                       | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of relative proximity                           | Strong's #5921<br>BDB #752 |
| kôl (כָּל) [pronounced <i>kohl</i> ]                                      | <i>the whole, all of, the entirety of, all; can also be rendered any of</i>   | masculine singular construct followed by a definite article | Strong's #3605<br>BDB #481 |
| ‘êdâh (עֵדָה) [pronounced <i>gā-DAWH</i> ]                                | <i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>   | feminine singular noun with the definite article            | Strong's #5712<br>BDB #417 |
| qâtsaph (קָצַף)<br>[pronounced <i>kaw-TSAF</i> ]                          | <i>to be wroth, to be angry, to be in a rage</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7107<br>BDB #893 |

**Translation:** Y<sup>e</sup>howah [lit., *He*] will be angry with all the assembly...

I had some difficulties with this phrase, and translated it as you see above. I assumed that the masculine singular verb refers to Y<sup>e</sup>howah, which proper noun occurs in the next phrase. Logically, in this passage, there are two possible subjects: Moses or Y<sup>e</sup>howah. As we have seen earlier, it is not uncommon for the subject of a verb to occur in the next phrase, affixed to another verb.

Furthermore, this is Moses speaking, so that he would not speak of himself in the 3<sup>rd</sup> person. Not while speaking to Aaron and his sons.

Therefore, the only logical choice for a subject is Y<sup>e</sup>howah, and that helps us to put this sentence together in such a way that it makes sense. While there will be a period of mourning among the people of Israel, God will be angry with the people for that, as He, God, clearly removed Aaron's oldest sons from this life.

1John 5:16 *If anyone observes a fellow believer habitually sinning in a way that doesn't lead to death, you should keep interceding in prayer that God will give that person life. Now, there is a sin that leads to death, and I'm not encouraging you to pray for those who commit it.* (The Passion Translation)

| Leviticus 10:6g   |   |   |                                    |
|---|---|---|------------------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251          |
| 'achîym (אֶחָיִם) [pronounced <i>awhk-EEM</i> ]                         | <i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>   | masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix           | Strong's #251<br>BDB #26           |
| kôl (כֹּל) [pronounced <i>kohl</i> ]                                    | <i>every, each, all of, all; any of, any; some have translated, all manner of</i>   | masculine singular construct not followed by a definite article                         | Strong's #3605<br>BDB #481         |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]                           | <i>house, residence; household, habitation as well as inward</i>  | masculine singular construct  | Strong's #1004<br>BDB #108         |
| Yis <sup>e</sup> 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<br>BDB #975 |
| bâkâh (בָּכָה) [pronounced <i>baw-KAW</i> ]                             | <i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and weep], to cry [for], to bewail</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect                                  | Strong's #1058<br>BDB #113         |
| 'êth (אֶת) [pronounced <i>ayth</i> ]                                    | generally untranslated; possibly be translated <i>to, toward (s)</i>  | mark of a direct object; indicates next word is the object of the verb                  | Strong's #853<br>BDB #84           |
| s <sup>e</sup> rêphâh (שָׂרֵפָה) [pronounced <i>sehr-ay-FAW</i> ]       | <i>burning [with fire], setting on fire</i>   | feminine singular noun with the definite article  | Strong's #8316<br>BDB #977         |

| Leviticus 10:6g                                     |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation                                | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| ʾăsher (אֲשֶׁר)<br>[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<br>BDB #81   |
| sâraph (סָרַף)<br>[pronounced saw-RAHF]             | <i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect     | Strong's #8313<br>BDB #976 |
| YHWH (יהוה)<br>[pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun  | Strong's #3068<br>BDB #217 |

**Translation:** ...while [lit., and] your+ brothers, the house of Israel, weep [over] the burning which Y<sup>e</sup>howah [used to] consume [them].

*Brothers* here does not refer to the two brothers who just died, but to those men of Israel who are often called brothers. Those people, their brothers from the house of Israel, they will weep and mourn over what happened.

Aaron, Eleazar and Ithamar are not to lose sight of the fact that God caused this to happen. He brought down the fire to consume Aaron's other two sons.

Leviticus 10:6 Moses said to Aaron, and [also] to Eleazar and Ithamar, his sons, "You+ will not make your+ heads naked; you+ will not tear your+ garments; so that you+ do not perish. Y<sup>e</sup>howah [lit., He] will be angry with all the assembly while [lit., and] your+ brothers, the house of Israel, weep [over] the burning which Y<sup>e</sup>howah [used to] consume [them]. (Kukis mostly literal translation)

In most cases, it would be customary for the family of the deceased to go into deep mourning over their deaths. However, Aaron's sons were given tremendous responsibility in their position and in their service to Y<sup>e</sup>howah, and not only did they take this responsibility lightly, they outright disobeyed a specific ordinance of Y<sup>e</sup>howah from the outset as their first act following ordination. This indicates that they had absolutely no respect for God's Word and in the position they were in, they received immediate punishment for their sin. We are all exceedingly lucky that our punishment is not as swift and severe as was theirs. The congregation, however, was allowed to mourn their deaths. Aaron and his family could not because they held the same responsibilities as did Nadab and Abihu and mourning for them would be tantamount to sympathy for the mistake that they had made rather than recognizing it as a flagrant disregard for Y<sup>e</sup>howah's commandments. However, the congregation was allowed to mourn their deaths, keeping in the back of their minds that the same could happen to them.

When God removes someone by the sin unto death, we are not allowed to be given over the grief or the expression of it.

| Leviticus 10:7a  |   |                        |                           |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

| Leviticus 10:7a                                  |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| min (מִן) [pronounced <i>mihn</i> ]              | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>  | preposition of separation                                      | Strong's #4480<br>BDB #577 |
| pethach (פֶּתַח) [pronounced <i>PEH-thahkh</i> ] | <i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>   | masculine singular construct                                   | Strong's #6607<br>BDB #835 |
| 'ohel (אֹהֶל) [pronounced <i>OH-heh</i> ]        | <i>tent, tabernacle, house, temporary dwelling</i>   | masculine singular construct                                   | Strong's #168<br>BDB #13   |
| môw'êd (מוֹעֵד) [pronounced <i>moh-ẂADE</i> ]    | <i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i> | masculine singular noun with the definite article              | Strong's #4150<br>BDB #417 |
| lô' (לֹא or לוֹא) [pronounced <i>low</i> ]       | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]    | <i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>  | 2 <sup>nd</sup> person masculine plural, Qal imperfect         | Strong's #3318<br>BDB #422 |
| pen (פֶּן) [pronounced <i>pen</i> ]              | <i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>   | conjunction  | Strong's #6435<br>BDB #814 |
| mûwth (מוּת) [pronounced <i>mooth</i> ]          | <i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>   | 2 <sup>nd</sup> person masculine plural, Qal imperfect         | Strong's #4191<br>BDB #559 |

**Translation:** You+ will not go out from the door of the Tent of Meeting...

Moses clearly sets down the law. "You all will not leave the courtyard," he tells them. They are to remain there. No matter what kinds of services are being held for their brothers, they are not to attend.

| Leviticus 10:7b                     |  |                  |                            |
|-------------------------------------|--|------------------|----------------------------|
| Hebrew/Pronunciation                | Common English Meanings  | Notes/Morphology | BDB & Strong #'s           |
| pen (פֶּן) [pronounced <i>pen</i> ] | <i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i> | conjunction      | Strong's #6435<br>BDB #814 |



## Leviticus 10:7b

| Hebrew/Pronunciation                       | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| mûwth (מוֹת)<br>[pronounced <i>mooth</i> ] | <i>to die; to perish, to be destroyed;<br/>to be put to death; to die<br/>prematurely [by neglect of wise<br/>moral conduct]</i> | 2 <sup>nd</sup> person masculine<br>plural, Qal imperfect | Strong's #4191<br>BDB #559 |

**Translation:** ...so that you+ will not die,...

These laws being laid down by Moses will protect the lives of Aaron and his sons. They are not to do anything which might be seen as grieving or mourning for Nadab and Abihu.

There may be times in this life when you will see believers lives cut short by the sin unto death. I don't think that this means that we cannot grieve or attend their funerals; but we have to be careful about going overboard in our mourning.

Moses, Aaron, Eleazar and Ithamar all have positions of spiritual authority in Israel; and they just witnessed what is clearly an act of God. For them to express great mourning would suggest that God did not know what He was doing. But Nadab and Abihu clearly died the sin unto death; so that makes their actions reprehensible.

As I have mentioned before, I believe that Nadab and Abihu tried to get their younger brothers to participate in their unauthorized act, and Eleazar and Ithamar refused. I believe that it is from the younger brothers that we know all that happened here.

**Application:** In today's world, it might be more difficult to know when a person is dying the sin unto death. I know one person whose life I don't believe was cut short, exactly; but that he refused to grow spiritually, even though he was clearly saved and he knew that he was saved. He had been exposed to **Bible doctrine** and recognized, at first, its importance. But, he dropped off after a lesson or two. I don't know that he necessarily died the sin unto death; but was simply allowed to live until his body gave out. The alternate life he could have had would have been an extension of life and a healthier life (I believe) had he gotten with doctrine.

**Principle:** Believers who get with doctrine often see their lives extended with a quality upgrade as well.

**Application:** Now, R. B. Thieme, Jr. spend 8–12 hours a day studying the Word of God, and many of us profited by that. He had about a 50 year ministry at Berachah Church. Personally, I spend about 3–5 hours a day in the study of the Word of God (probably similar to the study of many doctrinal pastors). But, this is not what is necessarily expected of you (unless, of course, you have the gift of pastor-teacher). Most believers need about 45 min. to an hour of study a day—preferably as taught by a prepared doctrinal pastor in an academic setting (that is, in church, under strict academic discipline). For the other 15 or 16 hours that you are awake, you will be presented with a plethora of **human viewpoint** thinking (pretty much anytime you hear the voice of another person, who is not oriented to the plan of God). It does not take a lot of doctrine to overrule human viewpoint propaganda. An hour of day of solid teaching will make it possible for you to be exposed to all kinds of **cosmic system thinking**, and yet, still have faith in the truth. You will not only be prepared for the onslaught of human viewpoint, but you will grow spiritually, day-by-day.

## Leviticus 10:7c

| Hebrew/Pronunciation                | Common English Meanings   | Notes/Morphology                                    | BDB & Strong #'s           |
|-------------------------------------|---|---|----------------------------|
| kîy (כִּי) [pronounced <i>kee</i> ] | <i>for, that, because; when, at that<br/>time, which, what time</i> | explanatory or temporal<br>conjunction; preposition | Strong's #3588<br>BDB #471 |

| Leviticus 10:7c  |  |  |                             |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation                                       | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s            |
| shemen (שֶׁמֶן)<br>[pronounced SHEH-men]                   | <i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i> | masculine singular construct   | Strong's #8081<br>BDB #1032 |
| mosh <sup>e</sup> châh (מֹשֶׁחַ)<br>[pronounced mosh-KHAW] | <i>anointing, consecrated oil, ointment, consecrated portion</i>   | feminine singular construct  | Strong's #4888<br>BDB #603  |
| YHWH (יהוה)<br>[pronunciation is possibly yohh-WAH]        | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun  | Strong's #3068<br>BDB #217  |
| ‘al (עַל) [pronounced ġah]                                 | <i>upon, beyond, on, against, above, over, by, beside</i>  | preposition of proximity with the 2 <sup>nd</sup> person masculine plural suffix | Strong's #5921<br>BDB #752  |

**Translation:** ...for the oil of anointing is upon [all of] you.”

Aaron and his remaining sons have been anointed with oil; they have been set apart for the service of God. That means that they cannot be seen to disparage the acts of God (which including removing Nadab and Abihu from this life).

| Leviticus 10:7d   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| wa (or va) (וּ)<br>[pronounced wah]                         | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                          | wâw consecutive   | No Strong's #<br>BDB #253  |
| ‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]                        | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect  | Strong's #6213<br>BDB #793 |
| kaph or k <sup>e</sup> (כּ)<br>[pronounced k <sup>e</sup> ] | <i>like, as, according to; about, approximately</i>  | preposition of comparison, resemblance or approximation | No Strong's #<br>BDB #453  |
| dâbâr (דְּבַר) [pronounced daw <sup>b</sup> -VAWR]          | <i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>         | masculine singular construct                            | Strong's #1697<br>BDB #182 |
| Mosheh (מֹשֶׁה)<br>[pronounced moh-SHEH]                    | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun                                   | Strong's #4872<br>BDB #602 |

**Translation:** So they acted according to the word of Moses.

Aaron and his remaining sons listened to what Moses had to say, and they did exactly as he told them. No doubt, all of them had some feelings of grief; but they were to keep that in.

Leviticus 10:7 You+ will not go out from the door of the Tent of Meeting so that you+ will not die, for the oil of anointing is upon [all of] you.” So they acted according to the word of Moses. (Kukis mostly literal translation)

This oil is the Holy Spirit; and you will notice that they obey God's Word as given through Moses explicitly. They were told not to go out; i.e., to join the other mourners; with their office came great responsibility. These were the men who would evangelize Israel and the rest of the world for the next 1400 years. It is a responsibility not to be taken lightly.

Leviticus 10:6–7 Moses said to Aaron, and [also] to Eleazar and Ithamar, his sons, “You+ will not make your+ heads naked; you+ will not tear your+ garments; so that you+ do not perish. Y<sup>e</sup>howah [lit., He] will be angry with all the assembly while [lit., and] your+ brothers, the house of Israel, weep [over] the burning which Y<sup>e</sup>howah [used to] consume [them]. You+ will not go out from the door of the Tent of Meeting so that you+ will not die, for the oil of anointing is upon [all of] you.” So they acted according to the word of Moses. (Kukis mostly literal translation)

Leviticus 10:6–7 Moses spoke to Aaron and to his sons, Eleazar and Ithamar, concerning the incident which had just taken place. “You will not remove your priestly headgear and you will not tear your garments in grief. Your brothers, even all the house of Israel, will weep because Jehovah consumed your brothers with fire; and Jehovah will be angry with the entire congregation for doing that. You need to remain in the courtyard in front of the door of the Tent of Meeting so that you will not die like your brothers, as the oil of anointing is upon you.” They did exactly as Moses instructed them to. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Y<sup>e</sup>howah Speaks Directly to Aaron

And so speaks Y<sup>e</sup>howah unto Aaron, to say, “Wine and strong drink you [all] will not drink, you and your sons with you, in your+ coming unto a Tent of the Appointment, and you [all] will not die. A statute of perpetuity to your+ generations. And to separate between the holy and between the unholy, and between the unclean and between the clean; and to teach sons of Israel all the statutes which spoke Y<sup>e</sup>howah unto them in a hand of Moses.”

Leviticus  
10:8–11

Y<sup>e</sup>howah spoke to Aaron, saying, “You [all] will not drink wine and strong drink, [not] you or your sons with you, when you [all] come to the Tent of Meeting [to conduct holy services]. [This is] so that you [all] will not die. [This will stand as] a perpetual statute throughout your+ generations. [You+ will learn] to distinguish between the sacred and the profane, and between [what is] clean and [what is] unclean. [You+ will] teach all of the statutes which Y<sup>e</sup>howah proclaimed to them by the hand of Moses.”

Jehovah spoke to Aaron directly, saying this things: “You will not drink wine or any sort of strong drink—not your or your sons—when conducting services at the Tent of Meeting, or you will die the sin unto death. This will stand as a perpetual statute throughout your generations. You will all learn to distinguish between the holy and the profane, and between what is ceremonially clean and what is not. You will teach all of these statutes to your sons and to their sons, just as Jehovah proclaimed them by Moses.

Here is how others have translated this verse:

**Ancient texts:**

|                                      |  |
|--------------------------------------|--|
| Masoretic Text (Hebrew)              | And so speaks Y <sup>e</sup> howah unto Aaron, to say, "Wine and strong drink you [all] will not drink, you and your sons with you, in your+ coming unto a Tent of the Appointment, and you [all] will not die. A statute of perpetuity to your+ generations. And to separate between the holy and between the unholy, and between the unclean and between the clean; and to teach sons of Israel all the statutes which spoke Y <sup>e</sup> howah unto them in a hand of Moses."   |
| Dead Sea Scrolls<br>Targum (Onkelos) | .<br>Adonoy spoke to Aharon, saying,<br>Do not drink wine or any other intoxicant, you and your sons with you, when you enter the Tent of Meeting and you will not die; this is an everlasting statute throughout your generations.<br>[So that you may] distinguish between what is sacred and what is mundane, between what is impure and what is pure.<br>[And that you may] teach Bnei Yisroel all the statutes that Adonoy spoke to them, through Moshe.  |
| Targum (Pseudo-Jonathan)             | And the Lord spake with Aharon, saying, Drink neither wine nor anything that maketh drunk, neither thou nor thy sons with thee at the time when ye are to enter into the tabernacle of ordinance, as thy sons did who have died by the burning of fire. It is an everlasting statute for your generations; and for the distinguishing between the sacred and the common, and between the unclean and the clean, and for teaching the children of Israel all the statutes which the Lord hath spoken to them by the hand of Mosheh. |
| Douay-Rheims 1899 (Amer.)            | The Lord also said to Aaron:<br>You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die. Because it is an everlasting precept; through your generations:<br>And that you may have knowledge to discern between holy and unholy, between unclean and clean:<br>And may teach the children of Israel all my ordinances which the Lord hath spoken to them by the hand of Moses.   |
| Aramaic ESV of Peshitta              | Mar-Yah spoke to Aaron, saying,<br>"Drink no wine nor strong drink, you, nor your sons with you, when you go into the Tabernacle, that you do not die: it shall be a statute forever throughout your generations:<br>and that you are to make a distinction between the holy and the common, and between the unclean and the clean;<br>and that you are to teach the B'nai Yisrael all the statutes which Mar-Yah has spoken to them by Mosha."  |
| Lamsa's Peshitta (Syriac)            | And LORD JEHOVAH spoke with Ahron and said to him, "You and your sons with you shall not drink wine or strong drink whenever you enter the Time Tabernacle, lest you die; it is a covenant for a lifetime for your generations: That you will distinguish between holiness and pollution, and between the unclean and the pure; And you shall teach all of the children of Israel the covenant that LORD JEHOVAH spoke to them by the hand of Moshe."  |
| Samaritan Pentateuch                 | And the LORD spake unto Aaron, saying<br>Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: [it shall be] a statute for ever throughout your generations:<br>And that ye may put difference between holy and unholy, and between unclean and clean;<br>And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.  |

Updated Brenton (Greek) And the Lord spoke to Aaron, saying,  
 You shall not drink wine nor strong drink, you and your sons with you, whenever you enter into the tabernacle of witness, or when you approach the altar, so shall you not die; it is a perpetual statute for your generations, to distinguish between sacred and profane, and between clean and unclean, and to teach the children of Israel all the statutes, which the Lord spoke to them by Moses.

Significant differences:

### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Bible in Basic English    | And the Lord said to Aaron:<br>Take no wine, or strong drink, you or your sons with you, when you go into the Tent of meeting, that it may not be the cause of death to you; this is an order for ever through all your generations.<br>And make a division between the holy and the common, and between the unclean and the clean;<br>Teaching the children of Israel all the laws which the Lord has given them by the hand of Moses.   |
| Easy English              | The Lord then said to Aaron, 'Do not drink wine before you go into the Tent of Meeting. And do not drink anything that contains alcohol. If you do, you will die. This rule is for you and for all your sons and grandsons. You must know what is holy. And you must know what is not holy. You must know what you can use. And you must know what you must not use to worship me. You must teach Israel's people all the rules that I, the Lord, gave to them by Moses.'   |
| Easy-to-Read Version—2008 | Then the LORD said to Aaron, "You and your sons must not drink wine or beer when you come into the Meeting Tent. If you do, you will die. This law continues forever through your generations. You must be able to clearly tell the difference between what is holy and what is not holy, between what is clean and what is unclean. And you must teach the people about all the laws that the LORD gave them through Moses."   |
| Good News Bible (TEV)     | The LORD said to Aaron, "You and your sons are not to enter the Tent of my presence after drinking wine or beer; if you do, you will die. This is a law to be kept by all your descendants. You must distinguish between what belongs to God and what is for general use, between what is ritually clean and what is unclean. You must teach the people of Israel all the laws which I have given to you through Moses."  |
| <i>The Message</i>        | God instructed Aaron: "When you enter the Tent of Meeting, don't drink wine or strong drink, neither you nor your sons, lest you die. This is a fixed rule down through the generations. Distinguish between the holy and the common, between the ritually clean and unclean. Teach the People of Israel all the decrees that God has spoken to them through Moses."  |
| Names of God Bible        | <b>Proper Conduct for Priests</b><br><b><i>Yahweh</i></b> spoke to Aaron, "You and your sons must not drink any wine or liquor when you go into the tent of meeting, or you will die. This is a permanent law for generations to come. Teach them the difference between what is holy and what is unholy, what is clean and what is unclean. <sup>[a]</sup> Also teach the Israelites all the laws that <b><i>Yahweh</i></b> gave them through Moses."<br>[a] "Clean" refers to anything that is presentable to God. "Unclean" refers to anything that is not presentable to God. |
| NIRV                      | Then the Lord spoke to Aaron. He said, "You and your sons will go into the tent of meeting. When you do, you must not drink any kind of wine. If you do, you will die. This is a law that will last for all time to come. This is so that you can tell the  |



difference between what is holy and what is not. You must be able to tell the difference between what is 'clean' and what is not. Then you will be able to teach the Israelites all the rules I have given them through Moses."

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

|  |   |
|--|---|
| Casual English Bible                     | The LORD spoke to Aaron: "When you or your sons come into this tent worship center, come 100 percent sober. If you want to stay alive, don't drink wine or any other alcohol before coming here. It's the law now. And I'm making it permanent. You've got to learn the difference between what's sacred and what's usual—normal for everyday life. There's a difference between what's clean and what's ritually unclean—and forbidden.  |
| Contemporary English V.                  | I'm giving you the job of teaching the people of Israel the laws I gave Moses."<br>The LORD said to Aaron:<br>When you or your sons enter the sacred tent, you must never drink beer or wine. If you do, you will die right there! This law will never change.<br>You must learn the difference between what is holy and what isn't holy and between the clean and the unclean. You must also teach the people of Israel everything that I commanded Moses to say to them.  |
| The Living Bible                         | Now the Lord instructed Aaron, "Never drink wine or strong drink when you go into the Tabernacle, lest you die; and this rule applies to your sons and to all your descendants from generation to generation. Your duties will be to arbitrate for the people, to teach them the difference between what is holy and what is ordinary, what is pure and what is impure; and to teach them all the laws Jehovah has given through Moses."  |
| New Berkeley Version<br>New Life Version | .<br><b>How the Religious Leaders Were to Act</b><br>The Lord said to Aaron, "Do not drink wine or strong drink, you or your sons, when you come into the meeting tent, so you will not die. It is a Law forever for all your people. You are to know the difference between what is holy and what is not, and between what is clean and what is not. You are to teach the people of Israel all the Laws which the Lord has told them by Moses."  |
| New Living Translation                   | <b>Instructions for Priestly Conduct</b><br>Then the Lord said to Aaron, "You and your descendants must never drink wine or any other alcoholic drink before going into the Tabernacle. If you do, you will die. This is a permanent law for you, and it must be observed from generation to generation. You must distinguish between what is sacred and what is common, between what is ceremonially unclean and what is clean. And you must teach the Israelites all the decrees that the Lord has given them through Moses." |
| Unfolding Bible Simplified               | Then Yahweh said to Aaron, "You and your two sons who are still alive must not drink wine or other fermented drinks before you enter the sacred tent. If you do that, you will die. That is a command that you and your descendants must obey forever. You must do that in order to learn what things are holy and what things are not holy; you must also learn what things I will accept what I will not accept. And you must teach the Israelite people all the laws that I gave to them by telling them to Moses."          |

### Partially literal and partially paraphrased translations:

|                        |   |
|------------------------|---|
| American English Bible | Then the Lord spoke to Aaron and said:<br>'Hereafter, you and your sons must not drink any wine or liquor before you enter the Tent of Proofs or before you approach the Altar, lest you should die!<br>This is [to be] a law through the ages [for all your] generations!<br>For [you must be able to] recognize the difference between what is sacred and what is profane, and between what is clean and what is unclean! |
|------------------------|---|



And [you must] teach the children of IsraEl all the laws that [Jehovah gave] them through Moses.'

Beck's American Translation  
Common English Bible

### **Priestly drinking and eating**

The Lord said to Aaron: Both you and your sons must not drink wine or beer when you enter the meeting tent so that you don't die—this is a permanent rule throughout your future generations— so that you can distinguish between the holy and the common, and between the unclean and the clean, and so that you can teach the Israelites all the rules that the Lord spoke to them through Moses.

New Advent (Knox) Bible

The Lord, too, said to Aaron, When you are for entering the tabernacle, thou and thy sons, drink neither wine nor strong drink, on pain of death; such is the commandment you must observe, age after age. It is your task to distinguish between what is holy and what is profane, what is defiled and what is clean; and to teach the sons of Israel all these commandments of mine, the Lord's word to them through Moses.

Translation for Translators

Then Yahweh said to Aaron, "You and your *two sons who are still alive* must not drink wine or other fermented drinks before you enter the Sacred Tent; if you do that, you will die. That is a command that you and your descendants must obey forever. You must do that in order to learn what things are holy and what things are «not holy/common», and *from the things that are not holy* you must learn what things are acceptable to me and what things are not. And you must teach to the Israeli people all the laws that I gave to the Israeli people by telling them to Moses."

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

Christian Standard Bible

### **Regulations for Priests**

The Lord spoke to Aaron: "You and your sons are not to drink wine or beer when you enter the tent of meeting, or else you will die; this is a permanent statute throughout your generations. You must distinguish between the holy and the common, and the clean and the unclean, and teach the Israelites all the statutes that the Lord has given to them through Moses."

Revised Ferrar-Fenton Bible

### **The Priests Forbidden to Drink Intoxicants before to the Sanctuary.**

Then Moses spoke to Aaron and commanded;—"You or your sons with you shall not drink of wine or an intoxicant when you are going to the Hall of Assembly,—so that you may not die. This is an everlasting institution for your posterity.

"For you shall distinguish between the Sacred and the Common, and between Sin and Purity, so that you may teach the sons of Israel all the Institutions which the EVER-LIVING dictated to them by means of Moses."

International Standard V

### ***Prohibitions against Drinking Wine***

Then the Lord spoke to Aaron:

"You and your sons with you are not to drink wine—that is, any intoxicating drink—when you enter the Tent of Meeting. That way, you won't die. This is to be a perpetual statute throughout your generations.

"Differentiate between what's sacred and common and between what's unclean and clean. Teach the Israelis all the statutes that the Lord had commanded you by the authority of Moses."

Unfolding Bible Literal Text

Yahweh spoke to Aaron, saying, "Do not drink wine or strong drink, you, or your sons who remain with you, when you go into the tent of meeting, so you will not die. This will be a permanent statute throughout your people's generations, to distinguish between the holy and the common, and between the unclean and the clean, so that you may teach the people of Israel all the statutes that Yahweh has commanded through Moses."

Urim-Thummim Version

YHWH spoke to Aaron saying,

Do not drink wine or intoxicating drinks, you or your sons with you when you go into the Tabernacle at the Appointed Place or you will die. This will be a statute for the ages throughout your generations. So that you may separate between sacred and profane and between unclean and clean and that you may teach the children of Israel all the statutes that YHWH has commanded by the hand of Moses.

Wikipedia Bible Project And Yahweh spoke to Aaron, saying:  
Do not drink wine and spirits, you and your sons with you, when you come to the tent of events, and you will not die. An eternal statute to your generations.  
And to separate between the holy and the lay, and between the impure and the pure.  
And to instruct the sons of Israel of all the laws which Yahweh spoke to you, in the hand of Moses.

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

Christian Community (1988) Yahweh spoke to Aaron; he said:  
“Before coming to the Tent of Meeting, you and your sons with you, do not drink wine or strong drink; lest you die. This is a law for all your descendants for all time to come, so that you may be able to recognize the difference between what belongs to God and what is for general use, between what is clean and what is unclean. For you must teach the people of Israel all the laws that Yahweh has given for them through Moses.”

The Heritage Bible And Jehovah spoke to Aaron, saying,  
Do not drink wine nor hard liquor, you nor your sons with you, when you go into the tent of appointed meeting lest you die; it shall be an enactment forever throughout your generations,  
And so that you distinguish between holy and unholy, and between unclean and clean;  
And that you may cause all the enactments which Jehovah has spoken to them by the hand of Moses to flow to the children of Israel.

New American Bible (2011) The LORD said to Aaron: When you are to go to the tent of meeting, you and your sons are forbidden, by a perpetual statute throughout your generations, to drink any wine or strong drink, lest you die.<sup>g</sup> You must be able to distinguish between what is sacred and what is profane, and between what is clean and what is unclean;<sup>\* h</sup> and you must be able to teach the Israelites all the statutes that the LORD has given them through Moses.  
\* [10:10] Sacred and...profane...clean and...unclean: something or someone may be either sacred or profane (i.e., ordinary, not set apart), and at the same time clean or unclean. Priests would be particularly concerned about keeping what is unclean away from the sacred.  
g. [10:9] Ez 44:21.  
h. [10:10] Lv 11:47; 20:25; Ez 22:26; 44:23.

The Catholic Bible **Prohibition against Wine.** The Lord said to Aaron, “Do not drink wine or strong drink when you are to enter the tent of meeting, neither you nor your sons, lest you die. This will be a statute forever throughout all of your generations. <sup>[c]</sup>This is so that you can distinguish between what is holy and unholy, and between what is unclean and clean, so that you can teach the children of Israel all of the statutes that the Lord gave through Moses.”  
<sup>[c]</sup> *Between what is holy and unholy:* keeping the sacred apart from the profane was strictly maintained by the priests.

New Jerusalem Bible Yahweh spoke to Aaron and said: 'When you come to the Tent of Meeting, you and your sons with you, to avoid incurring death you may not drink wine or any other fermented liquor. This is a perpetual law for all your descendants. And so shall it be also when you separate the sacred from the profane, the unclean from the clean,

and when you teach the Israelites any of the decrees that Yahweh has pronounced for them through Moses.'

Revised English Bible—1989 WHEN the LORD spoke to Aaron he said: You and your sons with you must not drink wine or strong drink when you are to enter the Tent of Meeting, that you may not die. This is a rule binding on your descendants for all time, to make a distinction between sacred and profane, between clean and unclean, and to teach the Israelites all the decrees which the LORD has spoken to them through Moses.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible ADONAI said to Aharon, "Don't drink any wine or other intoxicating liquor, neither you nor your sons with you, when you enter the tent of meeting, so that you will not die. This is to be a permanent regulation through all your generations, so that you will distinguish between the holy and the common, and between the unclean and the clean; and so that you will teach the people of Isra'el all the laws ADONAI has told them through Moshe."

Kaplan Translation God spoke to Aaron, saying: When you enter the Communion Tent, neither you nor your descendants may drink wine or any other intoxicant; otherwise you will die. This is an eternal law for all your generations. [You will thus be able] to distinguish between the holy and the common, and between the ritually unclean and the clean. [You will also be able] to render decisions for the Israelites in all the laws that God has taught you through Moses.

10:10 (Rashbam; Ramban). This indicates that they were not allowed to let their hair grow for 30 days without being cut ( Sanhedrin 22b; Yad, Biyath HaMikdash 1:11).

This also teaches that it was forbidden for them to perform any divine service if they went without a haircut for more than 30 days (Ramban on Se/er HaMitzvoh, Negative 73, 163). Some say that it was even forbidden for them to enter the sanctuary without a haircut {Yad, Biyath HaMikdash 1:8; Se/er HaMitzvoh, Negative 163}. Others maintain that as long as the Temple stood, a priest could not go without a haircut for more than 30 days under any conditions (Raavad, Biyath HaMikdash 1 :g. from Ezekiel 44:20; cf. Kesef Mishneh ibid.; Sanhedrin 22b).

From here we learn that a mourner normally may not cut his hair for 30 days ( Moed Katan 14b).

— **do not tear.** (Rashi; Ibn Ezra). Param in Hebrew. Or, "do not unravel stitches" (Rashi, Mahhoth 22b, s.v. VeNi/ramu; Radak, Sherashim\ Arukh). According to others, param denotes pulling cloth apart so that its weave unravels, rather than tearing it cleanly (Ramban on Sotah 1:5), or in general, tearing it very badly (Rashi, Sotah 7a, s.v. Velm).

— **your vestments.** This is because a priest is forbidden to enter the temple with torn vestments {Yad, Biyath HaMikdash 1:14; Se/er HaMitzvoh, Negative 164}. It is from here that we see that a mourner must rend his garments {Moed Katan 15a}.

10:11 **to render decisions.** This teaches that a rabbi may not render decisions when drunk {Kerithoth 13b; Yad, Biyath HaMikdash 1:3}. According to some, this also implies a positive commandment for a duly qualified rabbi to render decisions in Torah law {Se/er Mitzvoh Katan 111; Cheredim, Positive 4:20}.

The Scriptures—2009 And יהוה spoke to Aharon, saying, "Do not drink wine or strong drink, you, nor your sons with you, when you go into the Tent of Appointment, lest you die — a law forever throughout your generations, so as to make a distinction between the set-apart and the profane, and between the unclean and the clean, and to teach the children of Yisra'el all the laws which יהוה has spoken to them by the hand of Mosheh."

Tree of Life Version Adonai spoke to Aaron saying:

“Do not drink wine or fermented drink, neither you nor your sons with you, when you go into the Tent of Meeting, so that you do not die. This is to be a statute forever throughout your generations. You are to make a distinction between the holy and the common and between the unclean and the clean. And you are to teach Bnei-Yisrael all the statutes which Adonai has spoken to them through Moses.”

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

#### **Alpha & Omega Bible**

AND JESUS SPOKE TO AARON, SAYING,  
“YOU SHALL NOT DRINK WINE NOR ALCOHOL, YOU AND YOUR SONS WITH YOU, WHENSOEVER YOU ENTER INTO THE TABERNACLE OF WITNESS, OR WHEN YOU APPROACH THE ALTAR, SO SHALL YOU NOT DIE; IT IS A LONG-TERM STATUTE FOR YOUR GENERATIONS, TO DISTINGUISH BETWEEN SACRED AND PROFANE, AND BETWEEN CLEAN AND UNCLEAR, AND TO TEACH THE CHILDREN OF ISRAEL ALL THE STATUTES, WHICH JESUS SPOKE TO THEM BY MOSES.”.

#### **Awful Scroll Bible**

Sustains To Become was to speak to Aaron, to the intent:  
Was you to drink wine or that intoxicating, or your sons, as you is to come in the tent of the appointed place? - You was to die. It is a continual prescription for you all's generations,  
to make a distinction of that set apart and that presumptuous, and of that unclean and clean,  
even to point out to the sons of Isra-el, the prescriptions Sustains To Become is to have declared by the hand of Moses.

#### **Concordant Literal Version**

Yahweh spoke to Aaron saying:  
Do not drink wine or intoxicant, you or your sons with you, when you come into the tent of appointment, so that you may not die. It shall be an eonian statute throughout your generations,  
to differentiate between the holy and the profane, and between the unclean and the clean,  
and to direct the sons of Israel in all the statutes which Yahweh has spoken to them by means of Moses.

#### **exeGesés companion Bible**

And Yah Veh words to Aharon, saying,  
Drink not wine or intoxicants  
- you and your sons with you  
when you go into the tent of the congregation,  
lest you die  
- an eternal statute throughout your generations:  
so as to separate  
between holy and between profane  
and between foul and between pure:  
and that you point out to the sons of Yisra El  
all the statutes Yah Veh worded to them  
by the hand of Mosheh.

#### **Orthodox Jewish Bible**

And Hashem spoke unto Aharon, saying,  
Do not drink yayin nor strong drink, thou, nor thy banim with thee, when ye go into the Ohel Mo'ed, lest ye die; it shall be chukkat olam throughout your generations;  
And that ye may put difference between kodesh and chol (common, profane), and between tameh (unclean) and tahor (clean);  
And that ye may teach the Bnei Yisroel all the chukkim which Hashem hath spoken unto them by the hand of Moshe.

### **Expanded/Embellished Bibles:**

## The Amplified Bible

Then the Lord spoke to Aaron, saying, “[c]Do not drink wine or intoxicating drink, neither you nor your sons with you, when you come into the Tent of Meeting, so that you will not die—it is a permanent statute throughout your generations— and to make a distinction and recognize a difference between the holy (sacred) and the common (profane), and between the [ceremonially] unclean and the clean; and you are to teach the Israelites all the statutes which the Lord has spoken to them [d]through Moses.”

[c] This prohibition may imply that intoxication precipitated the irreverent behavior that resulted in the death of Aaron’s two older sons.

[d] Lit by the hand of.

## The Expanded Bible

Then the Lord said to Aaron, “You and your sons must not drink wine or ·beer [T strong drink; C an alcoholic beverage made from grain] when you go into the Meeting Tent. If you do, you will die. This ·law will continue [is a perpetual/eternal regulation] ·from now on [L throughout your generations]. You must keep what is holy separate from what is ·not holy [common]; you must keep what is clean separate from what is unclean [L in a ritual sense]. You must teach the ·people [L sons/T children of Israel] all the ·laws [regulations] that the Lord gave to them through Moses.”

## Kretzmann’s Commentary

## Verses 8-20

## Instructions To The Priests

And the Lord spake unto Aaron, saying, He now addressed Himself directly to the high priest to let him know His will,

Do not drink wine nor strong drink, the latter being a very strongly intoxicating beverage made from barley, dates, and honey, thou, nor thy sons with thee, when ye go in to the Tabernacle of the Congregation, when engaged in the duties of the priesthood, lest ye die; it shall be a statute forever through out your generations; it was practically equivalent to absolute prohibition in the case of Aaron and his sons, for they must have been on duty continually, especially in the early days: later the priests were on duty in the Sanctuary only a short time during the year; and that ye may put difference between holy and unholy, and between unclean and clean; their minds had to be clear for the many cases which required careful distinguishing;

and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses. The priests were at the same time the teachers of the people, and their minds did not dare to be befuddled with the fumes of intoxicating liquors while they were engaged in the discharge of their duties.

## Lexham English Bible

## Lasting Statutes

Then [Or “And”] Yahweh spoke to Aaron, saying,

“You and your sons with you may not drink wine or [Or “and”] strong drink when you come to the tent of assembly, so that [Or “and”] you will not die—it is a lasting statute for your [Plural] generations— and to distinguish between the holy and the unholy, [Or “the common”] as well as [Or “and”] between the unclean and the clean, and to teach the Israelites [Literally “sons/children of Israel”] all the rules that Yahweh has spoken to them through [Literally “by the hand of”] Moses.”

## The Voice

The Eternal One addressed Aaron.

**Eternal One:** You and your sons must not drink wine or any alcoholic drink before entering the congregation tent, lest you die. This directive stands for all time throughout your generations. You must know the difference between the sacred and the profane, the ritually pure and the impure, and teach the people of Israel the directives, which I have revealed to them through Moses.

**God demanded that the priests stay entirely sober while performing their ritual duties to ensure good judgment and orderly worship.**



## The Complete Tanach

And the Lord spoke to Aaron, saying, Do not drink wine that will lead to intoxication, neither you nor your sons with you, when you go into the Tent of Meeting, so that you shall not die. [This is] an eternal statute for your generations,...

**wine that will lead to intoxication:** Heb. רִכְשׁוֹן. [רִכְשׁ does not mean other strong drink,] but wine in a manner that leads to intoxication" [namely, sufficient wine to cause intoxication, undiluted, and drunk without interruption]. — [Torath Kohanim 10:35]

**when you go into the Tent of Meeting:** We know only [that a kohen is forbidden] to enter the Heichal [after drinking wine]. How do we know that [this prohibition applies also to] approaching the altar [which is outside the Heichal]? [The answer is:] Here [in our verse] it speaks of "entering the Tent of Meeting." Regarding washing the hands and feet [at the washstand-see Exod. 30:1721], "entering the Tent of Meeting" is [also] mentioned (verse 20). [Now, concerning washing, approaching the altar is regarded as similar to entering the Tent of Meeting insofar as both require washing the hands and feet, as it says, "When they enter the Tent of Meeting, they shall wash with water... or when they approach the altar to serve" (Exod. 30:20). Hence,] just as there [in the case of washing], Scripture made approaching the altar the same as entering the Tent of Meeting, here too, it made approaching the altar the same as entering the Tent of Meeting [insofar as both are equally prohibited when the kohen has drunk wine]. — [Torath Kohanim 10:37]

...to distinguish between holy and profane and between unclean and clean,...

**to distinguish:** [I.e.,] so that you can distinguish between a holy service and one that has been profaned. Thus you have learned that if one performed a particular service [after having drunk wine], it is invalid. — [Torath Kohanim 10:39]

...and to instruct the children of Israel regarding all the statutes which the Lord has spoken to them through Moses.

**and to instruct:** [This] teaches that an intoxicated person is prohibited to render halachic decisions. One might think that he incurs the death penalty [like the intoxicated kohen who performs the sacrificial service (see verse 9)]. Scripture [therefore] says, "[neither] you nor your sons with you...so that you shall not die" (verse 9). [This implies that only intoxicated] kohanim in their service incur the death penalty, whereas [intoxicated] sages who render halachic decisions do not incur the death penalty. — [Torath Kohanim 10:38]

NET Bible®

*Perpetual Statutes the Lord Spoke to Aaron*

Then the Lord spoke to Aaron, "Do not drink wine or strong drink, you and your sons with you, when you enter into the Meeting Tent, so that you do not die, which is a perpetual statute throughout your generations,<sup>9</sup> as well as<sup>10</sup> to distinguish between the holy and the common, and between the unclean and the clean,<sup>11</sup> and to teach the Israelites all the statutes that the Lord has spoken to them through<sup>12</sup> Moses."

<sup>9</sup>tn Heb "a perpetual statute for your generations"; NAB "a perpetual ordinance"; NRSV "a statute forever"; NLT "a permanent law." The Hebrew grammar here suggests that the last portion of v. 9 functions as both a conclusion to v. 9 and an introduction to vv. 10-11. It is a pivot clause, as it were. Thus, it was a "perpetual statute" to not drink alcoholic beverages when ministering in the tabernacle, but it was also a "perpetual statute" to distinguish between holy and profane and unclean and clean (v. 10) as well as to teach the children of Israel all such statutes (v. 11).  
<sup>10</sup>tn Heb "and," but regarding the translation "as well as," see the note at the end of v. 9.

<sup>11</sup>sn The two pairs of categories in this verse refer to: (1) the status of a person, place, thing, or time – "holy" (קֹדֶשׁ, qodesh) versus "common" (חֹל, chol); as opposed to (2) the condition of a person, place, or thing – "unclean" (טָמֵא, tame') versus "clean" (טָהוֹר, tahor). Someone or something could gain "holy" status by being "consecrated" (i.e., made holy; e.g., the Hebrew Piel שִׁדְּקָה (qiddesh) in Lev 8:15, 30), and to treat someone or something that was holy as if it were "common" would be to "profane" that person or thing (the Hebrew Piel הִלֵּל [hillel], e.g., in Lev



19:29 and 22:15). Similarly, on another level, someone or something could be in a “clean” condition, but one could “defile” (the Hebrew Piel טָמַא [timme’], e.g., in Gen 34:5 and Num 6:9) that person or thing and thereby make it “unclean.” To “purify” (the Hebrew Piel טָהַר [tiher], e.g., in Lev 16:19 and Num 8:6, 15) that unclean person or thing would be to make it “clean” once again. With regard to the animals (Lev 11), some were by nature “unclean,” so they could never be eaten, but others were by nature “clean” and, therefore, edible (Lev 11:2, 46-47). The meat of clean animals could become inedible by too long of a delay in eating it, in which case the Hebrew term פִּגּוּל (pigul) “foul, spoiled” is used to describe it (Lev 7:18; 19:7; cf. also Ezek 4:14 and Isa 65:4), not the term for “unclean” (טָהוֹר, tahor). Strictly speaking, therefore, unclean meat never becomes clean, and clean meat never becomes unclean.

<sup>12th</sup> Heb “by the hand of” (so KJV).

Rotherham’s *Emphasized B.* **§ 7. Further Instructions for the Priests.**

Then spake Yahweh unto Aaron, saying:

<Wine and strong drink> thou mayest not drink,—[thou nor thy sons with thee] when ye enter into the tent of meeting, so shall ye not die,—an age-abiding statute, to your generations;

That ye may make a difference, between the sacred and the common,—and between the unclean, and the clean;

And may teach the sons of Israel,—all the statutes which Yahweh hath spoken unto them, by the mediation<sup>b</sup> of Moses.

<sup>b</sup> Lit.: “hand.”

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

Charles Thomson OT

And the Lord spoke to Aaron, saying, Thou, and thy sons with thee, must not drink wine nor strong drink, when you come into the tabernacle of the testimony, or when you approach the altar, lest you die. It is your everlasting privilege, throughout your generations, to distinguish between holy things and things unholy, and between clean and unclean things, and to teach the children of Israel all the statutes which the Lord hath delivered them by the ministration of Moses.

Context Group Version

And YHWH spoke to Aaron, saying, Drink no wine nor strong drink, you, nor your sons with you, when you (pl) go into the tent of meeting, that you (pl) will not die: it shall be a statute forever throughout your (pl) generations: and that you (pl) may make a distinction between the special and the common, and between the unclean and the clean; and that you (pl) may teach the sons of Israel all the statutes which YHWH has spoken to them by Moses.

Legacy Standard Bible

Yahweh then spoke to Aaron, saying, “Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you will not die—it is a perpetual statute throughout your generations— and so as to separate between the holy and the profane, and between the unclean and the clean, and so as to instruct the sons of Israel in all the statutes which Yahweh has spoken to them through Moses.”

Literal Standard Version

And YHWH speaks to Aaron, saying,  
“You do not drink wine and strong drink, you and your sons with you, in your going into the Tent of Meeting, and you do not die—a continuous statute throughout your generations, so as to make a separation between the holy and the common, and between the unclean and the pure; and to teach the sons of Israel all the statutes which YHWH has spoken to them by the hand of Moses.”.

Niobi Study Bible

#### **Conduct Prescribed for Priests**

And the LORD spoke unto Aaron, saying,

"Do not drink wine nor strong drink, you, nor your sons with you, when you go into the tabernacle of the congregation, lest you die. It shall be a statute forever

|                           |  |
|---------------------------|--|
| Revised Mechanical Trans. | ... and YHWH spoke to Aharon saying, you will not gulp wine and liquor, you and your sons with you, when coming to the appointed tent, and you will not die, it is a distant custom for your generations, and to make a separation between the special and the ordinary and between the dirty and the clean, and to teach the sons of Yisra'eyl all the customs that YHWH spoke to them by the hand of Mosheh,...                      |
| Young's Updated LT        | And Jehovah speaks unto Aaron, saying, "Wine and strong drink you will not drink, you, and your sons with you, in your going in unto the tent of meeting, and you [all] die not—a statute age-during to your generations; so as to make a separation between the holy and the common, and between the unclean and the pure; and to teach the sons of Israel all the statutes which Jehovah has spoken unto them by the hand of Moses." |

**The gist of this passage:** 8-11 God gives some additional warnings about the priesthood to Aaron.

| Leviticus 10:8                                     |  |   |                            |
|--|--|---|----------------------------|
| 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 #<br>BDB #253  |
| dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #1696<br>BDB #180 |
| YHWH (יהוה) [pronunciation is possibly yohoh-WAH]  | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| 'el (לָא) [pronounced eh]                          | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| 'Ahărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]         | transliterated <i>Aaron</i>  | masculine proper noun   | Strong's #175<br>BDB #14   |
| lâmed (ל) [pronounced le]                          | <i>to, for, towards, in regards to</i>   | directional/relational preposition                            | No Strong's #<br>BDB #510  |
| 'âmar (אָמַר) [pronounced aw-MAHR]                 | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>  | Qal infinitive construct                                      | Strong's #559<br>BDB #55   |

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

This is actually a rare situation, where God is speaking to Aaron directly. My educated guess would be that this is because God just removed two of Aaron's sons from this life.

Also, God does not speak to Aaron and to his two remaining sons. This is because there is a type to maintain here. Aaron is the type (as a high priest); and Jesus is the **antitype** (as our High Priest). There is only one, just as there is only One Mediator between God and man.

Leviticus 10:8 **Y<sup>e</sup>howah spoke to Aaron, saying,...** Kukis mostly literal translation

This is a real rarity; God thus far has spoken primarily to Moses and Aaron was only included on the insistence of Moses.

| Leviticus 10:9a   |   |   |                             |
|---|---|---|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s            |
| yayin (יַיִן) [pronounced YAH-yin]                              | wine  | masculine singular noun   | Strong's #3196<br>BDB #406  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as                            | simple wâw conjunction  | No Strong's #<br>BDB #251   |
| shêkâr (שֵׁכָר) [pronounced shay-KAWR]                          | strong alcohol, potent liquor, intoxicating drink, strong drink                           | masculine singular noun   | Strong's #7941<br>BDB #1016 |
| lô' (אֵל or אַל) [pronounced low]                               | not, no   | negates the word or action that follows; the absolute negation    | Strong's #3808<br>BDB #518  |
| shâthâh (שָׂתָה) [pronounced shaw-THAW]                         | to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit | 2 <sup>nd</sup> person masculine plural Qal imperfect; apocopated | Strong's #8354<br>BDB #1059 |

Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive

**Translation:** ...**"You [all] will not drink wine and strong drink,...**

This are laws or regulations directed towards the priestly class, which is essentially anyone from Aaron's loins. They are not to drink alcohol prior to their sacred duties.

| Leviticus 10:9b   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| 'attâh (אַתָּה) [pronounced aht-TAW]                            | you (often, the verb to be is implied)   | 2 <sup>nd</sup> person masculine singular, personal pronoun                     | Strong's #859<br>BDB #61   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as                 | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| bânîym (בָּנִים) [pronounced baw-NEEM]                          | sons, descendants; children; people; sometimes rendered men; young men, youths | masculine plural nuon with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #1121<br>BDB #119 |

## Leviticus 10:9b

| Hebrew/Pronunciation         | Common English Meanings                         | Notes/Morphology   | BDB & Strong #'s         |
|------------------------------|---|--|--------------------------|
| 'êth (אֵת) [pronounced ayth] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) with the 2 <sup>nd</sup> person masculine singular suffix; pausal form | Strong's #854<br>BDB #85 |

**Translation:** ...[not] you or your sons with you,...

The directive is for Aaron and for his two remaining sons.

## Leviticus 10:9c

| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|--|--|--|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88   |
| bôw' (אוּב) [pronounced boh]                     | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>   | Qal infinitive construct with the end person masculine plural suffix | Strong's #935<br>BDB #97   |
| '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<br>BDB #39   |
| 'ohel (אֹהֶל) [pronounced OH-heh]                | <i>tent, tabernacle, house, temporary dwelling</i>   | masculine singular construct   | Strong's #168<br>BDB #13   |
| môw'êd (מוֹעֵד) [pronounced moh-GADE]            | <i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i> | masculine singular noun with the definite article                    | Strong's #4150<br>BDB #417 |

**Translation:** ...when you [all] come to the Tent of Meeting [to conduct holy services].

Specifically, the sons of Aaron are not to indulge in alcohol prior to coming to the **Tent of Meeting**; which suggests, they are not to drink any alcohol prior to conducting any of the sacred rites.

The priests and Levites were the only ones allowed to go into the Tent of Meeting.

## Leviticus 10:9d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| lô' (לֹא or לוֹ) [pronounced <i>low</i> ]                               | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| mûwth (מוֹת) [pronounced <i>mooth</i> ]                                 | <i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i> | 2 <sup>nd</sup> person masculine plural, Qal imperfect         | Strong's #4191<br>BDB #559 |

**Translation:** [This is] so that you [all] will not die.

This may be on Aaron's mind. "What would cause us to die the sin unto death?" So God answers this unspoken question.

Question: *why didn't Aaron's older sons get the talk prior to their dying the sin unto death?* They did receive a talk. God told them exactly what they were supposed to offer up on the altar, and what incense was to be used. They violated this, and so they died.

## Leviticus 10:9e

| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| chuqqâh (חֻקָּה) [pronounced <i>khoo-KAWH</i> ]  | <i>that which is established or defined; statute, ordinance, law [often of God]; enactment; practice, custom; limit; right, privilege</i>  | feminine singular noun  | Strong's #2708<br>BDB #349 |
| 'ôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i> ]      | <i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i> | masculine singular noun   | Strong's #5769<br>BDB #761 |
| lâmed (ל) [pronounced <i>l</i> ]                 | <i>to, for, towards, in regards to; belonging to</i>   | directional/relational/possessive preposition                                 | No Strong's #<br>BDB #510  |
| dôwrîym (דּוֹרִים) [pronounced <i>dohr-EEM</i> ] | <i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>   | masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix | Strong's #1755<br>BDB #189 |

This is variously translated, *throughout your generations [or, genealogy (ies)], to [for] your generations, throughout all future generations, throughout your people's generations; forever.*

**Translation:** [This will stand as] a perpetual statute throughout your+ generations.

This particular law continues throughout all the generations of Aaron.

Leviticus 10:9 ...“You [all] will not drink wine and strong drink, [not] you or your sons with you, when you [all] come to the Tent of Meeting [to conduct holy services]. [This is] so that you [all] will not die. [This will stand as] a perpetual statute throughout your+ generations. (Kukis mostly literal translation)

In this brief conversation with Aaron, God gives him specific laws and commandments directly pertaining to his office as high priest and to the office of priesthood held by his sons.

Several commentators say that this verse suggests that Aaron’s oldest sons began to serve Y<sup>e</sup>howah with a belly filled with wine. Although this is possible, Nadab and Abihu are never formerly charged with drunkenness. God does not tell Aaron, “I killed your sons because they were drunk and because they brought strange fire before Me.” Only the latter charge was leveled against them. Sometimes, a commentator wants to somehow incorporate his most despised sin into the text. However, despite v. 9, Aaron’s older sons are not specifically charged with drunkenness by God.

| Leviticus 10:10a  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                     | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                               | No Strong's #<br>BDB #251  |
| lâmed (ל) [pronounced <i>leh</i> ]                                      | <i>to, for, towards, in regards to; belonging to</i>   | directional/relational/<br>possessive preposition    | No Strong's #<br>BDB #510  |
| bâdal (לָדַב) [pronounced <i>baw-DAHL</i> ]                             | <i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i> | Hiphil infinitive construct                          | Strong's #914<br>BDB #95   |
| bêyn (בֵּינ) [pronounced <i>bane</i> ]                                  | <i>in the midst of, between, among; when found twice, it means between</i>   | preposition  | Strong's #996<br>BDB #107  |
| qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i> ]                           | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>  | masculine singular noun<br>with the definite article | Strong's #6944<br>BDB #871 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                               | No Strong's #<br>BDB #251  |
| bêyn (בֵּינ) [pronounced <i>bane</i> ]                                  | <i>in the midst of, between, among; when found twice, it means between</i>   | preposition  | Strong's #996<br>BDB #107  |
| chôl (חֹל) [pronounced <i>khohl</i> ]                                   | <i>profaneness, commonness, unholy [thing]; common, profane</i>  | masculine singular noun                              | Strong's #2455<br>BDB #320 |

Although this is a masculine noun, there are several passages where this acts more like an adjective (see 1Samuel 21:4 Ezek. 42:20 48:15).

**Translation:** [You+ will learn] to distinguish between the sacred and the profane,...



Among the duties of the Levites is to distinguish between the sacred and the profane. They would first apply this to themselves, to make certain that they brought no profane thing into the courtyard or committed no profane act in the Tent or in the courtyard.

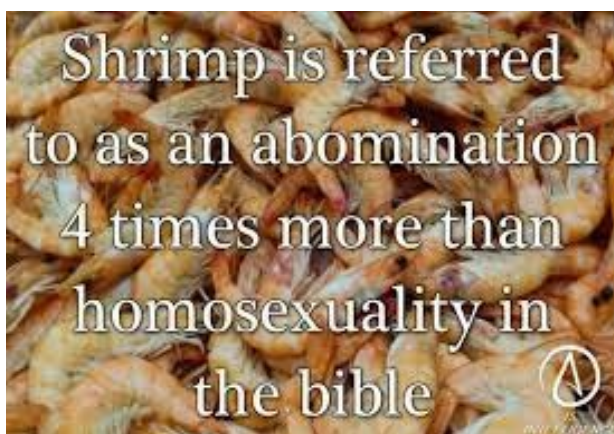
God identifies some of the profane activities that a priest could conceivably engage in.

| Leviticus 10:10b  |  |  |                                    |
|---|--|--|------------------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                       | BDB & Strong #'s                   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]                       | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                 | No Strong's #<br>BDB #251          |
| bêyn (בֵּינָם) [pronounced <i>bane</i> ]  | <i>in the midst of, between, among; when found twice, it means between</i>   | preposition  | Strong's #996<br>BDB #107          |
| ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]  | <i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>  | masculine singular adjective with the definite article | Strong's #2931<br>BDB #379         |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]                       | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                 | No Strong's #<br>BDB #251          |
| bêyn (בֵּינָם) [pronounced <i>bane</i> ]  | <i>in the midst of, between, among; when found twice, it means between</i>   | preposition  | Strong's #996<br>BDB #107          |
| ṭâhōwr (טָהוֹר) [pronounced <i>taw-HOHR</i> ]<br>ṭâhōr (טָהוֹר) [pronounced <i>taw-HOHR</i> ] | <i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i> | masculine singular adjective with the definite article | Strong's #2889 & #2890<br>BDB #373 |

**Translation:** ...and between [what is] clean and [what is] unclean.

There are things which are ceremonially clean and things which are not.

Unbelievers who want to disparage the Bible often find some item which is unclean—like shrimp—and then rag on Christians who eat shrimp. The idea is, *if you eat shrimp, you should be able to accept homosexual sins*.



Distinguishing between clean and unclean is both ceremonial and, in many cases, it protects the Israelites in an era without refrigeration. Even though believers were not to have any contact with things that are unclean, this was not really an important moral issue. Shrimp are not immoral; eating shrimp is not an immoral thing to do.

Very often, the person who points out shrimp to the believer is someone who believes that homosexual acts are legitimate. So, they put these things on an equal par. “You’re eating shrimp? How is that different from having a homosexual husband?” is often their reasoning. Besides the myriad of obvious reasons, a person involved in a homosexual act, during the Mosaic Law, was executed. No one eating shrimp was ever executed or threatened with execution.

**Shrimp and Homosexuality** (a graphic); from [Heather Lea](#); accessed March 10, 2024. [5<sup>th</sup> Kingdom Ministries](#) discusses this. I hope that is not a cult. :) I am more familiar with Got Questions, and they have a [good article](#) on this (and they appear to be a very reliable source of good information).

**Does God Hate Shrimp?** (Graphic); from [Bite Sized Bible Study](#); accessed March 10, 2024.

Leviticus 10:10 [You+ will learn] to distinguish between the sacred and the profane, and between [what is] clean and [what is] unclean. (Kukis mostly literal translation)

In God's laws, there is a right way of doing things and a wrong. The Lord Jesus had to go to the cross absolutely holy and absolutely clean; He had to be without spot and without blemish. This was the only way He could pay the penalty for our sins. "Her priests have done violence to My Law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from my Sabbaths, and I am profaned among them." (Ezek. 22:26). "Moreover, they [the priests] will teach between the holy and the profane, and cause them to discern between the unclean and the clean." (Ezek. 44:23).



| Leviticus 10:11   |  |   |                                    |
|---|--|---|------------------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as                                 | simple wâw conjunction  | No Strong's #<br>BDB #251          |
| lâmed (ל) [pronounced le]                                       | to, for, towards, in regards to; belonging to  | directional/relational/possessive preposition   | No Strong's #<br>BDB #510          |
| yârâ' (אַרַּא') [pronounced yaw-RAW]                            | to throw, cast; to shoot; to point out, show; to direct, teach, instruct; to throw water, rain | Hiphil infinitive construct   | Strong's #3384<br>BDB #432         |
| 'êth (אֶת) [pronounced ayth]                                    | generally untranslated; possibly be translated to, toward (s)                                  | mark of a direct object; indicates next word is the object of the verb                  | Strong's #853<br>BDB #84           |
| bânîym (בְּנֵי) [pronounced baw-NEEM]                           | sons, descendants; children; people; sometimes rendered men; young men, youths                 | masculine plural construct  | Strong's #1121<br>BDB #119         |
| Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]    | God prevails; contender; soldier of God; transliterated Israel                                 | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479<br>BDB #975 |
| 'êth (אֶת) [pronounced ayth]                                    | generally untranslated; possibly be translated to, toward (s)                                  | mark of a direct object; indicates next word is the object of the verb                  | Strong's #853<br>BDB #84           |

| Leviticus 10:11                                    |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation                               | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| kôl (לָךְ) [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<br>BDB #481 |
| chuqqîym (חֻקִּים) [pronounced khook-KEEM]         | <i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>  | masculine plural noun with the definite article   | Strong's #2706<br>BDB #349 |
| ’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<br>BDB #81   |
| dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect   | Strong's #1696<br>BDB #180 |
| YHWH (יהוה) [pronunciation is possibly yoh-WAH]    | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| ’el (אֵל) [pronounced eh]                          | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #413<br>BDB #39   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity  | No Strong's #<br>BDB #88   |
| yâd (יָד) [pronounced yawd]                        | <i>hand; figuratively for strength, power, control; responsibility</i>   | feminine singular construct   | Strong's #3027<br>BDB #388 |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]              | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun   | Strong's #4872<br>BDB #602 |

**Translation:** [You+ will] teach all of the statutes which Y<sup>e</sup>howah proclaimed to them by the hand of Moses.”

Several translations do an injustice to that last phrase; NASB: ...the LORD has spoken to them through Moses. *The Amplified Bible*: ...The Lord has spoken to them by Moses. Y<sup>e</sup>howah spoke to them by the **hand** of Moses; Moses wrote these laws down as God spoke to him. There are times you wonder what was so difficult about a literal rendering here? It should have at least been specified in a footnote.

Someone had to teach the Mosaic Law to the people of Israel; and this came under the purview of the priests.

Leviticus 10:11 [You+ will] teach all of the statutes which Y<sup>e</sup>howah proclaimed to them by the hand of Moses.” (Kukis mostly literal translation)

Not only did the priests represent man to Y<sup>e</sup>howah, but they also presented God's Word to the people. With this kind of responsibility, it would have been meaningless to have God's Word presented by two who immediately disobeyed it. This is why certain televangelists and the like are put under such scrutiny. They might do things which we would excuse in our friends and even in our mates; however, as representatives of God, they are to be free of any tinge of wrongdoing. God recognized the impact of sin in the life of one who represents God.

Leviticus 10:8–11 Y<sup>e</sup>howah spoke to Aaron, saying, “You [all] will not drink wine and strong drink, [not] you or your sons with you, when you [all] come to the Tent of Meeting [to conduct holy services]. [This is] so that you [all] will not die. [This will stand as] a perpetual statute throughout your+ generations. [You+ will learn] to distinguish between the sacred and the profane, and between [what is] clean and [what is] unclean. [You+ will] teach all of the statutes which Y<sup>e</sup>howah proclaimed to them by the hand of Moses.” (Kukis mostly literal translation)

Leviticus 10:8–11 Jehovah spoke to Aaron directly, saying this things: “You will not drink wine or any sort of strong drink—not your or your sons—when conducting services at the Tent of Meeting, or you will die the sin unto death. This will stand as a perpetual statute throughout your generations. You will all learn to distinguish between the holy and the profane, and between what is ceremonially clean and what is not. You will teach all of these statutes to your sons and to their sons, just as Jehovah proclaimed them by Moses. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Moses Provides Additional Guidance to Aaron and His Remaining Two Sons

And so speak Moses unto Aaron and unto Eleazar and unto Ithamar, his sons, those remaining, “Take+ the minchah, the remaining one, from fire offerings of Y<sup>e</sup>howah and eat+ her [with] unleavened breads beside the altar, for a holy of holinesses she [is]. And eat+ her in a place sacred, for your decree and a decree of your sons she [is] from fire offerings of Y<sup>e</sup>howah, for so I have commanded.

Leviticus  
10:12–13

Moses spoke to Aaron and to Eleazar and Ithamar, his remaining sons, [saying] “Take+ the minchah [or, *grain offering*], which remains from the fire-offerings [to] Y<sup>e</sup>howah, and eat+ it [along with] unleavened breads [and cakes] next to the altar, for the minchah [lit., *it*] [is] very holy. And eat+ it in the sacred place, for it [is] your portion and your sons’ portion [taken out] from Yehowah’s fire offerings. This [is what] I have commanded [you].

Moses then spoke to Aaron and to his sons, Eleazar and Ithamar, saying, “Take the grain offering which remains from the fire offerings, which you made to Jehovah, and eat it along with various unleavened bread products. Have this meal next to the altar, because the offering is very holy; therefore, where you eat it must be holy as well. This portion of Jehovah’s fire offerings is your portion, for this is what I have commanded you.

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text (Hebrew)

And so speak Moses unto Aaron and unto Eleazar and unto Ithamar, his sons, those remaining, “Take+ the minchah, the remaining one, from fire offerings of Y<sup>e</sup>howah and eat+ her [with] unleavened breads beside the altar, for a holy of holinesses she [is]. And eat+ her in a place sacred, for your decree and a decree of your sons she [is] from fire offerings of Y<sup>e</sup>howah, for so I have commanded.



|                                      |  |
|--------------------------------------|--|
| Dead Sea Scrolls<br>Targum (Onkelos) | .<br>Moshe spoke to Aharon and to Elozor and Isomor, his surviving sons; Take the meal-offering which remains of the fire-offering [offerings] of Adonoy and eat it [as] matzos [matzoh] [unleavened] beside the altar, for it is holy of holies [=most holy]. You shall eat it in a sacred place, for it is your portion and the portion of your sons of the fire-offerings [offerings] of Adonoy, for so have I been commanded.          |
| Targum (Pseudo-Jonathan)             | And Mosheh spake with Aharon, and Elasar and Ithamar, his sons, who were left from the burning: Take the mincha that remaineth of the Lord's oblations, and eat it unleavened at the side of the altar, because it is most sacred: and you may eat it in the holy place; for it is thy portion and the portion of thy snls of the oblations of the Lord: for so have I been commanded.   |
| Douay-Rheims 1899 (Amer.)            | And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons that were left: Take the sacrifice that is remaining of the oblation of the Lord, and eat it without leaven beside the altar, because it is holy of holies.<br>And you shall eat it in a holy place: which is given to thee and thy sons of the oblations of the Lord, as it hath been commanded me.  |
| Aramaic ESV of Peshitta              | Mosha spoke to Aaron, and to Eleazar and to Ithamar, his sons who were left, "Take the meal offering that remains of the offerings of Mar-Yah made by fire, and eat it without yeast beside the altar; for it is most holy;<br>and you shall eat it in a holy place, because it is your portion, and your sons' portion, of the offerings of Mar-Yah made by fire: for so I am commanded.  |
| Lamsa's Peshitta (Syriac)            | And Moshe said to Ahron and to Eliazar and to Ithamar, the sons of Ahron who were left to him, "Take the meal offering that remains from the offerings of LORD JEHOVAH and they shall eat unleavened bread on the side of the altar because it is a Holy of Holy things: And eat it in the holy place because that is your portion and the portion of your sons with you from the offerings of LORD JEHOVAH, because thus I was commanded. |
| Samaritan Pentateuch                 | And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it [is] most holy:<br>And ye shall eat it in the holy place, because it [is] thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.                                       |
| Updated Brenton (Greek)              | And Moses said to Aaron, and to Eleazar and Ithamar, the sons of Aaron who survived, Take the sacrifice that is left of the burnt offerings of the Lord, and you shall eat unleavened bread by the altar: it is most holy.<br>And you shall eat it in the holy place; for this is a statute for you and a statute for your sons, of the burnt offerings to the Lord; for so it has been commanded me.                                      |

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | And Moses said to Aaron and to Eleazar and Ithamar, his sons who were still living, Take the rest of the meal offering from the offerings of the Lord made by fire, and take it for your food, without leaven, at the side of the altar, for it is most holy.<br>It is to be for your food in a holy place, because it is your right and your sons' right, from the offerings of the Lord made by fire: for so am I ordered. |
| Easy English              | Moses said to Aaron and to his two other sons Eleazar and Ithamar, 'The grain offering is most holy. Take the part that you did not burn in front of the Lord. And make it into bread. Do not use yeast. Take it to the side of the altar and eat it. Eat it in a holy place. The Lord has said that it is your part of the grain offering. It is for you and for your sons.   |
| Easy-to-Read Version—2008 | Aaron had two sons who were still alive, Eleazar and Ithamar. Moses said to Aaron and his two sons, "When people give sacrifices as a gift to the LORD, some of the  |



grain offering is not burned. Use that grain to make bread without yeast. You priests must eat that bread near the altar because that grain is very holy. The portion of food for you and your sons will come from the special gifts to the LORD, so you must eat that food in a holy place.

*God's Word™*

Moses told Aaron and his surviving sons Eleazar and Ithamar, "Take the grain offering left over from the offering by fire to the LORD. Make unleavened bread, and eat it next to the altar because it is very holy. Eat it in a holy place because it is the part of the offering by fire to the LORD that belongs to you and your children. That is the command I received.

Good News Bible (TEV)

Moses said to Aaron and his two remaining sons, Eleazar and Ithamar, "Take the grain offering that is left over from the food offered to the LORD, make unleavened bread with it and eat it beside the altar, because this offering is very holy. Eat it in a holy place; it is the part that belongs to you and your sons from the food offered to the LORD. That is what the LORD commanded me.

*The Message*

Moses spoke to Aaron and his surviving sons, Eleazar and Ithamar, "Take the leftovers of the Grain-Offering from the Fire-Gifts for God and eat beside the Altar that which has been prepared without yeast, for it is most holy. Eat it in the Holy Place because it is your portion and the portion of your sons from the Fire-Gifts for God. This is what God commanded me.

NIRV

Moses spoke to Aaron and to Eleazar and Ithamar. They were Aaron's two remaining sons. Moses said, "Take the grain offering left over from the food offerings presented to the Lord. It is very holy. Make bread without yeast from it. Eat it beside the altar. Eat it in the holy area. It's your share and your sons' share of the food offerings presented to the Lord. These rules are in keeping with the command the Lord gave me.

New Simplified Bible

Moses spoke to Aaron and his two remaining sons, Eleazar and Ithamar. He said: »Take the grain offering that is left over from the food offered to Jehovah. Bake unleavened bread with it and eat it beside the altar. This is because this offering is very holy. »Eat it in a holy place. It is the part that belongs to you and your sons from the food offered to Jehovah. That is what Jehovah commanded me.

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

Casual English Bible

Moses told Aaron and his two remaining sons, Eleazar and Ithamar, "You need to finish eating the yeast-free grain offering. There are still leftovers, and the LORD considers this offering especially sacred. [7] It's holy, and you need to eat it in a sacred place. That's what the LORD told me.

<sup>7</sup>10:12 Leviticus 2:3.

Contemporary English V.

Moses told Aaron and his two sons, Eleazar and Ithamar: The grain sacrifice that was offered to give thanks to the LORD is very holy. So make bread without yeast from the part that wasn't sent up in smoke and eat it beside the altar. The LORD has said that this belongs to you and your sons, and that it must be eaten in a holy place.

New Berkeley Version  
New Life Version

.  
Then Moses said to Aaron and his sons who were left, Eleazar and Ithamar, "Take the grain gift that is left from the gifts by fire to the Lord. And eat it without yeast beside the altar, for it is most holy. Eat it in a holy place, because it is yours and your sons', from the gifts by fire to the Lord. For so I have been told.

New Living Translation

Then Moses said to Aaron and his remaining sons, Eleazar and Ithamar, "Take what is left of the grain offering after a portion has been presented as a special gift to the Lord, and eat it beside the altar. Make sure it contains no yeast, for it is most holy. You must eat it in a sacred place, for it has been given to you and your descendants as your portion of the special gifts presented to the Lord. These are the commands I have been given.

Unfolding Bible Simplified Moses said to Aaron and his two sons who were still alive, Eleazar and Ithamar, "Take the offering made from flour that is left after a portion of it has been offered to Yahweh to be burned, and eat it alongside the altar. It should not be eaten elsewhere because it is very holy. Eat it in a holy place. It is the share for you and your sons from the meat that you have burned as offerings. Yahweh has commanded me to tell you this.

### Partially literal and partially paraphrased translations:

American English Bible Then Moses told Aaron, EliEzer, IthaMar, and Aaron's surviving sons: 'Now, take the remaining sacrifices among the burnt offerings for Jehovah and eat [them with] fermentation-free bread close to the Altar; because, that is a very holy [place]. Eating the burnt offerings to Jehovah in the Holy Place will be the law for you and your sons; for He has commanded that you, your sons, and your families must eat the breast that has been set aside [for you], as well as the choicest shoulder, in the Holy Place. A portion of v. 14 is included for context..

Beck's American Translation .

Common English Bible Moses then told Aaron and his remaining sons, Eleazar and Ithamar, "Take the grain offering that is left over from the Lord's food gifts and eat it unleavened next to the altar, because it is most holy. You must eat it in a holy place because it is your portion and your sons' portion from the Lord's food gifts, as I have been commanded.

New Advent (Knox) Bible And now Moses said to Aaron, and to his surviving sons, Eleazar and Ithamar, You must take up what is left of the bloodless sacrifice offered to the Lord, and eat it, still unleavened, near the altar; it is set apart for holy uses, and on holy ground it must be eaten, as the share given to thee and to thy sons in the Lord's own offering; such was the Divine command.

Translation for Translators Moses/I said to Aaron and his two sons who were still alive, Eleazar and Ithamar, "Take the offering made from grain that is left after a portion of it has been offered to Yahweh to be burned, and eat it alongside the altar. *It should not be eaten elsewhere*, because it is very holy. Eat it in a holy place; it is the share for you and your sons from the offerings that were burned; I have commanded that it be your share.

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

Christian Standard Bible Moses spoke to Aaron and his remaining sons, Eleazar and Ithamar: "Take the grain offering that is left over from the food offerings to the Lord, and eat it prepared without yeast beside the altar, because it is especially holy. You must eat it in a holy place because it is your portion [Or *statute*] and your sons' from the food offerings to the Lord, for this is what I was commanded.

Revised Ferrar-Fenton Bible Moses also spoke to Aaron, and Aliazar, and Aithamar, his sons;—"Take again another food-offering for a present to the EVER-LIVING, and eat it with biscuits at the side of the altar, for it is Holy of Holies, therefore you shall eat it in the Holy Place, for it is a portion to you, and a portion to your sons from the presents to the EVER-LIVING, for so I have been commanded.

International Standard V **Additional Orders for Offerings**  
Then Moses spoke to Aaron and his sons Eleazar and Ithamar: "Take the leftovers from the grain offering and the offerings made by fire and eat the unleavened bread beside the altar, because it is most holy to the Lord. Eat at a sacred place, because it's your and your son's prescribed portions. It's from the offering made by fire to the Lord, since I've commanded it.

|                         |  |
|-------------------------|--|
| Urim-Thummim Version    | Moses spoke to Aaron and to Eleazar and Ithamar his sons that were left, Take the Gift-Offering that remains of the Burnt- Offerings of YHWH made by fire, and eat it unleavened beside the Altar because it is Most Holy. And you will eat it in the Holy Place, because it is your prescribed portion and your sons' portion from the sacrifices of YHWH made by fire: for so I have been commanded. |
| Wikipedia Bible Project | And Moses spoke to Aaron, and to El'azar and Ithamar his remaining sons: Take the meal offering that remains from the men of Yahweh, and eat its crackers by the altar, because it is holy of holies. And you ate it in a holy place. This is your ration and your sons ration, of Yahweh's men, because I commanded it so.  |

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

|                           |  |
|---------------------------|--|
| The Heritage Bible        | And Moses spoke to Aaron, and to Eleazar, and to Ithamar, his sons who were left, Take the food offering that remains of the burnt offerings of Jehovah, and eat it unleavened beside the altar because it is holy holy;<br>And you shall eat it in the holy place, because it is your statute and your sons' statute of the burnt offerings of Jehovah, because rightly I am commanded.   |
| New American Bible (2011) | <b>The Eating of the Priestly Portions.</b><br>Moses said to Aaron and his surviving sons, Eleazar and Ithamar, "Take the grain offering* left over from the oblations to the LORD, and eat it beside the altar in the form of unleavened cakes, since it is most holy. You must eat it in a sacred place because it is your and your sons' due from the oblations to the LORD; such is the command I have received.<br>* [10:12–13] Grain offering: this is the grain offering of the people of 9:4, 17. Only the token offering had been offered; the rest was for the priests' consumption. |
| The Catholic Bible        | <b>Consuming Holy Things.</b> Then Moses said to Aaron and to Eleazar and Ithamar, the surviving sons of Aaron, "Take what is left over from the cereal offering after part has been offered by fire to the Lord, and eat it unleavened near the altar, for it is most holy. You must eat it in a holy place, for it is the part assigned to you and to your sons from the sacrifices offered by fire in honor of the Lord, for thus I have been commanded.  |
| New Jerusalem Bible       | Moses said to Aaron and his surviving sons, Eleazar and Ithamar, 'Take the cereal offering left over from the food burnt for Yahweh. Eat the unleavened part of it beside the altar, since it is especially holy. Eat it in the holy place, since it is the portion of the food burnt for Yahweh that is prescribed for you and your sons; this is the order I have received.  |

### Jewish/Hebrew Names Bibles:

|                       |  |
|-----------------------|--|
| Complete Jewish Bible | <b>(iv)</b> Moshe said to Aharon and to El'azar and Itamar, his remaining sons, "Take the grain offering left from the offerings for Adonai made by fire, and eat it without leaven next to the altar, because it is especially holy. Eat it in a holy place, because it is your and your sons' share of the offerings for Adonai made by fire; for this is what I have been ordered.                  |
| Kaplan Translation    | Moses announced to Aaron and his surviving sons, Eleazar and Ithamar, 'Take the remainder of the meal offering that is before God, and eat it as unleavened bread near the altar. Since it is holy of holies, you must eat it in a holy place. It is the portion for you and your descendants from God's fire offerings, since I have thus been commanded.<br>10:12 <b>remainder of.</b> . . See 9:17. |
| The Scriptures–2009   | And Mosheh spoke to Aharon, and to El'azar and Ithamar, his sons who were left, "Take the grain offering that is left over from the offerings made by fire to יהוה, and eat it without leaven beside the slaughter-place, for it is most set-apart.  |

Tree of Life Version “And you shall eat it in a set-apart place, because it is yours by law and your sons’ by law, of the offerings made by fire to יהוה, for so I have been commanded. Moses spoke to Aaron and to Eleazar and Itamar his surviving sons: “Take the grain-offering left over from Adonai’s offerings by fire, and eat it without hametz beside the altar, for it is most holy. You are to eat it in a holy place, because it is your portion and your sons’ portion of the offerings of Adonai made by fire. For so I have been commanded.

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

Alpha & Omega Bible AND MOSES SAID TO AARON, “AND TO ELEAZAR AND ITHAMAR, THE SONS OF AARON WHO SURVIVED, TAKE THE SACRIFICE THAT IS LEFT OF THE BURNT-OFFERINGS OF JESUS, AND YOU SHALL EAT UNLEAVENED BREAD BY THE ALTAR: IT IS MOST HOLY. AND YOU SHALL EAT IT IN THE HOLY PLACE; FOR THIS IS A STATUTE FOR YOU AND A STATUTE FOR YOUR SONS, OF THE BURNT-OFFERINGS TO JESUS; FOR SO IT HAS BEEN COMMANDED ME.

Awful Scroll Bible Moses was to speak, to Aaron, and Ele-azar and It-hamar, the sons remaining: Be taking the tribute offering, that is being left of the fire offering to Sustains To Become even by fire, and you was to eat it unleavened next to the altar, it is a set apart set apart. You is to have eaten it in the set apart place, it is your prescription, and the prescription of your sons; a fire offering to Sustains To Become even by fire, as is to have been laid charge.

Concordant Literal Version Moses spoke to Aaron and to Eleazar and to Ithamar, his sons who were left: Take the approach present, the rest of the fire offerings of Yahweh, and eat it unleavened beside the altar, for it is a holy of holies. You will eat it in a holy place, for it is your dole and your sons’ dole from the fire offerings of Yahweh, for thus have I been instructed.

exeGeses companion Bible And Mosheh words to Aharon and to El Azar and to ly Thamar his sons who remain, Take the offering that remains of the firings to Yah Veh and eat with matsah beside the sacrifice altar - a holy of holies: and eat it in the holies, because it is your statute and the statute of your sons of the firings to Yah Veh: for so be I misvahed:...

Orthodox Jewish Bible And Moshe spoke unto Aharon, and unto Eleazar and unto Itamar, his banim that were left, Take the minchah that remaineth of the offerings of Hashem made by eish, and eat it without leaven (i.e., matzot) beside the Mizbe'ach; for it is kodesh kodashim; And ye shall eat it in the makom kadosh, because it is the chok (share, portion) of thee and thy banim, of the sacrifices of Hashem made by eish; for so I am commanded.

### Expanded/Embellished Bibles:

The Expanded Bible Moses said to Aaron and his remaining sons, Eleazar and Ithamar, “Eat the part of the grain [L gift; tribute] offering [2:1] that is left from the sacrifices offered by fire to the Lord, but do not add yeast [leaven] to it. Eat it near the altar because it is most holy. You must eat it in a holy place, because this part of the offerings made

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| Kretzmann's Commentary | <p>by fire to the Lord ·belongs to you and [<sup>L</sup> is your due and the due of] your sons. I have been commanded to tell you this.</p> <p>And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, take the meat-offering that remaineth of the offerings of the Lord made by fire, only a handful having been offered, Leviticus 9:17, and eat it without leaven beside the altar; for it is most holy. It was used as food for the priests in a place provided for that purpose in the court.</p>  |
| Lexham English Bible   | <p>And ye shall eat it in the Holy Place, because it is thy due; it was a fee which was intended for the sustenance of the priests while they were on duty in the Sanctuary, and thy sons' due, of the sacrifices of the Lord made by fire; for so I am commanded.</p> <p>Then [Or "And"] Moses spoke to Aaron and to his sons Eleazar and Ithamar, "As for the remaining parts , [Implied by plural form of noun and the immediate context] take the remainder of the grain offering from Yahweh's offerings made by fire and eat it, the unleavened bread, beside the altar, because it is a most holy thing. [Literally "a holiness of holinesses"] And you shall eat it in a holy place, because it is your allotted portion and the allotted portion of your sons from Yahweh's offerings made by fire, for so I have been commanded.</p> |
| The Voice              | <p><b>Moses</b> (to Aaron and his surviving sons, Eleazar and Ithamar): You may take whatever grain is left from the fire-offerings devoted to the Eternal and eat it unleavened next to the altar; this is most sacred. You are to eat it in a sacred space; it is your and your sons' portion of the Eternal One's fire-offerings, according to the commands I have given.</p>   |

### Bible Translations with Many Footnotes:

|                     |   |
|---------------------|---|
| The Complete Tanach | <p>And Moses spoke to Aaron and his surviving sons, Eleazar and Ithamar, "Take the meal offering that is left over from the Lord's fire offerings, and eat it as unleavened loaves beside the altar, for it is a holy of holies;...</p> <p><b>surviving:</b> [i.e., Aaron's sons who survived] death. [Here, since the verse alludes to the fact that Eleazar and Ithamar survived death, it must mean a death which penalty they themselves had incurred.] This teaches [us] that because of the sin of the [golden] calf, the death penalty had been imposed upon them too. This is the meaning of "And with Aaron, the Lord was very furious, to destroy him (וַיִּמָּשֶׁה־לְּ) " (Deut. 9:20). The term הַמִּשְׁהָ, "destruction," [in Scripture] always denotes the destruction of children, as it is said, "But I destroyed (וַיִּמָּשֶׁה־לְּ) his fruit above," (Amos 2:9), [referring to his children]. Moses' prayer, however, effected the nullification of half [of this decree, resulting in the survival of Eleazar and Ithamar], as it is said: "and I prayed also for Aaron at that time" (Deut. 9:20), [where the word "also" includes Aaron's four sons]. - [Vayikra Rabbah 10:5]</p> <p><b>Take the meal-offering:</b> Although you are מִיָּגוּג [mourners for a close relative on the day of that relative's demise], and holy [sacrifices] are forbidden to an אִיֵּוָּ. [Zev. 101b]</p> <p><b>the meal-offering:</b> This is the meal-offering of the eighth [day of the investitures], and the meal-offering of Nahshon [Ben Aminadab, the leader of the tribe of Judah, the first tribe to offer sacrifices for the dedication of the Mishkan (Num. 7:12). See Torath Kohanim 10:42].</p> <p><b>and eat it as unleavened loaves:</b> [But we already know that meal-offerings must be eaten unleavened (see Lev. 2:11). So] what does Scripture come to teach us? Since this was a communal meal-offering, and it was a [special] meal-offering [brought exclusively] at that time, and there is nothing like it in [future] generations, Scripture found it necessary to specify the law of other meal-offerings in its context [to teach us that those laws applied to this meal-offering as well]. — [Torath Kohanim 10:46]</p> <p>...You shall eat it in a holy place because it is your portion and your sons' portion from the Lord's fire offerings, for so I have been commanded.</p> |
|---------------------|---|



**and your sons' portion:** [But] the daughters [of kohanim] do not have a portion in holy [sacrifices]. — [Torath Kohanim 10:46]

**for so I have been commanded:** that they eat it when they are אֲנִינִים [mourners for a close relative on the day of that relative's demise and burial]. — [Torath Kohanim 10:48]

NET Bible®

*Perpetual Statutes Moses spoke to Aaron*

Then Moses spoke to Aaron and to Eleazar and Ithamar, his remaining sons, "Take the grain offering which remains from the gifts of the Lord and eat it unleavened beside the altar, for it is most holy. You must eat it in a holy place because it is your allotted portion<sup>13</sup> and the allotted portion of your sons from the gifts<sup>14</sup> of the Lord, for this is what I have been commanded.<sup>15</sup>

<sup>13tn</sup> Heb "statute" (cf. 10:9, 11); cf. KJV, NAB, NASB, NRSV "due"; NIV "share"; NLT "regular share."

<sup>14tn</sup> For the rendering of the Hebrew אִשֶּׁה ('isheh) as "gift" rather than "offering [made] by fire," see the note on Lev 1:9.

<sup>15sn</sup> Cf. Lev 2:3 and 6:14-18 [6:7-11 HT] for these regulations.

Rotherham's *Emphasized B.* Then spake Moses unto Aaron, and unto Eleazar and unto Ithamar his sons, that were left,

Take ye the meal-offering that is left of the altar-flames of Yahweh, and eat it unleavened beside the altar,—for <most holy> it is'; therefore shall ye eat it in a holy place, for <thine by statute and thy sons' by statute><sup>c</sup> it is', from among the altar-flames of Yahweh,— for ||so|| am I commanded.

<sup>c</sup> Lit.: "thy statute and thy sons' statute."

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

A Faithful Version

And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons that were left, "Take the grain offering that remains of the offerings of the LORD made by fire, and eat it without leaven beside the altar, for it is most holy. And you shall eat in the holy place, because it is your due, and your sons' due, of the sacrifices of the LORD made by fire; for so I am commanded.

Charles Thomson OT

Then Moses said to Aaron, and to Eleazar, and Ithamar, the sons of Aaron, who were left, Take the sacrifice of flour which was left from the homage offerings of the Lord, and eat the unleavened bread near the altar. It is most holy; therefore you must eat it in a holy place; for this is thy due, and thy sons due, from the homage offerings of the Lord: for so it hath been given me in charge.

Context Group Version

And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons that were left, Take the tribute [offerings] that remains of the offerings of YHWH made by fire, and eat it without leaven beside the altar; for it is most special; and you (pl) shall eat it in a special place, because it is your portion, and your sons' portion, of the offerings of YHWH made by fire: for so I am commanded.

Holy Bible Improved Edition

And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons that were left, saying, Take the meal offering that remains from the fire offerings of Jehovah, and eat it unleavened beside the altar; for it is most holy; and ye shall eat it in a holy place, for it is thy allowance and the allowance of thy sons, from the fire offerings of Jehovah; for so I have been commanded.

Legacy Standard Bible

Then Moses spoke to Aaron and to his remaining sons, Eleazar and Ithamar, "Take the remaining grain offering from the offerings to Yahweh by fire and eat it unleavened beside the altar, for it is most holy. And you shall eat it in a holy place because it is a statute for you and a statute for your sons *taken* out of the offerings of Yahweh by fire; for thus I have been commanded.

Modern English Version

Moses spoke to Aaron, and to Eleazar and Ithamar, his sons who were left: Take the grain offering that remains of the food offerings of the Lord made by fire and eat it without leaven beside the altar. For it is most holy. And you shall eat it in a holy

place, because it is your due and your sons' due from the food sacrifices of the Lord made by fire. For so I have been commanded.

Revised Mechanical Trans. ...and Mosheh spoke to Aharon, and to Elazar and to Iytamar his sons, the ones being left behind, take the deposit, the one being left behind from the fire offerings of YHWH, and eat the unleavened breads beside the altar, given that she is a special of specials<sup>[740]</sup>, and you will eat her in the unique area, given that she is your custom, and a custom of your sons, from the fire offerings of YHWH, since I have been directed,...

Young's Updated LT <sup>740</sup>. The phrase "special of specials" means a "very special thing, one or place." And Moses speaks unto Aaron, and unto Eleazar, and unto Ithamar his sons, who are left, "Take you [all] the present that is left from the fire-offerings of Jehovah, and eat it unleavened near the altar, for it is most holy, and you [all] have eaten it in the holy place, for it is your portion, and the portion of your sons, from the fire-offerings of Jehovah; for so I have been commanded.

**The gist of this passage:** There was a meal allowance for the remaining sons; but they could not treat this as a memorial type offering.

12-13

| Leviticus 10:12a   |   |   |                            |
|--|---|---|----------------------------|
| 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 #<br>BDB #253  |
| dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]                       | 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 | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #1696<br>BDB #180 |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]                                    | to draw out [of the water] and is transliterated Moses  | masculine proper noun   | Strong's #4872<br>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<br>BDB #39   |
| 'Ahărôn (אֲהָרֹן) [pronounced ah-huh-ROHN]                               | transliterated Aaron  | masculine proper noun   | Strong's #175<br>BDB #14   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]          | and, even, then; namely; when; since, that; though; as well as  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| '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<br>BDB #39   |
| 'El <sup>e</sup> âzâr (אֱלֵעָזָר) [pronounced el <sup>e</sup> -gaw-ZAWR] | God has helped; and is transliterated Eleazar   | masculine proper noun   | Strong's #499<br>BDB #46   |

| Leviticus 10:12a  |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                                   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| 'el (לָא) [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<br>BDB #39   |
| 'îythâmâr (אֶתְיָתָמָר) [pronounced <i>eeth-aw-MAWR</i> ]               | <i>[is] a land of palms; transliterated Ithamar</i>   | masculine singular proper noun  | Strong's #385<br>BDB #16   |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]                           | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>                   | masculine plural nuon with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1121<br>BDB #119 |
| yâthar (רֵתִי) [pronounced <i>yaw-THAHR</i> ]                           | <i>those remaining, the ones left over, those left behind</i>   | masculine plural, Niphal participle   | Strong's #3498<br>BDB #451 |

**Translation:** Moses spoke to Aaron and to Eleazar and Ithamar, his remaining sons,...

Aaron had 4 sons; 2 died the sin unto death; and Eleazar and Ithamar remain of those 4 sons.

Interestingly enough, Moses speaks *unto* Aaron and his two sons, which is often a greater sign of respect than using the simple lâmed preposition (as he did in v. 6, where Moses laid down some strict guidelines of behavior).

| Leviticus 10:12b  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]                 | <i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>   | 2 <sup>nd</sup> person masculine plural, Qal imperative                | Strong's #3947<br>BDB #542 |
| 'êth (אֶת) [pronounced <i>ayth</i> ]                          | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| min <sup>e</sup> châh (מִנְחָה) [pronounced <i>min-HAWH</i> ] | <i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i> | feminine singular noun with the definite article                       | Strong's #4503<br>BDB #585 |
| yâthar (רֵתִי) [pronounced <i>yaw-THAHR</i> ]                 | <i>the one remaining, the one left over, the one who is left behind</i>  | feminine singular, Niphal participle with the definite article         | Strong's #3498<br>BDB #451 |
| min (מִן) [pronounced <i>mihn</i> ]                           | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>  | preposition of separation  | Strong's #4480<br>BDB #577 |

## Leviticus 10:12b

| Hebrew/Pronunciation                                   | Common English Meanings   | Notes/Morphology              | BDB & Strong #'s           |
|--|---|-------------------------------|----------------------------|
| ʾishshâh (אִשָּׁה)<br>[pronounced eesh-SHAW]           | <i>a fire offering, a burnt offering;<br/>an offering, sacrifice</i>      | masculine plural<br>construct | Strong's #801<br>BDB #77   |
| YHWH (יהוה)<br>[pronunciation is possibly<br>yhoh-WAH] | transliterated variously as<br><i>Jehovah, Yahweh, Y<sup>e</sup>howah</i> | proper noun                   | Strong's #3068<br>BDB #217 |

**Translation:** ...[saying] "Take+ the mincah [or, grain offering], which remains from the fire-offerings [to] Y<sup>e</sup>howah,...

When there were fire offerings, the priests were to take from the mincah, or grain, offerings. This was to be their meal.

## Leviticus 10:12c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when;<br/>since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ʾâkal (אָכַל) [pronounced<br>aw-KAHL]                              | <i>eat; dine; devour, consume,<br/>destroy; enjoy; taste; diminish,<br/>lessen, take from</i>  | 2 <sup>nd</sup> person masculine<br>plural, Qal imperative<br>with the 3 <sup>rd</sup> person<br>feminine singular suffix | Strong's #398<br>BDB #37   |
| matstsâh (מַצָּה)<br>[pronounced mahts-TSAWH]                      | <i>unfermented bread, unleavened<br/>bread, unleavened cakes; sweet<br/>unleavened bread; transliterated,<br/>matstsah, matsah, matzah,<br/>matzoh</i> | feminine plural noun  | Strong's #4682<br>BDB #595 |
| êtsel (אֵצֶל) [pronounced<br>AY-tsel]                              | <i>a side; near, by, beside</i>  | preposition/substantive   | Strong's #681<br>BDB #69   |
| miz <sup>e</sup> bêach (מִזְבֵּחַ)<br>[pronounced miz-BAY-ahkh]    | <i>altar; possibly monument</i>  | masculine singular noun<br>with the definite article  | Strong's #4196<br>BDB #258 |

**Translation:** ...and eat+ it [along with] unleavened breads [and cakes] next to the altar,...

They were to eat the mincah (grain) offering along with unleavened breads and cakes. They were to eat these things next to the altar.

## Leviticus 10:12d

| Hebrew/Pronunciation        | Common English Meanings   | Notes/Morphology                                    | BDB & Strong #'s           |
|-----------------------------|---|---|----------------------------|
| kîy (כִּי) [pronounced kee] | <i>for, that, because; when, at that<br/>time, which, what time</i> | explanatory or temporal<br>conjunction; preposition | Strong's #3588<br>BDB #471 |

## Leviticus 10:12d

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|---|---|--|----------------------------|
| qôdesh (קֹדֶשׁ)<br>[pronounced koh-DESH]  | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i> | masculine singular construct   | Strong's #6944<br>BDB #871 |
| qôdâshîym (קֹדֶשִׁים)<br>[pronounced koh-daw-SHEEM]   | <i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>                                   | masculine plural noun  | Strong's #6944<br>BDB #871 |
| The word combined with itself in the plural generally refers to the most sacred portion of the Tabernacle (and Temple) and is translated <i>Holy of Holies; the Most Holy Place</i> . This combination may also be translated, <i>most holy</i> . |   |  |                            |
| hîy' (אִיָּה) [pronounced hee]  | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>  | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied | Strong's #1931<br>BDB #214 |

**Translation:** ...for the mincah [lit., it] [is] very holy.

Kîy acts as an explanatory conjunction, telling them *why* they were to eat this food near the altar: *because the offering was considered to be very holy; very much set apart to God*.

Leviticus 10:12 Moses spoke to Aaron and to Eleazar and Ithamar, his remaining sons, [saying] "Take+ the mincah [or, grain offering], which remains from the fire-offerings [to] Y<sup>e</sup>howah, and eat+ it [along with] unleavened breads [and cakes] next to the altar, for the mincah [lit., it] [is] very holy. (Kukis mostly literal translation)

Not only were the family of the deceased to not mourn, they were to partake in the portion of the offering which pays tribute to God; which shows respect to Y<sup>e</sup>howah. There will be times that those close to us will be taken out in the sin unto death and that those close to us will be disciplined; and some will suffer as part of God's plan, apart from any wrongdoing on their part. We must never become bitter because of what we go through or what any loved one must endure. By eating a portion of the tribute offering, Aaron and his sons are paying tribute of Y<sup>e</sup>howah.

## Leviticus 10:13a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s          |
|---|---|--|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                               | simple wâw conjunction   | No Strong's #<br>BDB #251 |
| 'âkal (אָכַל) [pronounced aw-KAHL]                                  | <i>to eat; to dine; to devour, to consume, to destroy</i>   | 2 <sup>nd</sup> person masculine plural, Qal perfect                               | Strong's #398<br>BDB #37  |
| 'êth (אֵת) [pronounced ayth]  | <i>her, it; untranslated generally; occasionally to her, toward her</i>                             | sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #853<br>BDB #84  |
| b <sup>e</sup> (בּ) [pronounced b <sup>eh</sup> ]                   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's #<br>BDB #88  |



## Leviticus 10:13a

| Hebrew/Pronunciation                        | Common English Meanings  | Notes/Morphology             | BDB & Strong #'s           |
|---|--|------------------------------|----------------------------|
| mâqôwm (מָקוֹם)<br>[pronounced maw-KOHM]    | <i>place, situated</i> ; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town) | masculine singular noun      | Strong's #4725<br>BDB #879 |
| qâdôwsh (קָדוֹשׁ)<br>[pronounced kaw-DOWSE] | <i>sacred, holy, set apart, sacrosanct</i>   | masculine singular adjective | Strong's #6918<br>BDB #872 |

**Translation:** And eat+ it in the sacred place,...

Here, the sons of Aaron are being told to eat the minchah in a very sacred place, which is certainly next to the altar. This may also include inside of the Tabernacle, although I am unsure if they were allowed to eat in there.

The Tabernacle is much different from our churches today. We wander in and out of our churches on a regular basis; but the people of Israel *never* entered into the Tabernacle (well, I should say, they were not allowed to). The priests and Levites did go into the Tabernacle for specific functions, which, interestingly enough, were not seen by anyone else. Whether the priests could eat in there, I do not recall (the Bread of Presence is kept in the Tabernacle and replenished daily).

## Leviticus 10:13b

| 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<br>BDB #471 |
| chôq (חֹק) [pronounced khome] | <i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i> | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #2706<br>BDB #349 |

The key concept here is the setting of a boundary or a limit. In Genesis 47:22, this is translated *a fixed allowance*, given the context.

|   |   |  |                            |
|---|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| chôq (חֹק) [pronounced khome]                                       | <i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i> | masculine singular construct   | Strong's #2706<br>BDB #349 |
| bânîym (בָּנִים)<br>[pronounced baw-NEEM]                           | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>                         | masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix                              | Strong's #1121<br>BDB #119 |
| hîy' (הִיא) [pronounced hee]  | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>  | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is implied</i> | Strong's #1931<br>BDB #214 |

## Leviticus 10:13b

| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology           | BDB & Strong #'s           |
|--|---|----------------------------|----------------------------|
| min (מִן) [pronounced <i>mihn</i> ]                      | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation  | Strong's #4480<br>BDB #577 |
| ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]        | <i>a fire offering, a burnt offering; an offering, sacrifice</i>  | masculine plural construct | Strong's #801<br>BDB #77   |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun                | Strong's #3068<br>BDB #217 |

**Translation:** ...for it [is] your portion and your sons' portion [taken out] from Yehowah's fire offerings.

This grain offering, along with the unleavened bread, was the portion allowed to the priests. This was specifically for the priests to eat.

Now, as an aside, some pagan religions place sacrifices out for their god to eat; and we put out cookies and milk for Santa Claus (some of us do). But that is *not* a part of the worship of Y<sup>e</sup>howah. He did not come down at regularly feast on the offerings brought to Him. On some rare occasions, God might release a bolt of lightning, which would vaporize an offering; but God is not pictured as needing the Israelites to provide Him with a meal. He never depended upon the Israelites for subsistence.

## Leviticus 10:13c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| kîy (כִּי) [pronounced <i>kee</i> ]  | <i>for, that, because; when, at that time, which, what time</i>  | explanatory or temporal conjunction; preposition            | Strong's #3588<br>BDB #471 |
| kên (כֵּן) [pronounced <i>kane</i> ]   | <i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i> | properly, an active participle; used primarily as an adverb | Strong's #3651<br>BDB #485 |
| I do not find a listing for these two together in BDB. However, in 1Samuel 5:7, they are rendered as follows: <i>how things were, that [it was] so, what was happening, how it was</i> . Possibly <i>for previously</i> , based upon its use in 1Kings 2:7. Literally, this means, <i>for so, for thus</i> . |  |   |                            |
| tsâvâh (צִוֵּה) [pronounced <i>tsaw-VAW</i> ]  | <i>to be commanded [mandated, appointed]; to be commissioned, to be ordained</i>                               | 1 <sup>st</sup> person singular, Pual perfect               | Strong's #6680<br>BDB #845 |

**Translation:** This [is what] I have commanded [you].

This is what Moses is commanding the priests to do.

Scripture is careful to make certain that the Levites and priests had some sort of remuneration for their spiritual services.

Leviticus 10:13 And eat+ it in the sacred place, for it [is] your portion and your sons' portion [taken out] from Yehowah's fire offerings. This [is what] I have commanded [you]. (Kukis paraphrase)

We have several words translated *laws, ordinances, commandments, statutes*. In order to get a grasp of these words, we need to examine the **Doctrine of the Words for Laws, Commandments, Judgements, Statutes, Ordinances** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The word found here is chôq (חֹק) [pronounced *khoke*] and it is generally translated statutes and not really distinguished from the feminine form of the same word, which is chuqqâh (חֻקָּה) [pronounced *khoo-KAWH*]. However, I would think that there would be a difference between the two words. Both are related to the verb chuqqâh (חֻקָּה) [pronounced *khoo-KAWH*], which is translated *carve, cut*; and both have the verb cognate châqâq (חָקַק) [pronounced *khaw-KAK*], which means *to cut in, to decree, to inscribe*. Obviously, we will need to spend more time with all of these words. The word translated *due* is the word usually translated *statute* (this is also translated *portion*).

Moses is causing the family of Aaron to refocus upon Y<sup>e</sup>howah and His perfect justice to try to ward off the bitterness which would be natural in most people. *Fire-offering* is not a particular offering, but it is whatever has been placed on the brazen altar. Leviticus 6:16 tells us that a portion of this tribute would be for Aaron and his sons to eat.

Leviticus 10:12–13 Moses spoke to Aaron and to Eleazar and Ithamar, his remaining sons, [saying] “Take+ the mincah [or, *grain offering*], which remains from the fire-offerings [to] Y<sup>e</sup>howah, and eat+ it [along with] unleavened breads [and cakes] next to the altar, for the mincah [lit., *it*] [is] very holy. And eat+ it in the sacred place, for it [is] your portion and your sons' portion [taken out] from Yehowah's fire offerings. This [is what] I have commanded [you]. (Kukis mostly literal translation)

Leviticus 10:12–13 Moses then spoke to Aaron and to his sons, Eleazar and Ithamar, saying, “Take the grain offering which remains from the fire offerings, which you made to Jehovah, and eat it along with various unleavened bread products. Have this meal next to the altar, because the offering is very holy; therefore, where you eat it must be holy as well. This portion of Jehovah's fire offerings is your portion, for this is what I have commanded you. (Kukis paraphrase)

And a breast of waving and a thigh of contribution you+ will eat in a place clean—you and your sons and your daughters with you—for your decree and a decree of your sons. They have been given from a slaughterings of peace offerings of sons of Israel. A thigh of contribution and a breast of waving upon fire offerings of the fat pieces they will bring to wave, a wave offering to faces of Y<sup>e</sup>howah. And he is to you and to your sons with you for a decree of everlasting, as which commanded Y<sup>e</sup>howah.

Leviticus  
10:14–15

You+ will eat the presentation breast and the raised-up thigh—you, your sons and your daughters [who are] with you. [This is] your portion and the portion of your sons. They will be given [meat] from the animals slaughtered as peace offerings [by] the sons of Israel. [Specifically, this is] the thigh [which is] raised up and the breast [which is] waved, [and then placed] on the fire offerings of the fat pieces; which [offerings] they bring to hold up [as] a presentation offering before Y<sup>e</sup>howah. [This meat] is for you and your sons with you. [This stands as] an everlasting decree, just as Y<sup>e</sup>howah has commanded.

You and your family will be able to eat the breast of presentation and the thigh which is raised up. This is considered your portion. They will be given the meat from these slaughtered animals presented to God as peace offerings. They will be held up before Jehovah, and then placed upon the fat pieces which are burning on the altar as fire offerings. This stands as an everlasting decree, just as Jehovah has commanded.

Here is how others have translated this verse:

### Ancient texts:

|                                      |  |
|--------------------------------------|--|
| Masoretic Text (Hebrew)              | And a breast of waving and a thigh of contribution you+ will eat in a place clean—you and your sons and your daughters with you—for your decree and a decree of your sons. They have been given from a slaughtering of peace offerings of sons of Israel. A thigh of contribution and a breast of waving upon fire offerings of the fat pieces they will bring to wave, a wave offering to faces of Y <sup>e</sup> howah. And he is to you and to your sons with you for a decree of everlasting, as which commanded Y <sup>e</sup> howah.   |
| Dead Sea Scrolls<br>Targum (Onkelos) | .<br>The breast of the wave-offering [uplifted-offering] and the thigh that is the separated portion you shall eat in a pure (undefiled) place, you and your sons and daughters with you, for as your portion and as the portion of your sons they are given from the sacrifices of the peace[sacred]-offerings of Bnei Yisroel.<br>The thigh that is the separated portion and the breast that is the wave-offering [uplifted-offering], on top of the fats of the fire offering [offering], they shall bring, to wave [lift up] as a wave-offering [an uplifted-offering] before Adonoy. It will be for you and for your sons with you an everlasting statute, just as Adonoy commanded. |
| Targum (Pseudo-Jonathan)             | But the breast of the uplifting and the shoulder of the separation you may eat in (any) clean place, thou and thy sons with thee, because it is thy portion and the portion of thy sons which hath been given from the hallowed sacrifices of the children of Israel. The shoulder of the separation and the elevated breast with the fats of the oblations they shall bring to be uplifted an elevation before the Lord, and they shall then be thine and thy sons' with thee, by an everlasting statute, as the Lord commanded.  |
| Douay-Rheims 1899 (Amer.)            | The breast also that is offered, and the shoulder that is separated, you shall eat in a most clean place, thou and thy sons, and thy daughters with thee. For they are set aside for thee and thy children, of the victims of peace offerings of the children of Israel.<br>Because they have elevated before the Lord the shoulder and the breast, and the fat that is burnt on the altar: and they belong to thee and to thy sons by a perpetual law, as the Lord hath commanded.  |
| Aramaic ESV of Peshitta              | The waved breast and the heaved thigh you shall eat in a clean place, you, and your sons, and your daughters with you: for they are given as your portion, and your sons' portion, out of the sacrifices of the peace offerings of the B'nai Yisrael.<br>The heaved thigh and the waved breast they shall bring with the offerings made by fire of the fat, to wave it for a wave offering before Mar-Yah: and it shall be yours, and your sons' with you, as a portion forever; as Mar-Yah has commanded."  |
| Lamsa's Peshitta (Syriac)            | And the breast of the offering and the shankshoulder of the offering eat in the place that is pure, you and your sons and your daughters with you, because that is your portion and the portion of your sons with you; you have been given of the peace sacrifices of the children of Israel. And they shall bring the shouldershank of the offering and the breast of the offering on the offerings of the fat to make an offering before LORD JEHOVAH and it will be to you and to your sons with you a covenant for a lifetime, just as LORD JEHOVAH commanded.   |
| Samaritan Pentateuch                 | And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for [they be] thy due, and thy sons' due, [which] are given out of the sacrifices of peace offerings of the children of Israel.<br>The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave [it for] a wave offering before the LORD; and it shall be thine, and thy sons' and thy daughters with thee, by a statute for ever; as the LORD hath commanded.   |

Updated Brenton (Greek) And you shall eat the breast of separation, and the shoulder of the choice-offering in the holy place, you and your sons and your house with you; for it has been given as an ordinance for you and an ordinance for your sons, of the sacrifices of peace-offering of the children of Israel.

They shall bring the shoulder of the choice-offering, and the breast of the separation upon the burnt offerings of the fat, to separate for a separation before the Lord; and it shall be a perpetual ordinance for you and your sons and your daughters with you, as the Lord commanded Moses.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English And the breast which is waved and the leg which is lifted up on high, you are to take as your food in a clean place; you and your sons and your daughters with you: for they are given to you as your right and your sons' right, from the peace-offerings of the children of Israel.

Let them take the breast which is waved and the leg which is lifted up on high, with the fat of the burned offering, to be waved for a wave offering before the Lord; and this will be for you and for your sons with you, for a right for ever, as the Lord has given orders.

Easy English You and your sons and daughters can eat the meat of the ribs that you held up to God. And all your family can eat the top part of the leg. Eat the meat in a place that is clean and ready for God's use. It is your part of the people's friendship offering. Bring the top of the leg and the meat of the ribs. Lift them up to the Lord. The Lord has given them to you and to your children. Lift them up with the fat parts of the burnt offering. He told you that you should do this.'

Easy-to-Read Version—2008 "You, your sons, and your daughters may all eat the breast and thigh that were lifted up before the Lord as an offering. But you must eat these in a place that is clean because they come from the fellowship offerings. They are your share of those offerings that the Israelites give to God. The people must bring the gifts of fat from their animals as part of the sacrifice. They must also bring the thigh of the fellowship offering and the breast that is lifted up to show it is offered in front of the LORD. Then it will be your share of the offering. It will belong to you and your children. That part of the sacrifices will be your share forever, just as the LORD said."

God's Word™ Also eat the breast presented to the LORD and the thigh that was given as a contribution. You and your sons and daughters may eat them in a clean place because they are your part of the fellowship offerings from the Israelites. They will bring the thigh given as a contribution, the breast presented to the LORD, and the fat that is to be burned and present them to the LORD. These parts will belong to you and your children. This will be a permanent law, as the LORD has commanded."

Good News Bible (TEV) But you and your families may eat the breast and the hind leg that are presented as the special gift and the special contribution to the LORD for the priests. You may eat them in any ritually clean place. These offerings have been given to you and your children as the part that belongs to you from the fellowship offerings of the people of Israel. They shall bring the hind leg and the breast at the time the fat is presented as a food offering to the LORD. These parts belong to you and your children forever, just as the LORD commanded."

The Message Also, you and your sons and daughters are to eat the breast of the Wave-Offering and the thigh of the Contribution-Offering in a clean place. They are provided as your portion and the portion of your children from the Peace-Offerings presented by the People of Israel. Bring the thigh of the Contribution-Offering and the breast of the Wave-Offering and the fat pieces of the Fire-Gifts and lift them up as a



Wave-Offering. This will be the regular share for you and your children as ordered by God.”

New Simplified Bible

»You and your families may eat the breast and the hind leg that are presented as the special gift and the special contribution to Jehovah for the priests. You may eat them in any ritually clean place. These offerings have been given to you and your children as the part that belongs to you from the fellowship offerings of the people of Israel. »They shall bring the hind leg and the breast at the time the fat is presented as a food offering to Jehovah. These parts belong to you and your children from generation to generation, just as Jehovah commanded.«

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

Casual English Bible

You and your sons and daughters can also eat the breast meat and thigh of the peace offering. [8] But eat it in a ritually clean location. This part of that offering belongs you and your descendants. Take the breast meat and the thigh and raise them to the LORD. You'll burn the fat, but the breast and thigh belong to you and your descendants. That's what the LORD says.”

<sup>8</sup>10:14 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.

Contemporary English V.

But the choice ribs and the hind leg that were lifted up may be eaten by your entire family, as long as you do so in an acceptable place. These parts are yours from the sacrifices that the people offer to ask the LORD's blessing. This is what the LORD has commanded, and it will never change.

The Living Bible

But the breast and the thigh, which have been offered to the Lord by the gesture of waving it before him, may be eaten in any holy place. It belongs to you and to your sons and daughters for your food. It is your portion of the peace offering sacrifices of the people of Israel.

“The people are to bring the thigh that was set aside, along with the breast that was offered when the fat was burned, and they shall be presented before the Lord by the gesture of waving them. And afterwards they shall belong to you and your family, for the Lord has commanded this.”

New Berkeley Version

New Life Version

.  
But you and your sons and daughters may eat in a clean place the breast of the wave gift and the thigh that is given. For they are given to you as your right and your sons' right, from the peace gifts of the people of Israel. They will bring the thigh that is given and the breast of the wave gift, with the gifts by fire of the fat. They will wave them before the Lord for a wave gift. They will be yours and your sons', as your right forever, as the Lord has said.”

New Living Translation

But the breast and thigh that were lifted up as a special offering may be eaten in any place that is ceremonially clean. These parts have been given to you and your descendants as your portion of the peace offerings presented by the people of Israel. You must lift up the thigh and breast as a special offering to the Lord, along with the fat of the special gifts. These parts will belong to you and your descendants as your permanent right, just as the Lord has commanded.”

Unfolding Bible Simplified

But you and your sons and daughters are permitted to eat the breast and the thigh that were lifted up in front of Yahweh. Eat them in any place that is holy. They have been given to you and your descendants as your share of the offerings when the Israelites promise friendship with Yahweh. The thigh and the breast that were lifted up in front of Yahweh must be brought with the portions of fat to be burned, to be

lifted up and offered in his presence. They will be the regular share for you and your descendants, as Yahweh has commanded."

### Partially literal and partially paraphrased translations:

|                             |  |
|-----------------------------|--|
| American English Bible      | <p>This is the rule for you and your sons concerning the peace-offering sacrifices [that are brought by] the children of Israel.</p> <p>They must bring the choicest shoulder and [they must] separate the breast from the burnt offerings of fat as a separate division before Jehovah.</p> <p>This is to be the rule for you, as well as for your sons and daughters through the ages, just as the Lord commanded Moses.' V. 14a was placed with the previous passage for context.</p>   |
| Beck's American Translation | .  |
| Common English Bible        | <p>You must eat the breast for the uplifted offering and the thigh for the gift offering in a clean place—both you and your sons and daughters. These things are designated as your portion and your children's portion from the Israelites' communal sacrifices of well-being. The Israelites must bring the thigh for the gift and the breast for the uplifted offering along with the food gifts of the fat pieces, to be lifted up as an uplifted offering before the Lord. These will belong to both you and your children as a permanent portion, just as the Lord has commanded."</p> |
| New Advent (Knox) Bible     | <p>The breast, too, that was held up in worship, and the shoulder that was set apart, you must eat in a place that is clean of all defilement, thou and thy sons and thy daughters, too, with thee. This share of the welcome-offerings the sons of Israel bring is kept for thee and thy children; priestly hands have lifted up, in the Lord's presence, the shoulder and the breast and the fat which was afterwards burnt on the altar, and it is the Lord's bidding that they should belong to thee and thy sons, by right perpetual.</p>   |
| Translation for Translators | <p>But you and your sons and daughters are permitted to eat the breast and the thigh that were lifted up in front of Yahweh. Eat them in any place that is «holy/acceptable to him». They have been given to you and your descendants as your share of the offerings to enable the Israelis to maintain fellowship <i>with Yahweh</i>. The thigh and the breast that were lifted up in front of Yahweh must be brought with the portions of fat to be burned, to be lifted up in his presence. They will be the regular share for you and your descendants, as Yahweh has commanded."</p>    |

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

|                             |  |
|-----------------------------|--|
| Berean Study Bible          | <p>And you and your sons and daughters may eat the breast of the wave offering and the thigh of the contribution in a clean place, because these portions have been assigned to you and your children from the peace offerings of the sons of Israel. They are to bring the thigh of the contribution and the breast of the wave offering, together with the fat portions of the offerings made by fire, to wave as a wave offering before the LORD. It will belong permanently to you and your children, as the LORD has commanded."</p>                                |
| Christian Standard Bible    | <p>But you and your sons and your daughters may eat the breast of the presentation offering and the thigh of the contribution in any ceremonially clean place, because these portions have been assigned to you and your children from the Israelites' fellowship sacrifices. They are to bring the thigh of the contribution and the breast of the presentation offering, together with the food offerings of the fat portions, to present as a presentation offering before the Lord. It will belong permanently to you and your children, as the Lord commanded."</p> |
| Revised Ferrar-Fenton Bible | <p>But you may eat the waved breast, and the raised leg in a clean place, you and your sons, and your daughters with you; for they are given from My altar as a portion to you and to your children as thank-offerings from the children of Israel. The raised</p>   |

|                              |   |
|------------------------------|---|
| International Standard V     | <p>leg and the waved breast, with the presents of the fats which they bring to be waved, you shall wave before the EVER-LIVING, and they shall be for you and your children for a perpetual portion,—as the EVER-LIVING has commanded."</p> <p>As to the breast and thigh raised offerings, you and your sons and daughters with you may eat them [The Heb. lacks them] at a clean place, because it belongs to you and is your sons' prescribed portions. They were taken from the sacrifices of peace offering of the Israelis. They are to bring the thigh offering and the breast raised offering with the offerings made by fire from the fat to wave as a raised offering in the Lord's presence. It will be a perpetual portion for you and your sons with you, just as the Lord had commanded."</p> |
| Unfolding Bible Literal Text | <p>The breast that is waved and the thigh that is presented to Yahweh, you must eat in a clean place acceptable to God. You and your sons and daughters with you should eat those portions, for they are given as your share and your sons' share out of the sacrifices of the fellowship offerings of the people of Israel. The thigh that is presented and the breast that is waved, they must bring with the offerings of fat made by fire, to wave before Yahweh. They will be yours and your sons' with you as a share forever, as Yahweh has commanded."</p>  |
| Urim-Thummim Version         | <p>The Wave breast and Heave shoulder you will eat in a clean place, you and your sons and your daughters with you for they are your prescribed portion, and your sons' portion, that are given out of the sacrifices of Peace-Offerings from the children of Israel. The leg of the Heave-Offering and breast of the Wave-Offering, besides Burnt-Offerings of the fat, they will bring in to wave as a Wave-Offering before YHWH, and it will be for you and your sons as a statute for the ages as YHWH has commanded.</p>   |
| Wikipedia Bible Project      | <p>And the wave-offer breast and the donation thigh you will eat in a pure place, you and your sons and your daughters with you. Because your ration and your son's ration will be given from the payment offerings of the sons of Israel. The donation thigh and the wave-offer breast, will be brought onto the fires of the fat, to wave as wave-offer before Yahweh. And it was to you and your sons with you, as an eternal statute, as Yahweh commanded.</p>  |

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

|                            |  |
|----------------------------|--|
| Christian Community (1988) | <p>The breast that was offered up and the hind leg that was set aside you will eat in some place that is clean, you and your sons and your daughters with you; this is the share of the peace offerings of the people of Israel that belongs to you and your sons. The hind leg that was set aside and the breast that was offered up, when the fat was burned, belong to you, to you and your sons with you, after they have been presented before Yahweh by the gesture of offering, because Yahweh has commanded this forever."</p>   |
| The Heritage Bible         | <p>And you shall eat the breast of the wave offering and shoulder of the lifted up offering in a clean place, you and your sons and your daughters with you, because they Nadab and Abihu offer strange fire, are killed; priests not to drink alcohol are your statute and your sons' statute, which are given out of the sacrifices of peace offerings of the children of Israel. See Note Num 18:18</p> <p>They shall bring the shoulder of the lifted up offering and the breast of the wave offering with the burnt offerings of the fat to wave it for a wave offering before the face of Jehovah, and it shall be yours and your sons' with you by an enactment forever as Jehovah has commanded.</p> |
| New American Bible (2011)  | <p><sup>i</sup>The brisket of the elevated offering and the leg* of the contribution, however, you and your sons and daughters may eat, in a clean place; for these have been assigned to you and your children as your due from the communion sacrifices of the Israelites. The leg of the contribution and the brisket of the elevated offering shall be brought in with the oblations of fat to be raised as an elevated offering before the</p>  |

LORD. They shall belong to you and your children as your due forever, as the LORD has commanded.”

\* [10:14] Brisket...leg: these are from the Israelites' communion sacrifices in 9:4, 18–21.

i. [10:14] Lv 7:34.

New Jerusalem Bible

'You, your sons and daughters with you, will eat in a clean place the forequarter offered and the thigh presented, for these have been given to you and your children as your due from the Israelites' communion sacrifices. The thigh presented and the forequarter offered, once the fat has been burnt, revert to you and your sons with you, after they have been presented before Yahweh with the gesture of offering, in virtue of a perpetual law as Yahweh has ordered.'

NRSV (Anglicized Cath. Ed.)

But the breast that is elevated and the thigh that is raised, you and your sons and daughters as well may eat in any clean place; for they have been assigned to you and your children from the sacrifices of the offerings of well-being of the people of Israel. The thigh that is raised and the breast that is elevated they shall bring, together with the offerings by fire of the fat, to raise for an elevation-offering before the Lord; they are to be your due and that of your children for ever, as the Lord has commanded.

Revised English Bible—1989

You and your sons and daughters must eat in a clean place the breast of the dedicated portion and the leg which is a contribution for the priests, for they have been given to you and your children as your due out of the shared-offerings of the Israelites. The leg of the contribution and the breast of the dedicated portion must be brought, along with the food-offerings of fat, to be presented as a dedicated portion before the LORD; it will belong to you and your children as a due for all time; for so the LORD has commanded.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The breast that was waved and the thigh that was raised you are to eat in a clean place — you, your sons and your daughters with you; for these are given as your and your children's share of the sacrifices of the peace offerings presented by the people of Isra'el. They are to bring the raised thigh and the waved breast, along with the offerings of fat made by fire, and wave it as a wave offering before Adonai; then it will belong to you and your descendants with you as your perpetual share, as ADONAI has ordered.”

Kaplan Translation

'However, the chest taken as a wave offering and the hind leg taken as an elevated gift, you may eat together with your sons and daughters. It is the portion designated for you and your descendants from the peace sacrifices of the Israelites. 'The hind leg for the elevated gift, and the chest for the wave offering, shall be brought on top of the choice parts designated as the fire offering. [It is all] to be waved in the prescribed motions of the wave offering. [The leg and chest] are meant to be a portion for you and your descendants for all time, as God commanded.'

10:14 **However** (Saadia).

10:15 **on top of** (Rashi). See note on 7:30.

The Scriptures—2009

“And the breast of the wave offering and the thigh of the contribution you eat in a clean place, you, and your sons, and your daughters with you. For they are yours by law and your sons' by law, which are given from the slaughterings of peace offerings of the children of Yisra'el.

“The thigh of the contribution and the breast of the wave offering they bring with the offerings of fat made by fire, to bring as a wave offering before יהוה. And it shall be yours and your sons' with you, by a law forever, as יהוה has commanded.”

Tree of Life Version

You are to eat the breast that was waved and the thigh that was presented in a clean place—you, your sons and your daughters with you—for they are given as

your portion, and your children's portion, out of the sacrifices of the fellowship offerings of Bnei-Yisrael.

They are to bring the thigh that is presented and the breast that is waved with fat portions scorched by fire, to wave it as a wave offering before Adonai. So it will be yours and your sons' with you, a share forever, as Adonai has commanded."

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

#### **Alpha & Omega Bible**

AND YOU SHALL EAT THE BREAST OF SEPARATION, AND THE SHOULDER OF THE CHOICE-OFFERING IN THE HOLY PLACE, YOU AND YOUR SONS AND YOUR HOUSE WITH YOU; FOR IT HAS BEEN GIVEN AS AN ORDINANCE FOR YOU AND AN ORDINANCE FOR YOUR SONS, OF THE SACRIFICES OF PEACE-OFFERING OF THE CHILDREN OF ISRAEL.

THEY SHALL BRING THE SHOULDER OF THE CHOICE-OFFERING, AND THE BREAST OF THE SEPARATION UPON THE BURNT-OFFERINGS OF THE FAT, TO SEPARATE FOR A SEPARATION BEFORE JESUS; AND IT SHALL BE A LONG-TERM ORDINANCE FOR YOU AND YOUR SONS AND YOUR DAUGHTERS WITH YOU, AS JESUS COMMANDED MOSES."

#### **Awful Scroll Bible**

Even the wave offering of the breast, and the heave offering of the leg, you was to eat in a clean place, and your sons and daughters, as a prescription. The prescription to your sons are they to have offered, the peace offering for the sons of Isra-eternal life.

The heave offering of the leg, and the wave offering of the breast, were they to bring in as a fire offering of their fat, even to wave the wave offering turned before Sustains To Become it is for your sons a continual prescription, as Sustains To Become is to have laid charge.

#### **Concordant Literal Version**

But the chest of the wave offering and the leg of the heave offering shall you eat in a clean place, you and your sons and your daughters with you, for as your dole and your sons' dole are they given from the sacrifices of peace offerings of the sons of Israel.

The leg of the heave offering and the chest of the wave offering on the fire offerings of the fat portions shall they bring to wave as a wave offering before Yahweh. And it will become yours and your sons' with you as an eonian dole just as Yahweh has given instructions. pieces of

#### **exeGeses companion Bible**

...and eat the wave breast and exaltment hindleg in a pure place

- you and your sons and your daughters with you:  
for they become your statute  
and the statute of your sons  
- given from the sacrifices of shelamim  
of the sons of Yisra El.

Bring the exaltment hindleg and the wave breast with the firings of the fat;  
to wave for a wave at the face of Yah Veh;  
and it becomes yours and your sons with you,  
- an eternal statute - as Yah Veh misvahed.

#### **Orthodox Jewish Bible**

And the breast of the waving and raised up thigh shall ye eat in a makom tahor; thou, and thy banim, and thy banot with thee; for they are thy chok, and the chok of thy banim, which are given out of the zevakhim of shelamim (peace offerings) of the Bnei Yisrael.

The raised-up thigh and the breast of the waving shall they bring with the offerings made by eish of the chelavim (fat portions), to wave it for a wave offering before Hashem; and it shall be thine, and unto thy banim with thee, by a chok olam (portion forever); as Hashem hath commanded.



Rotherham's *Emphasized B.* And <the wavebreast and the heave-shoulder> shall ye eat in a clean place, ||thou and thy sons and thy daughters with thee||,—for <as thine by statute and thy sons' by statute> have they been given, from among the peace'-offerings of the sons of Israel. <The heave-shoulder and the wave-breast upon the altar-flames of the fat portions> shall they bring in, to wave as a wave-offering before Yahweh,—so shall they be thine and thy sons' with thee by an age-abiding statute, As Yahweh hath commanded.

### Expanded/Embellished Bibles:

|                        |  |
|------------------------|--|
| The Expanded Bible     | “Also, you and your sons and daughters may eat the breast and thigh of the ·fellowship [ <sup>L</sup> elevation; <sup>C</sup> the offering was lifted to the Lord before it was eaten] offering that was presented to the Lord. You must eat them in a clean [ <sup>C</sup> in a ritual sense] place; they are your ·share [due] of the ·fellowship [peace; well-being] offerings [3:1] given by the ·Israelites [ <sup>L</sup> sons/T children of Israel]. The people must bring the fat from their animals that was part of the offering made by fire, and they must ·present it to the Lord along with the thigh [ <sup>L</sup> that is raised] and the breast of the ·fellowship [ <sup>L</sup> elevation—see v. 14] offering. They will be ·the regular share of the offerings for you and [your due and the due of] your children, as the Lord has commanded.” |
| Kretzmann's Commentary | And the wave-breast and heave-shoulder shall ye eat in a clean place; thou and thy sons and thy daughters with thee; for they be thy due and thy sons' due, which are given out of the sacrifices of peace-offerings of the children of Israel. This was the portion set aside for the priests and their families, fees or emoluments, a part of the salary, and this holy meal could be eaten outside of the court, in some clean place. The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave it for a wave-offering before the Lord; and it shall be thine, and thy sons' with thee, by a statute forever, as the Lord hath commanded, Leviticus 7:31-34.   |
| Lexham English Bible   | And the wave offering's breast section and the upper thigh of the contribution offering you [Plural] must eat in a clean place, you and your sons and your daughters with you, because they are given as your allotted portion and your sons' allotted portion from the sacrifices of the Israelites' [Literally “sons/children of Israel”] fellowship offerings. They must bring the thigh of the contribution offering and the breast section of the wave offering in addition to the offerings made by fire, consisting of the fat portions, to wave as a wave offering before [Literally “to the faces of”] Yahweh; and it will be for you and for your sons with you as a lasting rule, just as Yahweh had commanded.”  |
| The Voice              | <b>Moses</b> (to Aaron and his surviving sons, Eleazar and Ithamar): You, your sons, and your daughters may eat the breast of the wave offering and the thigh presented to God in some ritually pure place. The breast and thigh are your portion and your children's portion from the sacrifices of the peace offerings brought by the people of Israel. Have them bring the thigh that is contributed and the breast that is waved, along with the fire-offerings of fat, to present as a wave offering before the Eternal One. This will be your and your children's portion for all time; it is your due as the Eternal has commanded.   |

### Bible Translations with Many Footnotes:

|                     |  |
|---------------------|--|
| The Complete Tanach | The breast of the waving and the thigh of the raising up you shall eat in a clean place, you and your sons and your daughters with you, for [as] your portion and your sons' portion they have been given, from the peace offerings of the children of Israel. |
|---------------------|--|

**The breast of the waving:** from the communal peace offerings.

**you shall eat in a clean place:** Now did they eat the previous sacrifices in an unclean place? Rather, the previous sacrifices were holy of holies (מִשְׁדֵּק יִשְׁדֵּק), and as such, they were required to be eaten in a holy place. These, however, were not required [to be eaten] within the hangings [of the courtyard]. Notwithstanding, they were still to be eaten within the camp of Israel, which is “clean” insofar as those who were afflicted with tzara’ath could not enter therein. From here, then, we learn the law that sacrifices with a lesser degree of holiness (מִלֵּק מִשְׁדֵּק) may be eaten anywhere in the city [of Jerusalem, and these specific communal peace offerings had the status of מִלֵּק מִשְׁדֵּק, even though communal peace offerings are usually מִשְׁדֵּק יִשְׁדֵּק]. — [Zev. 55a]

**you and your sons and your daughters:** You and your sons have a portion. Your daughters, however, do not have a portion. Yet if you give them [sacrificial flesh as] gifts, they are permitted to eat from the breasts and the thighs. [How do we know this?] Perhaps the verse means that the daughters also receive a portion? Scripture therefore states [in the continuation of this verse], “for [as] your portion and your sons’ portion they have been given,” - [i.e., it is given as] a portion to the sons, but not as a portion to the daughters. - [Torath Kohanim 10:50]

They shall bring the thigh of the raising up and the breast of the waving upon the fats for fire offerings, to wave as a waving before the Lord. And it shall belong to you and to your sons with you as an eternal due, as the Lord has commanded.

**The thigh of the raising-up and the breast of the waving:** Heb. הֶזְחָו הַמִּזְבֵּחַ קֹדֶשׁ. הַפִּזְזָה. These words are related to the expressions: “which was waved (פָּזְזָה) and which was lifted up (הֶזְחָו) ” (Exod. 29:27). הַפִּזְזָה, waving, is performed by a forward and backward motion, whereas הַמִּזְבֵּחַ, lifting up, is performed by an upward and downward motion. Why Scripture separates them, using “lifting up” in reference to the thigh and “waving” in reference to the breast, we do not know, since both of them were lifted up and waved.

**upon the fats for fire offerings:** Heb. יִשָּׂא לַעֲוֵלָה. [This phrase is to be read as equivalent to: מִשְׁאָה יִבְלַח לַעֲוֵלָה, meaning “upon the fats for fire-offerings.”] From here we learn that the fats were placed underneath [the breast and thigh portions] at the time of the waving (Torath Kohanim 10:51). [Now, earlier verses (Lev. 7:30 and 9:20) both state that the sacrificial fats were placed on top of the breast and thigh portions, thus seemingly contradicting our verse here, which says, “They should bring the thigh...and the breast...upon the fats.”] However, I have already explained the resolution of all these three verses, so that they do not contradict each other, in the section “Command Aaron” (see Rashi on Lev. 7:30).

NET Bible®

Also, the breast of the wave offering and the thigh of the contribution offering you must eat in a ceremonially<sup>16</sup> clean place, you and your sons and daughters with you, for they have been given as your allotted portion and the allotted portion of your sons from the peace offering sacrifices of the Israelites.<sup>17</sup> The thigh of the contribution offering and the breast of the wave offering they must bring in addition to the gifts of the fat parts to wave them as a wave offering before the Lord, and it will belong to you and your sons with you for a perpetual statute just as the Lord has commanded.”

<sup>16</sup>tn The word “ceremonially” has been supplied in the translation to clarify that the cleanness of the place specified is ritual or ceremonial in nature.

<sup>17</sup>sn Cf. Lev 7:14, 28-34 for these regulations.

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

Charles Thomson OT

The dedicated breast, and the dedicated shoulder, which are set apart, you shall eat in a holy place, thou, and thy sons, and thy household with thee, for it hath been given thee as thy due, and to thy sons as their due from the thank offerings of the children of Israel. The dedicated shoulder, and the dedicated breast, they shall offer on the homage offerings of suet, to be set apart as a dedication before the

|                           |  |
|---------------------------|--|
| Context Group Version     | Lord; and they shall be for thee, and for thy sons, and for thy daughters with thee, an everlasting due, as the Lord commanded Moses.<br>And the wave-breast and the heave-thigh you (pl) shall eat in a clean place, you, and your sons, and your daughters with you: for they are given as your portion, and your sons' portion, out of the sacrifices of the peace-offerings of the sons of Israel. The heave-thigh and the wave-breast they shall bring with the offerings made by fire of the fat, to wave it for a wave-offering before YHWH: and it shall be yours, and your sons' with you, as a portion forever; as YHWH has commanded. |
| English Standard Version  | But the breast that is waved and the thigh that is contributed you shall eat in a clean place, you and your sons and your daughters with you, for they are given as your due and your sons' due from the sacrifices of the peace offerings of the people of Israel. The thigh that is contributed and the breast that is waved they shall bring with the food offerings of the fat pieces to wave for a wave offering before the LORD, and it shall be yours and your sons' with you as a due forever, as the LORD has commanded." <b>Never ending allowance</b>   |
| Literal Standard Version  | And you eat the breast of the wave-offering and the leg of the raised-offering in a clean place, you, and your sons, and your daughters with you; they have been given for your portion and the portion of your sons, out of the sacrifices of peace-offerings of the sons of Israel; the leg of the raised-offering, and breast of the wave-offering, besides fire-offerings of the fat, they bring in to wave [as] a wave-offering before YHWH, and it has been to you, and to your sons with you, by a continuous statute, as YHWH has commanded."  |
| New American Standard B.  | The breast of the wave offering, however, and the thigh of the offering you may eat in a clean place, you and your sons and your daughters with you; for they have been given as your allotted portion and your sons' allotted portion from the sacrifices of the peace offerings of the sons of Israel. They shall bring the thigh offered by lifting up and the breast offered by waving, along with the offerings by fire of the portions of fat, to present as a wave offering before the LORD; so it shall be a thing perpetually due you and your sons with you, just as the LORD has commanded."  |
| Revised Mechanical Trans. | ...and the chest of the waving and the thigh of the offering you will eat in the clean area, you and your sons and your daughters with you, given that it is your custom and the custom of your sons, they were given from the sacrifices of the offerings of restitution of the sons of Yisra'eyl. The thigh of the offering and the chest of the waving they will bring upon the fire offerings of the fat, to make a waving to the face of YHWH, and he will exist for you and for your sons with you, it is for a distant custom just as YHWH directed,...   |
| Young's Updated LT        | "And the breast of the wave-offering, and the leg of the heave-offering, you [all] do eat in a clean place, you, and your sons, and your daughters with you; for your portion and the portion of your sons they have been given, out of the sacrifices of peace-offerings of the sons of Israel; the leg of the heave-offering, and breast of the wave-offering, besides fire-offerings of the fat, they do bring in to wave a wave-offering before Jehovah, and it has been to you, and to your sons with you, by a statute age-during, as Jehovah has commanded."  |

**The gist of this passage:** The breast and the leg are set apart for Aaron and his remaining sons.  
14-15

### Leviticus 10:14a

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

| Leviticus 10:14a   |  |  |                                    |
|--|--|--|------------------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                   |
| 'êth (אֵת) [pronounced <i>ayth</i> ]                                       | generally untranslated; possibly be translated <i>to, toward</i> (s)   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84           |
| châzeh (חֶזֶה)<br>[pronounced <i>khaw-ZEH</i> ]                            | <i>breast [of animals] [of an animal sacrifice]</i>  | masculine singular construct   | Strong's #2373<br>BDB #303         |
| t'ênwphâh (תְּנוּפָה)<br>[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 with the definite article                       | Strong's #8573<br>BDB #632         |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251          |
| 'êth (אֵת) [pronounced <i>ayth</i> ]                                       | generally untranslated; possibly be translated <i>to, toward</i> (s)   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84           |
| shôwq (שׁוֹק)<br>[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<br>BDB #1003        |
| terûmâh/terûwmâh (תְּרוּמָה)<br>[pronounced <i>tehr-oo-MAW</i> ]           | <i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>     | feminine singular noun with the definite article                       | Strong's #8641<br>BDB #929         |
| 'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]                                 | <i>to eat; to dine; to devour, to consume, to destroy</i>  | 2 <sup>nd</sup> person masculine plural, Qal imperfect                 | Strong's #398<br>BDB #37           |
| b <sup>e</sup> (בּ) [pronounced <i>b<sup>eh</sup></i> ]                    | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88           |
| mâqôwm (מִקוֹם)<br>[pronounced <i>maw-KOHM</i> ]                           | <i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i> | masculine singular noun  | Strong's #4725<br>BDB #879         |
| ṭâhōwr (טָהוֹר)<br>ṭâhôr (טָהֹר) [pronounced <i>taw-HOHR</i> ]             | <i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>                                     | masculine singular adjective   | Strong's #2889 & #2890<br>BDB #373 |

**Translation:** You+ will eat the presentation breast and the raised-up thigh...

We continue here with the portions of the animal which would be given to the priests for their food.

As an aside, it has always been my understanding that the offerer partook of the animal which they brought as a sacrifice. However, I cannot recall passages which indicate that.

| Leviticus 10:14b  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| 'attâh (אַתָּה) [pronounced aht-TAW]                            | <i>you</i> (often, the verb <i>to be</i> is implied)                                  | 2 <sup>nd</sup> person masculine singular, personal pronoun  | Strong's #859<br>BDB #61   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                 | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| bânîym (בָּנִים) [pronounced baw-NEEM]                          | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural nuon with the 2 <sup>nd</sup> person masculine singular suffix  | Strong's #1121<br>BDB #119 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                 | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| bath (בַּת) [pronounced bahth]                                  | <i>daughter; village</i>  | feminine plural noun with the 2 <sup>nd</sup> person masculine singular suffix   | Strong's #1323<br>BDB #123 |
| 'êth (אֶת) [pronounced ayth]                                    | <i>with, at, near, by, among, directly from</i>                                       | preposition (which is identical to the sign of the direct object); with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #854<br>BDB #85   |

**Translation:** ...—you, your sons and your daughters [who are] with you.

These portions of the offerings were to be eaten by all of the priests and their families. I would assume that the wife, though not mentioned, would partake here of the particular portions specified.

| Leviticus 10:14c   |   |   |                            |
|--|---|---|----------------------------|
| 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<br>BDB #471 |
| chôq (חֹק) [pronounced khome]  | <i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i> | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #2706<br>BDB #349 |
| The key concept here is the setting of a boundary or a limit. In Genesis 47:22, this is translated <i>a fixed allowance</i> , given the context. |   |   |                            |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]  | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |



| Leviticus 10:14c                               |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                           | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| chôq (חֹק) [pronounced <i>khoke</i> ]          | <i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i> | masculine singular construct  | Strong's #2706<br>BDB #349 |
| bânîym (בָּנִים) [pronounced <i>baw-NEEM</i> ] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>                         | masculine plural nuon with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #1121<br>BDB #119 |

**Translation:** [This is] your portion and the portion of your sons.

This is considered the portion which belongs the priests, Aaron and his sons. They had a great many responsibilities, yet they still needed to eat.

| Leviticus 10:14d   |   |   |                                    |
|--|---|---|------------------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                   |
| nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]                        | <i>to be give, to be delivered, to be given forth [as law]; to be made</i>  | 3 <sup>rd</sup> person plural, Niphal perfect   | Strong's #5414<br>BDB #678         |
| 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<br>BDB #577         |
| z <sup>e</sup> bâchîym (זֶבַחִים) [pronounced <i>zehb-AW-kheem</i> ] | <i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>   | masculine plural construct  | Strong's #2077<br>BDB #257         |
| shelem (שְׁלֵם) [pronounced <i>SHEH-lem</i> ]                        | <i>peace-offerings, sacrifice for alliance or friendship</i>  | masculine plural construct  | Strong's #8002<br>BDB #1023        |
| 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<br>BDB #119         |
| Yis <sup>e</sup> 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<br>BDB #975 |

**Translation:** They will be given [meat] from the animals slaughtered as peace offerings [by] the sons of Israel.

The meat came to them from the animals which were slaughtered as peace offerings by the sons of Israel.

Leviticus 10:14 You+ will eat the presentation breast and the raised-up thigh—you, your sons and your daughters [who are] with you. [This is] your portion and the portion of your sons. They will be given [meat] from the animals slaughtered as peace offerings [by] the sons of Israel. (Kukis mostly literal translation)

The breast as being the portion for Aaron and his sons was previously mentioned Leviticus 7:31, 34. However, this is the first place where the daughters are mentioned as having a portion of this. Obviously, it is possible that anyone in the family could feel bitterness toward Y<sup>e</sup>howah because of this incident, and we are warned in the New Testament: **See to it that no one comes short of the grace of God; that no root of bitterness spring up causes trouble, and by means of it, many are defiled** (Heb. 12:15). What the entire family would partake in is a peace offering, which speaks primarily of peace between themselves and God. Y<sup>e</sup>howah is not in any way soliciting their forgiveness; members of their family given great responsibility have transgressed His Law; He is making it clear that there is peace between Himself and the family of Aaron, that none of them need fear for their lives and that the transgression of Nadab and Abihu would not be imputed to anyone else.

| Leviticus 10:15a  |   |   |                             |
|---|---|---|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s            |
| shôwq (שׁוֹךְ)<br>[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<br>BDB #1003 |
| terûmâh/terûwmâh<br>(תְּרוּמָה/תְּרוּמָה)<br>[pronounced <i>tehr-oo-MAW</i> ] | <i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>  | feminine singular noun with the definite article          | Strong's #8641<br>BDB #929  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced <i>weh</i> ]    | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                    | No Strong's #<br>BDB #251   |
| châzeh (חֶזֶה)<br>[pronounced <i>khaw-ZEH</i> ]                               | <i>breast [of animals] [of an animal sacrifice]</i>   | masculine singular construct                              | Strong's #2373<br>BDB #303  |
| t <sup>e</sup> nûwphâh (תְּנוּפָה)<br>[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 with the definite article          | Strong's #8573<br>BDB #632  |
| ‘al (עַל) [pronounced <i>gah/</i> ]   | <i>upon, beyond, on, against, above, over, by, beside</i>   | preposition of proximity                                  | Strong's #5921<br>BDB #752  |
| ’ishshâh (אִשָּׁה)<br>[pronounced <i>eesh-SHAW</i> ]                          | <i>a fire offering, a burnt offering; an offering, sacrifice</i>  | masculine plural construct                                | Strong's #801<br>BDB #77    |
| chălâbîym (חֲלָבִים)<br>[pronounced <i>khuh-le<sup>b</sup>v-EEM</i> ]         | <i>fat pieces, fat chunks; choicest pieces, best parts</i>  | masculine plural noun with the definite article           | Strong's #2459<br>BDB #316  |
| bôw’ (אוּב) [pronounced <i>boh</i> ]  | <i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>  | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect | Strong's #935<br>BDB #97    |
| lâmed (ל) [pronounced <i>l</i> ]  | <i>to, for, towards, in regards to; belonging to</i>  | directional/relational/possessive preposition             | No Strong's #<br>BDB #510   |

| Leviticus 10:15a   |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| nûwph (נוּפַח) [pronounced noof]   | <i>to wave, to shake [e.g., the hand to beckon someone]; to scatter, to shake forth [rain]</i>                                | Hiphil infinitive construct                                    | Strong's #5130<br>BDB #631 |
| t <sup>e</sup> nûwphâh (תְּנוּפְחָהּ) [pronounced t'noo-PHAWH]   | <i>presentation offering, wave-offering; offering [gold or brass]; swinging, waving, brandishing [of God's hand, weapons]</i> | feminine singular noun   | Strong's #8573<br>BDB #632 |
| lâmed (ל) [pronounced l <sup>e</sup> ]   | <i>to, for, towards, in regards to</i>  | directional/relational preposition                             | No Strong's #<br>BDB #510  |
| pânîym (פָּנִים) [pronounced paw-NEEM]   | <i>face, faces, countenance; presence</i>   | masculine plural construct (plural acts like English singular) | Strong's #6440<br>BDB #815 |
| Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> . |   |  |                            |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH]   | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun  | Strong's #3068<br>BDB #217 |

**Translation:** [Specifically, this is] the thigh [which is] raised up and the breast [which is] waved, [and then placed] on the fire offerings of the fat pieces; which [offerings] they bring to hold up [as] a presentation offering before Y<sup>e</sup>howah.

Specifically, the parts of meat which belonged to Aaron and his sons were the thighs and breasts which were presented before God.

It appears that the difference here between the two types is, one is raised up and the other one is waved before God.

| Leviticus 10:15b  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                             | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| hâyâh (הָיָה) [pronounced haw-YAW]                              | <i>to be, is, was, are; to become, to come into being; to come to pass</i>                        | 3 <sup>rd</sup> person masculine singular, Qal perfect   | Strong's #1961<br>BDB #224 |
| lâmed (ל) [pronounced l <sup>e</sup> ]                          | <i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i> | directional/relational/possessive preposition; with the 2 <sup>nd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |

| Leviticus 10:15b  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                 | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| lâmed (ל) [pronounced <i>le</i> ]   | <i>to, for, towards, in regards to</i>  | directional/relational preposition   | No Strong's #<br>BDB #510  |
| bânîym (בְּנֵי)<br>[pronounced <i>baw-NEEM</i> ]                            | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural nuon with the 2 <sup>nd</sup> person masculine singular suffix  | Strong's #1121<br>BDB #119 |
| 'êth (אֶת) [pronounced <i>ayth</i> ]  | <i>with, at, near, by, among, directly from</i>                                       | preposition (which is identical to the sign of the direct object); with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #854<br>BDB #85   |

**Translation:** [This meat] is for you and your sons with you.

This meat is given to Aaron and to his sons.

| Leviticus 10:15c                               |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation                           | Common English Meanings  | Notes/Morphology                              | BDB & Strong #'s           |
| lâmed (ל) [pronounced <i>le</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 #<br>BDB #510  |
| chôq (חֹק) [pronounced <i>khoke</i> ]          | <i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>  | masculine singular construct                  | Strong's #2706<br>BDB #349 |
| 'ôwlâm (עוֹלָם)<br>[pronounced <i>ô-LAWM</i> ] | <i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i> | masculine singular noun                       | Strong's #5769<br>BDB #761 |

**Translation:** [This stands as] an everlasting decree,...

This would be an everlasting decree or statute.

| Leviticus 10:15d   |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]  | <i>like, as, according to; about, approximately</i>  | preposition of comparison, resemblance or approximation      | No Strong's #<br>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<br>BDB #81   |
| Together, ka'ăsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> . |  |  |                            |
| tsâvâh (צָוָה) [pronounced tsaw-VAW]   | <i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect      | Strong's #6680<br>BDB #845 |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH]   | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun  | Strong's #3068<br>BDB #217 |

**Translation:** ...just as Y<sup>e</sup>howah has commanded.

All of this is based upon the command of God. This comes from Exodus 29:27–28 Leviticus 7:34.

Leviticus 10:15 [Specifically, this is] the thigh [which is] raised up and the breast [which is] waved, [and then placed] on the fire offerings of the fat pieces; which [offerings] they bring to hold up [as] a presentation offering before Y<sup>e</sup>howah. [This meat] is for you and your sons with you. [This stands as] an everlasting decree, just as Y<sup>e</sup>howah has commanded. (Kukis mostly literal translation)

The peace offerings belong to the priesthood. It is the priests who symbolize peace between Y<sup>e</sup>howah and man as they stand between Y<sup>e</sup>howah and man offerings sacrifices on behalf of themselves and the people of Israel. These sacrifices are not performed to placate God but rather to teach the gospel.

Leviticus 10:14–15 You+ will eat the presentation breast and the raised-up thigh—you, your sons and your daughters [who are] with you. [This is] your portion and the portion of your sons. They will be given [meat] from the animals slaughtered as peace offerings [by] the sons of Israel. [Specifically, this is] the thigh [which is] raised up and the breast [which is] waved, [and then placed] on the fire offerings of the fat pieces; which [offerings] they bring to hold up [as] a presentation offering before Y<sup>e</sup>howah. [This meat] is for you and your sons with you. [This stands as] an everlasting decree, just as Y<sup>e</sup>howah has commanded. (Kukis mostly literal translation)

Recall that you+ = *you all* = *you (plural)*.

Leviticus 10:14–15 You and your family will be able to eat the breast of presentation and the thigh which is raised up. This is considered your portion. They will be given the meat from these slaughtered animals presented to God as peace offerings. They will be held up before Jehovah, and then placed upon the fat pieces which are burning on the altar as fire offerings. This stands as an everlasting decree, just as Jehovah has commanded. (Kukis paraphrase)



## Chapter Outline

## Charts, Graphics and Short Doctrines

**Aaron's Remaining Sons Fail; Moses Reprimands Them and Speaks to Aaron**

What follows is an incident which took place, an incident which caused Moses to brace Aaron's sons, Eleazar and Ithamar. This may have taken place a day or two after the previous incident; or a month or two later.

And the sin-offering, investigating, investigates Moses, and behold, she was burned up. And so he is angry against Eleazar and against Ithamar, sons of Aaron the remaining ones, to say, "Why have you+ not eaten the sin-offering in a place of the holiness, for a holy of holinesses she [is]? And her He has given to you+ to lift up iniquity of the congregation, to cover over them to faces of Y<sup>e</sup>howah. Behold, was not brought the blood the holiness indoors. Eating, you will eat her in the holiness, as which I have commanded.

Leviticus  
10:16–18

Moses made careful inquiries [concerning] the sin-offering, and he saw that [lit., *and behold*] it was burned up. He is angry with Eleazar and Ithamar, Aaron's remaining sons, [and he] says [to them], "Why have you+ not eaten the sin-offering in the holy place, for it is very holy? God [lit., *He*] has required [lit., *given*] [this] of you+ to bear the iniquity of the congregation [and] to atone [for their sins] before Y<sup>e</sup>howah. Listen, the blood was not brought into the Tabernacle [lit., *to the holy indoors*]. You must eat the sacrifice [lit., *her, it*] in the holy [place], just as I have commanded [you to do].

Moses realized that something was awry, so he made careful inquiries about a sin-offering that was recently made. He found at that it was just burned up, and that the priests did not partake of it. He is quite angry with Eleazar and Ithamar, Aaron's remaining two sons, and he braced them, saying, "Why did you both not eat the sin-offering inside the holy place? Did you not know that the offering itself is very holy? God requires you to bear the iniquity of congregation and to atone for their sins before Jehovah. Furthermore, the blood was not even brought into the Tabernacle. You must eat the sacrifice which is offered up in the holy place, just as I have commanded you to do.

Here is how others have translated this verse:

**Ancient texts:**

## Masoretic Text (Hebrew)

And the sin-offering, investigating, investigates Moses, and behold, she was burned up. And so he is angry against Eleazar and against Ithamar, sons of Aaron the remaining ones, to say, "Why have you+ not eaten the sin-offering in a place of the holiness, for a holy of holinesses she [is]? And her He has given to you+ to lift up iniquity of the congregation, to cover over them to faces of Y<sup>e</sup>howah. Behold, was not brought the blood the holiness indoors. Eating, you will eat her in the holiness, as which I have commanded.

Dead Sea Scrolls  
Targum (Onkelos)

.  
Regarding the goat of the sin-offering; Moshe made a detailed inquiry and behold! It was burned. He was angry with Elozor and Isomor, the remaining sons of Aharon, saying:

Why did you not eat the sin-offering in a sacred place, for it is holy of holies [=most holy], and He gave it to you, to bear the iniquity of the congregation, to atone for them before Adonoy.

Behold its blood was not brought inside the Sanctuary, you should certainly have eaten it in a holy place as I have commanded.

|                           |  |
|---------------------------|--|
| Targum (Pseudo-Jonathan)  | And on this day three goats shall be offered; the goat for the beginning of the month, (or, new moon,) the goat of the people's sin offering, and the goat for the sin offering which Nachson bar Aminadab hath brought for the dedication of the altar. And Aharon and his sons went and burned those three. (But) Mosheh came and inquired for the goat of the people's sin offering; he sought it, but, behold, it had been burned, and he was angry with Elasar and Ithamar, the sons of Aharon who were left, and said, Why have you not eaten the sin offering in the holy place? forasmuch as it is most sacred, and hath been given to you for absolving the sin of the congregation, to make atonement for you before the Lord; and, behold, none of its blood hath been carried in within the sanctuary. Yon should have indeed eaten it in the holy place, as I have been instructed. |
| Douay-Rheims 1899 (Amer.) | While these things were a doing, when Moses sought for the buck goat, that had been offered for sin, he found it burnt. And being angry with Eleazar and Ithamar, the sons of Aaron that were left, he said:<br>Why did you not eat in the holy place the sacrifice for sin, which is most holy, and given to you, that you may bear the iniquity of the people, and may pray for them in the sight of the Lord.<br>Especially, whereas none of the blood thereof hath been carried within the holy places: and you ought to have eaten it in the sanctuary, as was commanded me?  |
| Aramaic ESV of Peshitta   | Mosha diligently inquired about the goat of the sin offering, and, behold, it was burned: and he was angry with Eleazar and with Ithamar, the sons of Aaron who were left, saying,<br>"Why have you not eaten the sin offering in the place of the sanctuary, seeing it is most holy, and he has given it you to bear the iniquity of the congregation, to make atonement for them before Mar-Yah?<br>Behold, its blood was not brought into the inner part of the sanctuary: you certainly should have eaten it in the sanctuary, as I commanded."  |
| Lamsa's Peshitta (Syriac) | And Moshe was looking for the goat of the sin offering, and behold, it was burned, and he was angry with Eliazer and with Ithamar, the sons of Ahron that were left to him, and he said to them, "Why have you not eaten the sin offering in the holy place because it is Holy of Holy things and I have given it to you to take the sin of the congregation, and it shall atone for them before LORD JEHOVAH? Behold, the blood was not brought into the inner sanctuary, but you should have eaten it in the sanctuary, as I was commanded that Ahron and his sons shall eat it."  |
| Samaritan Pentateuch      | And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron [which were] left [alive], saying<br>Wherefore have ye not eaten the sin offering in the holy place, seeing it [is] most holy, and [God] hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?<br>Behold, the blood of it was not brought in within the holy [place]: ye should indeed have eaten it in the holy [place], as I commanded.  |
| Updated Brenton (Greek)   | And Moses diligently sought the goat of the sin-offering, but it had been consumed by fire; and Moses was angry with Eleazar and Ithamar the sons of Aaron that were left, saying,<br>Why did you not eat the sin-offering in the holy place? For because it is most holy He has given you this to eat, that you might take away the sin of the congregation, and make atonement for them before the Lord.<br>For the blood of it was not brought into the holy place: you shall eat it inside, before the Lord, as the Lord commanded me.   |

Significant differences:

**Limited Vocabulary Translations:**

|                           |  |
|---------------------------|--|
| Bible in Basic English    | <p>And Moses was looking for the goat of the sin-offering, but it was burned; and he was angry with Eleazar and Ithamar, the sons of Aaron, who were still living, saying,</p> <p>Why did you not make a meal of the sin-offering in the holy place? For it is most holy and he has given it to you, so that the sin of the people may be put on it, to take away their sin before the Lord.</p> <p>See, its blood was not taken into the holy place: certainly it was right for you to have taken it as food in the holy place, as I gave orders.</p>   |
| Easy English              | <p>Moses looked for the goat that was to atone for the people's sin. Moses was angry with Eleazar and Ithamar, sons of Aaron. He was angry because they had burnt the goat. Moses said to them, 'This gift was for the Lord. It was a very holy gift. It was to atone for the people's sins. Why did you not take it to the holy place and eat it? You did not bring the blood into the holy place. I told you that you must eat its meat in the Tent of Meeting.'</p>   |
| Easy-to-Read Version–2008 | <p>Moses looked for the goat of the sin offering, but it was already burned up. Moses became very angry with Aaron's other sons Eleazar and Ithamar. Moses said, "Why did you not eat the sin offering in the holy area! That meat is very holy! God gave it to you to carry away the guilt of the people--to make the people pure before the LORD. That goat's blood was not brought into the Holy Place. So you should have eaten the meat in the holy area, just as I commanded!"</p>   |
| Good News Bible (TEV)     | <p>Moses asked about the goat for the sin offering and learned that it had already been burned. This made him angry at Eleazar and Ithamar, and he demanded, "Why didn't you eat the sin offering in a sacred place? It is very holy, and the LORD has given it to you in order to take away the sin of the community. Since its blood was not brought into the sacred Tent, you should have eaten the sacrifice there, as I commanded."</p>   |
| <i>The Message</i>        | <p>When Moses looked into the matter of the goat of the Absolution-Offering, he found that it had been burned up. He became angry with Eleazar and Ithamar, Aaron's remaining sons, and asked, "Why didn't you eat the Absolution-Offering in the Holy Place since it is most holy? The offering was given to you for taking away the guilt of the community by making atonement for them before God. Since its blood was not taken into the Holy Place, you should have eaten the goat in the Sanctuary as I commanded."</p>  |
| Names of God Bible        | <p><b>Eleazar and Ithamar Sacrifice the Offering for Sin</b></p> <p>Moses tried to find out what had happened to the male goat that was supposed to be the offering for sin. To his surprise, it had already been burned. So he became angry with Eleazar and Ithamar, Aaron's surviving sons. He asked them, "Why didn't you eat the offering for sin in the holy place? It is very holy and was given to you to take away the sins of the congregation and to make peace with the LORD for them. Since its blood was not brought inside the holy place, you certainly should have eaten it there, as I commanded."</p> |
| NIRV                      | <p>Moses asked about the goat that was brought as the sin offering. He found out that it had been burned up. So he became angry with Eleazar and Ithamar. They were Aaron's two remaining sons. Moses asked them, "Why didn't you eat the sin offering in a place near the Holy Room? The offering is very holy. It was given to you to take the people's guilt away. It paid for their sin in the sight of the Lord. The blood of the offering wasn't taken into the Holy Room. So you should have eaten the goat in a place near the Holy Room. That's what I commanded."</p>  |
| New Simplified Bible      | <p>Moses asked about the goat for the sin offering and learned that it had already been burned. This made him angry with Eleazar and Ithamar. He demanded: »Why did you not eat the sin offering in a sacred place? It is very holy! Jehovah gave it to you in order to take away the sin of the community. »Since its blood was not brought into the sacred Tent, you should have eaten the sacrifice there, as I commanded.«</p>   |

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

## Casual English Bible

**Moses furious over another sacrifice blunder**

Moses began looking for the goat selected for the sin offering. [9] Someone had burned it. Moses was furious with Aaron's surviving sons, Eleazar and Ithamar. [10] He told them, "What were you thinking? You were supposed to eat the meat of this sacred offering in a sacred place. The LORD gave it to you as a way of erasing the guilt of those who brought the offering—to atone for their sins. Look, you didn't bring the blood of this sacrifice into the tent sanctuary to perform sacred rituals I had explained earlier. So, you should have eaten the meat of this sacred offering in a sacred place. I told you that." [11].

<sup>9</sup>10:16 Leviticus 4 describes a sin offering as something the people of Israel brought to God after they realized they had accidentally broken one of God's laws. 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."

<sup>10</sup>10:16 Not all of the goat should have been burned. Leviticus chapters 4 and 6 give instructions for sacrificing a sin offering. Only part of the animal should have been burned on the altar. Priests were allowed to eat part of it (Leviticus 6:29). The rest of it should have been burned outside the camp (Leviticus 4:11-12, 21).

<sup>11</sup>10:18 Moses was apparently referring to instructions he gave in Leviticus 6:26, 30. Moses may have been worried that the new priests were afraid of eating the meat, for fear of taking upon themselves the sins of others, and perhaps attracting the demons and bad magic they may have learned about in Egypt.

## Contemporary English V.

When Moses asked around and learned that the ram for the sin sacrifice had already been burned on the altar, he became angry with Eleazar and Ithamar and said, "Why didn't you eat the meat from this sacrifice in an acceptable place? It is very holy, and the LORD has given you this sacrifice to remove Israel's sin and guilt. Whenever an animal's blood isn't brought into the sacred tent, I commanded you to eat its meat in an acceptable place, but you burned it instead."

## The Living Bible

Then Moses searched everywhere for the goat of the sin offering and discovered that it had been burned! He was very angry about this with Eleazar and Ithamar, the remaining sons of Aaron.

"Why haven't you eaten the sin offering in the sanctuary, since it is most holy, and God has given it to you to take away the iniquity and guilt of the people, to make atonement for them before the Lord?" he demanded. "Since its blood was not taken inside the sanctuary, you should certainly have eaten it there, as I ordered you."

## New Berkeley Version

## New Life Version

But Moses looked and looked for the goat of the sin gift, and found that it had been burned up! So he was angry with Aaron's sons who were left, Eleazar and Ithamar, saying, "Why have you not eaten the sin gift in the holy place? For it is most holy and He gave it to you to take away the guilt of the people, to take away their sins before the Lord. See, its blood has not been brought inside the holy place. You should have been sure to eat it in the holy place, as I told you."

## New Living Translation

Moses then asked them what had happened to the goat of the sin offering. When he discovered it had been burned up, he became very angry with Eleazar and Ithamar, Aaron's remaining sons. "Why didn't you eat the sin offering in the sacred area?" he demanded. "It is a holy offering! The LORD has given it to you to remove the guilt of the community and to purify the people, making them right with the LORD. [Or to make atonement for the people before the LORD.] Since the animal's blood was not brought into the Holy Place, you should have eaten the meat in the sacred area as I ordered you."

## Unfolding Bible Simplified

When Moses inquired about the goat that the priests had sacrificed for the people's sins, he found out that the priests had burned it all. So he was angry with Eleazar

and Ithamar and asked them, "Why did you not eat near the sacred tent the meat of the sin offering? It was very special for Yahweh; he gave it to you so he could forgive the sins of the people. Since its blood was not taken into the holy place inside the sacred tent, you should have eaten the meat of the goat outside the sacred tent, as I commanded."

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | Well, when Moses started looking for the goat of the sin offering, [he found that] it had already been burned in the fire.<br>So Moses became very angry with EliEzer, IthaMar, and Aaron's remaining sons, and he said:<br>'Why didn't you eat the sin offering here in the Holy Place? It is a very holy [thing that Jehovah] has given you to eat before Him, so you can remove and pay for the sins of the entire gathering.<br>Not even its blood was brought into the Holy Place... and Jehovah commanded you to eat [the sacrifice] here before Him!'  |
| Beck's American Translation | .   |
| Common English Bible        | Then Moses asked about the male goat for the purification offering, and discovered that it had already been burned. He was angry with Eleazar and Ithamar, Aaron's remaining sons, and asked, "Why didn't you eat the purification offering in the holy area? It's most holy, and it was assigned to you for bearing the community's punishment by making reconciliation for them before the Lord. Since its blood wasn't brought into the sanctuary's interior, you were to have eaten it in the sanctuary, just as I was commanded." [Syr, Tg, Vulg; MT <i>as I commanded</i> ; cf 8:31]  |
| New Advent (Knox) Bible     | Meanwhile, when Moses went to look for the goat that was their transgression-victim, he found its body all consumed by fire, and angered by this, he asked Eleazar and Ithamar, Aaron's two surviving sons, Why did you not eat, on holy ground, this transgression-victim, all holiness, which was handed over to you so that you might take the faults of the people on yourselves, and make intercession for them in the Lord's presence? Its blood had not been carried within the sanctuary; you should have eaten it on holy ground, in obedience to the commandment that was given me.   |
| Translation for Translators | When Moses/I inquired about the goat that had been sacrificed to enable the people to be forgiven by Yahweh for the sins they had committed, he/I found out that it had been completely burned. So he/I was angry with Eleazar and Ithamar and asked them, "Why did you not eat near the Sacred Tent the meat of the offering for sin? It was very holy, and it was given to you to enable the Israeli people to no longer be guilty for their sins and to be forgiven for their sins. Since its blood was not taken into the holy place inside the Sacred Tent, you should have eaten the <i>meat</i> of the goat near the Sacred Tent, as I commanded." |

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

|                          |  |
|--------------------------|--|
| Christian Standard Bible | Then Moses inquired carefully about the male goat of the sin offering, but it had already been burned up. He was angry with Eleazar and Ithamar, Aaron's surviving sons, and asked, "Why didn't you eat the sin offering in the sanctuary area? For it is especially holy, and he has assigned it to you to take away the guilt of the community and make atonement for them before the Lord. Since its blood was not brought inside the sanctuary, you should have eaten it in the sanctuary area, as I commanded." |
|--------------------------|--|



|                              |  |
|------------------------------|--|
| Revised Ferrar-Fenton Bible  | But when Moses inquired for the goat for the sin-offering, he found it had been burnt; therefore he was angry with Aliazar and Aithamar, the sons of Aaron, again, and said;—"Why have you not eaten the sin-offering in the Holy Place?—for it is Holy of Holies,—and it was given to you to bear the frailty of the congregation, to expiate for them before the EVER-LIVING. Look! its blood was not brought into the sanctuary. You ought to have eaten it in the sanctuary as I commanded."   |
| International Standard V     | <b>Confusion Occurs, but is Resolved</b><br>Now, Moses diligently sought for the goat that had been offered as a sin offering, but it had already been incinerated, so he was angry with Aaron's sons who remained. He asked Eleazar and Ithamar, "Why didn't you eat the sin offering at the sacred place? It's most holy and he has given it to you so that you may bear the punishment for the iniquity of the entire congregation and make atonement for them in the Lord's presence. Look! Its blood wasn't brought inside the sanctuary. You are to have eaten it in the sanctuary, just as I've commanded." |
| Unfolding Bible Literal Text | Then Moses asked about the goat for the sin offering, and found that it was burned up. So he was angry with Eleazar and Ithamar, the remaining sons of Aaron; he said, "Why have you not eaten the sin offering in the area of the tabernacle, since it is most holy, and since Yahweh has given it to you to take away the iniquity of the assembly, to make atonement for them before him? Look, its blood was not brought inside the tabernacle, so you should certainly have eaten it in the tabernacle area, as I commanded."   |
| Urim-Thummim Version         | And when Moses inquired about the he-goat of the Sin-Offering and discovered it had been burned up he was angry with Eleazar and Ithamar, the sons of Aaron that were left alive saying, Why have you not eaten the Sin-Offering in the Holy Place, seeing it is Most Holy and Elohim has given it you to bear the depravity of the nation, to make Propitiatory-Covering for them before YHWH? The blood of it was not brought within the Holy Place, you should have eaten it in the Holy Place as I commanded you.  |
| Wikipedia Bible Project      | And Moses demanded and demanded the sinstuff goat, and here it is burnt, and he foamed on El'azer and Ithamar, the remaining sons of Aaron, saying: Why did you not eat the sinstuff in a holy place? Because it is holy of holies. And now it is given of you to carry the illdeeds of the congregation, to atone for them before Yahweh. That it was not brought, it's blood, to within the holy place. Eat, you will eat it in the holy place as I have commanded.  |

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

|                            |   |
|----------------------------|---|
| Christian Community (1988) | Then Moses inquired about the goat offered as a sacrifice for sin, and found that they had burned it. He was angry with Eleazar and Ithamar, Aaron's two remaining sons. "Why," he asked, "did you not eat this goat in the holy place? For it is a most holy thing given to you to bear and take away the fault of the community. Since its blood was not taken inside the sanctuary, you should have eaten its flesh there, as I commanded you."  |
| The Heritage Bible         | And Moses treading to seek, treaded to seek the goat of the sin offering, and behold, it had been burned; and he burst out in rage upon Eleazar and Ithamar, the sons of Aaron, who were left, saying,<br>Why have you not eaten the sin offering in the holy place, because it is holy holy, and God has given it to you to bear the iniquity of the congregation, to make a covering for them before the face of Jehovah?<br>Behold, its blood was not brought in within the holy place; you should have eaten it in the holy place as I commanded. |
| New American Bible (2011)  | Moses inquired closely about the goat of the purification offering* and discovered that it had all been burned. So he was angry with the surviving sons of Aaron, Eleazar and Ithamar, and said, <sup>j</sup> "Why did you not eat the purification offering in the   |

sacred place, since it is most holy? It has been given to you that you might remove the guilt of the community and make atonement for them before the LORD. Since its blood was not brought inside the sanctuary, you should certainly have eaten the offering in the sanctuary, as I was commanded.”

\* [10:16–20] Goat of the purification offering: this is the people’s purification offering of 9:3, 15. Since its blood is not brought into the sanctuary, then, according to 6:17–23, this is the type of purification offering which is to be eaten by the priests in a holy place. Eleazar and Ithamar: they burned the entire goat of the people’s purification offering (9:15) instead of eating it in a sacred place (6:19) to remove ritually the sin of the community by the ingestion of the meat of the offering. Aaron’s defense of this action of his sons is somewhat vague: he merely alludes to the loss suffered in the death of Nadab and Abihu, without giving an explicit reason for Eleazar and Ithamar’s not eating the people’s purification offering, as required.

j. [10:17] Lv 6:18–19.

New Jerusalem Bible

Moses then enquired carefully about the goat offered as a sacrifice for sin, and found that they had burnt it. He was angry with Eleazar and Ithamar, Aaron’s surviving sons, and said, ‘Why did you not eat this victim for sin in the holy place, since it is especially holy and was given to you to take away the community’s guilt, by performing the rite of expiation for them before Yahweh? Since its blood was not taken inside the sanctuary, you should have eaten its meat there, as I ordered you.’

NRSV (Anglicized Cath. Ed.)

Then Moses made inquiry about the goat of the sin-offering, and—it had already been burned! He was angry with Eleazar and Ithamar, Aaron’s remaining sons, and said, ‘Why did you not eat the sin-offering in the sacred area? For it is most holy, and God[a] has given it to you that you may remove the guilt of the congregation, to make atonement on their behalf before the Lord. Its blood was not brought into the inner part of the sanctuary. You should certainly have eaten it in the sanctuary, as I commanded.’

Revised English Bible—1989

When Moses made searching enquiry about the goat of the purification-offering and found it had been burnt, he was angry with Eleazar and Ithamar, Aaron’s surviving sons, and said, “Why did you not eat the purification-offering in the sacred place? It is most holy. It was given to you to take away the guilt of the community by making expiation for them before the LORD. Since the blood was not brought within the sacred precincts, you should have eaten the purification-offering there as I was commanded.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(v) Then Moshe carefully investigated what had happened to the goat of the sin offering and discovered that it had been burned up. He became angry with El’azar and Itamar, the remaining sons of Aharon, and asked, “Why didn’t you eat the sin offering in the area of the sanctuary, since it is especially holy? He gave it to you to take away the guilt of the community, to make atonement for them before Adonai. Look! Its blood wasn’t brought into the sanctuary! You should have eaten it there in the sanctuary, as I ordered.”

Kaplan Translation

Moses then inquired about the goat [slaughtered] as a sin offering, and when he discovered that it had already been burned, he was angry with Aaron’s surviving sons, Eleazar and Ithamar. He said to them, ‘Why did you not eat the sin offering in a holy area? It is holy of holies, and has been given to you to remove the community’s guilt and atone for them before God. Since its blood was not brought into the inner sanctuary, you [should have] eaten it in a holy place, as I commanded you.’

10:16 **inquired**. This is the middle word of the Torah.

— goat. . . See 9:15 (Baaley Tosafoth).

10:17 **eat the sin offering** . . . , See 6:22.

10:18 **Since its blood** . . . See 6:23.

The Scriptures—2009

And Mosheh diligently looked for the goat of the sin offering and saw it was burned up. And he was wroth with El'azar and Ithamar, the sons of Aharon who were left, saying, "Why have you not eaten the sin offering in a set-apart place, since it is most set-apart, and Elohim has given it to you to bear the crookedness of the congregation, to make atonement for them before יהוה? "See, its blood was not brought inside the set-apart place. You should have eaten it without fail in a set-apart place, as I have commanded."

Tree of Life Version

Then Moses searched carefully for the goat of the sin offering and noticed it had been burned up. So he snapped at Eleazar and Itamar, the surviving sons of Aaron, saying: "Why have you not eaten the sin offering in the place of the Sanctuary, since it is most holy, and He gave it to you in order to bear the iniquity of the congregation, to make atonement for them before Adonai? Look, its blood was not brought into the inner part of the sanctuary. You certainly should have eaten it in the Sanctuary, as I commanded."

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

Alpha & Omega Bible

AND MOSES DILIGENTLY SOUGHT THE GOAT OF THE SIN-OFFERING, BUT IT HAD BEEN CONSUMED BY FIRE; AND MOSES WAS ANGRY WITH ELEAZAR AND ITHAMAR THE SONS OF AARON THAT WERE LEFT, SAYING, "WHY DID YOU NOT EAT THE SIN-OFFERING IN THE HOLY PLACE? FOR BECAUSE IT IS MOST HOLY HE HAS GIVEN YOU THIS TO EAT, THAT YOU MIGHT TAKE AWAY THE SIN OF THE CONGREGATION, AND MAKE ATONEMENT FOR THEM BEFORE JESUS.

FOR THE BLOOD OF IT WAS NOT BROUGHT INTO THE HOLY PLACE: YOU SHALL EAT IT WITHIN, BEFORE JESUS, AS JESUS COMMANDED ME."

Awful Scroll Bible

Moses was to enquire an enquiring of the goat, that for the misses of the mark, indeed it is to have been burned. He was angry with Ele-azar and I-thamar, the sons of Aaron to remain, to the intent:

You is to have eaten that for the misses of the mark, in the set apart place, it is a set apart set apart, that is to have been offered to take away the iniquity of the assembly, and to cover them over turned before Sustains To Become

Whether is to have the blood been brought in, turned towards that set apart? - You was to eat, an eating of it in that set apart, as is to have been given charge.

Concordant Literal Version

Now as to the hairy goat of the sin offering, Moses inquired, yea inquired, but behold, it had been burned up. He was wrathful at Eleazar and at Ithamar, the sons of Aaron who were left, saying.

For what reason did you not eat the sin offering in the holy place? For it was a holy of holies, and He gave it to you to bear the depravity of the congregation, to make a propitiatory shelter over them before Yahweh.

Behold, its blood was not brought to the holy place inside. You should have eaten, yea eaten it in the holy place, just as I have given instructions.

exeGesés companion Bible

And in seeking,

Mosheh seeks the goat of that for the sin:

and behold, it is burnt:

and he rages with El Azar and Iy Thamar,

the remaining sons of Aharon, saying,

Why eat you not that for the sin in the holies

- seeing it is a holy of holies

and he gives it to you

to bear the perversity of the witness

- to kapar/atone for them at the face of Yah Veh?

Behold,

bring not the blood thereof within the holies:  
in eating, eat it within the holies  
- as I misvahed.

Orthodox Jewish Bible

And Moshe diligently inquired about the sa'ir of the chattat, and, hinei, it was burned up; and he was angry with Eleazar and Itamar, the bnei Aharon which were left alive, saying,

Why have ye not eaten the chattat in the makom hakodesh, seeing it is kodesh kodashim, and G-d hath given it you to bear away the avon HaEdah, to make kapporah for them before Hashem?

Since the dahm of it was not brought in within HaKodesh, ye should indeed have eaten it in the Kodesh, as I commanded.

Rotherham's *Emphasized B.*

**§ 8. Aaron's Justification for not eating the Sinoffering.**

Now <as for the sin-bearing' goat> Moses ||diligently sought|| it, but lo! it had been burnt up,—then was he wroth against Eleazar and against Ithamar, the sons of Aaron that were left, saying:

Wherefore' did ye not eat the sin-bearer in the holy place? for <most holy> it is',—and ||the same|| hath he given you, that ye may bear the iniquity of the assembly, to put a propitiatory covering over them, before Yahweh. Lo! the blood thereof had not been taken into the holy place, [within],—ye should have ||indeed eaten|| it, in a holy place, as I commanded.

### Expanded/Embellished Bibles:

*The Amplified Bible*

But Moses diligently tried to find the goat [that had been offered] as the sin offering, and discovered that it had been burned up [as waste, not eaten]! So he was angry with Aaron's surviving sons Eleazar and Ithamar, saying, "Why did you not eat the sin offering in the holy place? For it is most holy; and God gave it to you to remove the guilt of the congregation, to make atonement for them before the Lord. Behold, its blood was not brought into the Holy Place; you certainly should have eaten the goat in the sanctuary, just as I commanded."

The Expanded Bible

Moses ·looked for [made inquiry about] the goat of the ·sin [or purification; 4:3] offering, but it had already been burned up. So he became very angry with Eleazar and Ithamar, Aaron's remaining sons. He said, "Why didn't you eat ·that goat [·the sin/or purification offering] in a holy place? It is most holy, and the Lord gave it to you to take away the guilt of the people, to ·remove their sins so they will belong to [make atonement for them before] the Lord. You didn't bring the goat's blood inside the Holy Place. You were supposed to eat the goat in a holy place, as I commanded!"

Kretzmann's Commentary

And Moses diligently sought the go at of the sin-offering, for since its blood had been poured out at the altar of burnt offering, its flesh, being a sin-offering, should have been eaten by the priests in the Holy Place, and, behold, it was burned; and he was angry with Eleazar and Ithamar, the sons of Aaron, which were left alive, saying,

Wherefore have ye not eaten the sin-offering in the Holy Place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make an atonement for them before the Lord? The priests, being mediators of the people in offering the sacrifices, were bound to follow the ritual in all its details, and the eating of the flesh was an essential part of this service.

Behold, the blood of it was not brought in within the Holy Place, to the altar of incense, as it was described Leviticus 4:1-21 ; ye should indeed have eaten it in the Holy Place, as I commanded. Having undertaken the atonement for the people, the responsibility for the sins and that of carrying out every single precept of the sacrifice rested upon them.

Lexham English Bible

***The Problem of the Uneaten Sin Offering***

Then [Or “And”] Moses sought all over for the goat of the sin offering and behold, it was burned up. So [Or “And”] he was angry with Aaron’s remaining sons Eleazar and Ithamar, saying, “Why did you not eat the sin offering on the sanctuary’s site, because it is a most holy thing? [Literally “a holiness of holinesses”] And he gave it to you to remove the community’s guilt, to make atonement for them before [Literally “to the faces of”] Yahweh. Look, its blood was not brought inside the sanctuary. [Or “to the sanctuary inside” or “to the sanctuary within”] Certainly you should have eaten it in the sanctuary, as I commanded.”

The Voice

Moses began asking for the goat for the purification offering, but he discovered that it had already been burned up. He was furious with Eleazar and Ithamar (Aaron’s surviving sons).

**Moses** (to Aaron’s sons): Why did you *disobey my instructions* and not eat the purification offering in the area of the sanctuary? It is most sacred. God has given it to you so that you can take on the guilt of the community and cover their wrongs before the Eternal. Look, its blood was never taken inside the sanctuary; therefore the rightful place for you to eat it was in the sanctuary as I commanded.

### Bible Translations with Many Footnotes:

The Complete Tanach

And Moses thoroughly investigated concerning the sin offering he goat, and behold, it had been burnt! So he was angry with Eleazar and Ithamar, Aaron’s surviving sons, saying,...

**the sin-offering he-goat:** The he-goat of the שִׁזְיוֹן שֶׁזָּחַר, the additional offerings of Rosh Chodesh. On that day [Rosh Chodesh Nissan], three sin-offering goats were sacrificed: a) “[Take] a he-goat [as a sin-offering]” (Lev. 9:3); b) the he-goat of Nahshon [the son of Aminadab, leader of the tribe of Judah] (Num. 7:16); and c) the he-goat [of the additional offering] of Rosh Chodesh. Now, of all of these, the only one burnt was this one [i.e., this additional offering of Rosh Chodesh. And why did they burn it?] The Sages of Israel are divided on the matter (Torath Kohanim 10:52; Zev. 101a). Some said that it was burnt on account of uncleanness that had come into contact with it, [while] others said that it was burnt because [Aaron’s sons were] מִיָּגוֹן, because this [sacrifice came under the category of] holy [sacrifices] that would also be sacrificed in [future] generations. [Thus they deemed it fit for burning, as the law would require for future generations.] However, when it came to holy [sacrifices] that were [brought] only at that time [like the other two goat offerings], they relied on Moses, who had said to them regarding the meal-offering, “eat it as unleavened loaves” (verse 12) [even though they were מִיָּגוֹן, assuming that since that meal-offering was brought only at that time (see Rashi on verse 12), so must Moses’ command apply to all holy sacrifices brought at that time only].

**thoroughly investigated:** Heb. שָׁדַח שָׁדַח. [This double expression signifies] two investigations. [Moses asked:] a) “Why has this sacrifice been burnt?” and b) “Why have the other sacrifices not been eaten?” Thus it is taught in Torath Kohanim (10:52).

**[he was angry] with Eleazar and Ithamar:** Out of respect for Aaron, Moses turned towards his sons and was angry [with them, even though he was angry with Aaron as well, regarding what had happened]. — [Torath Kohanim 10:53]

**saying:** He said to them, “Answer my questions!” - [Torath Kohanim 10:53]

...“Why did you not eat the sin offering in the holy place? For it is holy of holies, and He has given it to you to gain forgiveness for the sin of the community, to effect their atonement before the Lord!

**Why did you not eat the sin-offering in the holy place?:** But had they eaten it outside the holy place? Had they not burnt it? What then [did Moses mean] when he said, “in the holy place?” But, [by phrasing the question in this way,] Moses was asking [Aaron’s sons]: “Perhaps that sacrifice went out of the hangings [of the courtyard], thereby becoming invalid [and that was why you burned it]?”



**For it is a holy of holies:** which becomes invalid by going out [of the hangings].“ They answered him, “No.” [So Moses] said to them: “Well, since it remained within the holy place, why did you not eat it?” - [Torath Kohanim 10:54]

**and He has given it to you to gain forgiveness [for the sin of the community]:** For the kohanim eat [the sacrifice], and [thereby] its owners are granted atonement. — [Torath Kohanim 10:54]

**to gain forgiveness for the sin of the community:** From here, we learn that it [the he-goat that was burned] was the he-goat of Rosh Chodesh, which atones for the sin of uncleanness concerning the sanctuary and its holy [sacrificial] food, for the sin-offering of the eighth day [of the investitures] and the sin-offering of Nahshon [Ben Aminadab] were not brought to effect atonement. — [Torath Kohanim 10:52]

Behold, its blood was not brought into the Sanctuary within, so you should have surely eaten it within holy [precincts], as I commanded!”

**Behold, [its blood] was not brought:** For if [its blood] had been brought [into the Holy], then indeed you would have been required to burn it, as it is said, “But any sin-offering some of whose blood [was brought into the Tent of Meeting to make atonement in the Holy, shall not be eaten; it shall be burned in fire]” (Lev. 6:23). - [Torath Kohanim 10:55]

**so you should have surely eaten it:** [I.e.,] “You should have surely eaten it,” even though you are אֹנִים.

**as I commanded:** you, regarding the meal-offering.

NET Bible®

*The Problem with the Inaugural Sin Offering*

Later Moses sought diligently for the sin offering male goat,<sup>18</sup> but it had actually been burnt.<sup>19</sup> So he became angry at Eleazar and Ithamar, Aaron's remaining sons, saying, “Why did you not eat the sin offering in the sanctuary? For it is most holy and he gave it to you to bear the iniquity of the congregation,<sup>20</sup> to make atonement on their behalf before the Lord. See here!<sup>21</sup> Its blood was not brought into the holy place within!<sup>22</sup> You should certainly have eaten it in the sanctuary just as I commanded!”

<sup>18sn</sup> This is the very same male goat offered in Lev 9:15 (cf. the note on Lev 10:1 above).

<sup>19tn</sup> Heb “but behold, it had been burnt” (KJV and NASB both similar).

<sup>20sn</sup> This translation is quite literal. On the surface it appears to mean that the priests would “bear the iniquity” of the congregation by the act of eating the sin offering (so J. Milgrom, *Leviticus* [AB], 1:622-25, 635-40). Such a notion is, however, found nowhere else in the Levitical regulations and seems unlikely (so J. E. Hartley, *Leviticus* [WBC], 136). A more likely interpretation is reflected in this interpretive rendering: “he gave it to you [as payment] for [your work of] bearing the iniquity of the congregation.” The previous section of the chapter deals with the prebends that the priests received for performing the ministry of the tabernacle (Lev 10:12-15). Lev 10:16-18, therefore, seems to continue the very same topic in the light of the most immediate situation (see R. E. Averbeck, *NIDOTTE* 2:702-4).

<sup>21tn</sup> Or “Behold!” (so KJV, ASV, NASB).

<sup>22sn</sup> The term here rendered “within” refers to the bringing of the blood inside the holy place for application to the altar of incense rather than to the altar of burnt offering in the courtyard of the tabernacle (cf. Lev 4:7, 16-18; 6:30 [23 HT]).

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

Charles Thomson OT

Now when Moses made diligent search for the goat of the sin offering, and behold it was burned, Moses was angry with Eleazar and Ithamar, the sons of Aaron who were left, and said, Why did you not eat the sin offering in a holy place? for because it is most holy, he hath given this to you to eat, that you may take away the sin of

|                             |  |
|-----------------------------|--|
|                             | the congregation, and make atonement for them before the Lord; for none of its blood was carried into the sanctuary. You should have eaten it publicly in the court, in a holy place, as the Lord commanded me.  |
| Context Group Version       | And Moses diligently sought the goat of the purification-offering, and noticed that it was burnt: and he was angry with Eleazar and with Ithamar, the sons of Aaron that were left, saying, Why haven't you (pl) eaten the purification-offering in the place of the special place, seeing it is most special, and he has given it you (pl) to carry the iniquity of the congregation, to make atonement for them before YHWH? Look, the blood of it wasn't brought into the special place inside: you (pl) should have certainly eaten it in the special place, as I commanded.   |
| English Standard Version    | Now Moses diligently inquired about the goat of the sin offering, and behold, it was burned up! And he was angry with Eleazar and Ithamar, the surviving sons of Aaron, saying, "Why have you not eaten the sin offering in the place of the sanctuary, since it is a thing most holy and has been given to you that you may bear the iniquity of the congregation, to make atonement for them before the LORD? Behold, its blood was not brought into the inner part of the sanctuary. You certainly ought to have eaten it in the sanctuary, as I commanded."  |
| Legacy Standard Bible       | But Moses searched carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry with Aaron's remaining sons Eleazar and Ithamar, saying, "Why did you not eat the sin offering at the holy place? For it is most holy, and He gave [Or <i>was given</i> ] it to you to bear away the guilt of the congregation, to make atonement for them before Yahweh. Behold, since its blood had not been brought inside, into the sanctuary, you should certainly have eaten it in the sanctuary, just as I commanded."  |
| Modern Literal Version 2020 | And Moses diligently sought the goat of the sin-offering, and behold, it was burnt. And he was angry with Eleazar and with Ithamar, the sons of Aaron who were left, saying, Why have you* not eaten the sin-offering in the place of the sanctuary, because it is most holy and he has given it to you* to bear the iniquity of the congregation, to make atonement for them before Jehovah? Behold, the blood of it was not brought inside into the sanctuary. You* should certainly have eaten it in the sanctuary, as I commanded.   |
| New King James Version      | Then Moses made careful inquiry about the goat of the sin offering, and there it was—burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron who were left, saying, "Why have you not eaten the sin offering in a holy place, since it is most holy, and God has given it to you to bear the guilt of the congregation, to make atonement for them before the Lord? See! Its blood was not brought inside the holy place; [ <i>The Most Holy Place</i> when capitalized] indeed you should have eaten it in a holy place, as I commanded."   |
| Revised Mechanical Trans.   | ...and Mosheh diligently sought the hairy goat of the failure, and look, he was cremated, and he snapped upon Elazar and upon Iytamar, the sons of Aharon, the ones being left behind, saying, why did you not eat the failure in the special area, given that she was a special of specials <sup>[743]</sup> , and he gave her to you to lift up the twistedness of the company to cover over them to the face of YHWH. Though her blood was not brought to the special place within, you will surely eat her in the special place, just as I directed,...  |
| Updated Bible Version 2.17  | <sup>743</sup> The phrase "special of specials" means a "very special thing, one or place." And Moses diligently sought the goat of the sin-offering, and noticed that it was burnt: and he was angry with Eleazar and with Ithamar, the sons of Aaron who were left, saying, Why haven't you + eaten the sin-offering in the place of the sanctuary, seeing it is most holy, and he has given it you + to bear the iniquity of the congregation, to make atonement for them before Yahweh? Look, the blood of it wasn't brought into the sanctuary inside: you + should have certainly eaten it in the sanctuary, as I commanded. |

## A Voice in the Wilderness

And Moses investigated to inquire about the goat of the sin offering, and behold, it had been burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron who were left, saying, Why have you not eaten the sin offering in a holy place, since it is set apart, holy, and God has given it to you to bear the iniquity of the congregation, to make atonement for them before Jehovah? Behold, its blood has not been brought inside the holy place; indeed you should have eaten it in the holy place, as I have commanded.

## Young's Updated LT

And the goat of the sin-offering has Moses diligently sought, and lo, it is burnt, and he is wroth against Eleazar, and against Ithamar, sons of Aaron, who are left, saying, "Wherefore have you [all] not eaten the sin-offering in the holy place, for it is most holy—and it He has given to you to take away the iniquity of the company, to make atonement for them before Jehovah? Lo, its blood has not been brought in unto the holy place within; eating you [all] do eat it in the holy place, as I have commanded."

## The gist of this passage:

Moses notices another problem with the ceremony conducted by the younger sons of Aaron.

16-18

| Leviticus 10:16a   |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| 'êth (אֵת) [pronounced <i>ayth</i> ]                                   | generally untranslated; possibly be translated <i>to, toward</i> (s)  | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>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 definite article                       | Strong's #2403<br>BDB #308 |
| dârash (דָּרַשׁ) [pronounced <i>daw-RASH</i> ]                         | <i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require</i> | Qal infinitive absolute  | Strong's #1875<br>BDB #205 |
| dârash (דָּרַשׁ) [pronounced <i>daw-RASH</i> ]                         | <i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                 | Strong's #1875<br>BDB #205 |
| Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]                          | <i>to draw out [of the water] and is transliterated Moses</i>   | masculine proper noun  | Strong's #4872<br>BDB #602 |

**Translation:** Moses made careful inquiries [concerning] the sin-offering,...

Moses took it upon himself to look into a sin-offering recently made (perhaps that very day). Perhaps someone reported to him a problem; perhaps he had gone to take his share of the sacrifice to eat it.

## Leviticus 10:16b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                               |
|--|---|--|--|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                     | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]   | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Genesis 40:16, Owens translates this, <i>there were</i> . |   |  |  |
| Literally, this is <i>and behold</i> (NKJV, HRB, Heritage Bible). In 1Kings 5:5, this is translated: <i>so know that</i> (MEV); <i>therefore</i> (NIV, The Voice); <i>now</i> (ExB, ERV); <i>you see</i> (The Scriptures); <i>and so</i> (ISV, JPS); <i>so now</i> (CJB); <i>so</i> (CEB, HCSB, NAB, REB) <sup>19</sup> .                    |   |  |  |
| sâraph (שָׂרַף) [pronounced <i>saw-RAHF</i> ]  | <i>to be burned, to be burnt up</i><br>[Pual]   | 3 <sup>rd</sup> person masculine singular, Pual perfect    | Strong's #8313<br>BDB #976                     |

**Translation:** ...and he saw that [lit., and behold] it was burned up.

What Moses finds out is that the sin-offering was just burned up. The are portions which Aaron and his sons were to eat from; and I believe that the offerer and his family ate the sacrifice. However, for whatever reason, it was allowed to burn upon the altar until it was completely burned up.

## Leviticus 10:16c

| 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 #<br>BDB #253  |
| qâtsaph (קָצַף) [pronounced <i>kaw-TSAF</i> ]                                 | <i>to be wroth, to be angry, to be in a rage</i>                                    | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #7107<br>BDB #893 |
| ‘al (עַל) [pronounced <i>gah]</i>   | <i>upon, beyond, on, against, above, over, by, beside</i>                           | preposition of proximity                               | Strong's #5921<br>BDB #752 |
| ‘El <sup>e</sup> âzâr (אֵלְעָזָר) [pronounced <i>e<sup>l</sup>-gaw-ZAWR</i> ] | <i>God has helped; and is transliterated Eleazar</i>                                | masculine proper noun                                  | Strong's #499<br>BDB #46   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]       | <i>and, even, then; namely; when; since, that; though; as well as</i>               | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |
| ‘al (עַל) [pronounced <i>gah]</i>   | <i>upon, beyond, on, against, above, over, by, beside</i>                           | preposition of proximity                               | Strong's #5921<br>BDB #752 |

<sup>19</sup> This appeared to be the most popular choice.

| Leviticus 10:16c                                  |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation                              | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| ʾĪythâmâr (אֵיתָמָר)<br>[pronounced eeth-aw-MAWR] | [is] a land of palms;<br>transliterated <i>Ithamar</i>                               | masculine singular<br>proper noun                                   | Strong's #385<br>BDB #16   |
| bânîym (בָּנִיִּם)<br>[pronounced baw-NEEM]       | sons, descendants; children;<br>people; sometimes rendered<br>men; young men, youths | masculine plural<br>construct                                       | Strong's #1121<br>BDB #119 |
| ʾAhărôn (אֲהָרֹן)<br>[pronounced ah-huh-ROHN]     | transliterated <i>Aaron</i>  | masculine proper noun   | Strong's #175<br>BDB #14   |
| yâthar (רְתִי) [pronounced<br>yaw-THAHR]          | those remaining, the ones left<br>over, those left behind                            | masculine plural, Niphal<br>participle with the<br>definite article | Strong's #3498<br>BDB #451 |

**Translation:** He is angry with Eleazar and Ithamar, Aaron's remaining sons,...

Apparently, Eleazar and Ithamar are the ones actually in charge of the sacrifices, more so than Aaron is. Aaron would have been around 83+ years old at this time.

Moses is angry with these two young men, as they are in charge and they have specific directions which they are supposed to be following.

Leviticus 10:16a-c **Moses made careful inquiries [concerning] the sin-offering, and he saw that [lit., and behold] it was burned up. He is angry with Eleazar and Ithamar, Aaron's remaining sons,...** (Kukis mostly literal translation)

The person offering the sin offering was to eat it (Leviticus 6:25–26). This is a recognition of unknown sin in the life of the participants and the priest ate it as a sign of faith in his forgiveness. The goat is related to the scapegoat which takes upon itself the iniquity or guilt of the congregation. A priest will eat this goat to show his close association with the goat, all of which illustrates our Lord being the scapegoat for our sins and making **atonement** on our behalf. Another severe act of disobedience could mean the end of Aaron's family.

| Leviticus 10:16d–17a                           |  |                                       |                            |
|--|--|---------------------------------------|----------------------------|
| Hebrew/Pronunciation                           | Common English Meanings  | Notes/Morphology                      | BDB & Strong #'s           |
| lâmed (ל) [pronounced l <sup>o</sup> ]         | to, for, towards, in regards to  | directional/relational<br>preposition | No Strong's #<br>BDB #510  |
| ʾâmar (אָמַר) [pronounced<br>aw-MAHR]          | to say, to speak, to utter; to say<br>[to oneself], to think; to<br>command; to promise; to<br>explain; to intend; to decide; to<br>answer | Qal infinitive construct              | Strong's #559<br>BDB #55   |
| madduʿa (מַדּוּעַ)<br>[pronounced mah-DOO-ahg] | why, wherefore, on what<br>account; how come, and it is<br>probably a contraction of a word<br>which means <i>what being known</i>         | adverb                                | Strong's #4069<br>BDB #396 |



| Leviticus 10:16d–17a                                   |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation                                   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| lô' (לו' or לא) [pronounced <i>low</i> ]               | <i>not, no</i>   | negates the word or action that follows; the absolute negation         | Strong's #3808<br>BDB #518 |
| 'âkal (אכל) [pronounced <i>aw-KAHL</i> ]               | <i>to eat; to dine; to devour, to consume, to destroy</i>  | 2 <sup>nd</sup> person masculine plural, Qal perfect                   | Strong's #398<br>BDB #37   |
| 'êth (אֶת) [pronounced <i>ayth</i> ]                   | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>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 definite article                       | Strong's #2403<br>BDB #308 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88   |
| mâqôwm (מִקְוָם) [pronounced <i>maw-KOHW</i> ]         | <i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i> | masculine singular construct   | Strong's #4725<br>BDB #879 |
| qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i> ]          | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>  | masculine singular noun with the definite article                      | Strong's #6944<br>BDB #871 |

**Translation:** ...[and he] says [to them], "Why have you+ not eaten the sin-offering in the holy place,...

One of the things the men are supposed to do is to eat the sin-offering (at least, specific portions of it).

There may be a call for the sin-offering to be eaten by the one offering it.

| Leviticus 10:17b   |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology                                 | BDB & Strong #'s           |
| kîy (כִּי) [pronounced <i>kee</i> ]                      | <i>for, that, because; when, at that time, which, what time</i>   | explanatory or temporal conjunction; preposition | Strong's #3588<br>BDB #471 |
| qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i> ]            | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i> | masculine singular construct                     | Strong's #6944<br>BDB #871 |
| qôdâshîym (קֹדָשִׁים) [pronounced <i>koh-daw-SHEEM</i> ] | <i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>                                   | masculine plural noun                            | Strong's #6944<br>BDB #871 |

## Leviticus 10:17b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| The word combined with itself in the plural generally refers to the most sacred portion of the Tabernacle (and Temple) and is translated <i>Holy of Holies; the Most Holy Place</i> . This combination may also be translated, <i>most holy</i> . |  |  |                            |
| hîy' (אִיָּה) [pronounced hee]  | she, it; also used as a demonstrative pronoun: <i>that, this (one)</i> | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is implied</i> | Strong's #1931<br>BDB #214 |
| This is v. 12d.   |  |  |                            |

**Translation:** ...for it is very holy?

The sin-offering is very holy. That means, it is set apart for a specific function before God.

## Leviticus 10:17c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as                             | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| 'êth (אֶת) [pronounced ayth]                                     | her, it; untranslated generally; occasionally <i>to her, toward her</i>                    | sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix                    | Strong's #853<br>BDB #84   |
| nâthan (נָתַן) [pronounced naw-THAHN]                            | to give, to grant, to place, to put, to set; to make                                       | 3 <sup>rd</sup> person masculine singular, Qal perfect  | Strong's #5414<br>BDB #678 |
| 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 2 <sup>nd</sup> person masculine plural suffix | No Strong's #<br>BDB #510  |

**Translation:** God [lit., He] has required [lit., given] [this] of you+...

God requires the men to oversee these offerings and to follow the correct protocol. God has given that to them as their responsibility.

## Leviticus 10:17d

| Hebrew/Pronunciation               | Common English Meanings         | Notes/Morphology                   | BDB & Strong #'s           |
|------------------------------------|---------------------------------|------------------------------------|----------------------------|
| lâmed (ל) [pronounced le]          | to, for, towards, in regards to | directional/relational preposition | No Strong's #<br>BDB #510  |
| nâsâ' (נָסָא) [pronounced naw-SAW] | to lift up, to bear, to carry   | Qal infinitive construct           | Strong's #5375<br>BDB #669 |

| Leviticus 10:17d                     |   |  |                            |
|--------------------------------------|---|--|----------------------------|
| Hebrew/Pronunciation                 | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| 'êth (אֶת) [pronounced ayth]         | generally untranslated; possibly be translated <i>to, toward (s)</i>  | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| 'âvôwn (אָוֹן) [pronounced ġaw-VOHN] | <i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>  | masculine singular construct   | Strong's #5771<br>BDB #730 |
| 'êdâh (עֵדָה) [pronounced ġā-DAWH]   | <i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i> | feminine singular noun with the definite article                       | Strong's #5712<br>BDB #417 |

**Translation:** ...to bear the iniquity of the congregation...

Two of the things required by God is for the priests to bear the iniquity of the congregation. I would assume that this is done through following the various regulations which have been laid out for them to follow.

| Leviticus 10:17e                       |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation                   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to</i>  | directional/relational preposition   | No Strong's #<br>BDB #510  |
| kâphar (כָּפַר) [pronounced kaw-FAHR]  | <i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i> | Piel infinitive construct  | Strong's #3722<br>BDB #497 |
| 'al (עַל) [pronounced ġah]             | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>   | preposition of relative proximity; with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #5921<br>BDB #752 |
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to</i>  | directional/relational preposition   | No Strong's #<br>BDB #510  |
| pânîym (פָּנִים) [pronounced paw-NEEM] | <i>face, faces, countenance; presence</i>   | masculine plural construct (plural acts like English singular)                             | Strong's #6440<br>BDB #815 |

## Leviticus 10:17e

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology | BDB & Strong #'s           |
|--|---|------------------|----------------------------|
| Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> 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)<br>[pronunciation is possibly<br>yoh-WAH]  | transliterated variously as<br><i>Jehovah, Yahweh, Y<sup>e</sup>howah</i> | proper noun      | Strong's #3068<br>BDB #217 |

**Translation:** ...[and] to atone [for their sins] before Y<sup>e</sup>howah.

Y<sup>e</sup>howah is preceded by the prefixed preposition lâmed, which means *to, for* and direction is inferred. This preposition describes the direction of their approach. They are coming before God with their sacrifices.

The young men are also to atone for the sins of the people before God.

By not following the specific requirements as laid out by Moses, the priests are not doing their job.

Leviticus 10:16d-17 ...[and he] says [to them], "Why have you+ not eaten the sin-offering in the holy place, for it is very holy? God [lit., He] has required [lit., given] [this] of you+ to bear the iniquity of the congregation [and] to atone [for their sins] before Y<sup>e</sup>howah. (Kukis mostly literal translation)

All of the symbology had to ring true. The priest represented Y<sup>e</sup>howah, Who would die for the sins of the world. The goat represented Y<sup>e</sup>howah as the scapegoat for the sins of the congregation. The priest had to partake of this goat to be identified with the goat offered for the sins of the congregation.

## Leviticus 10:18a

| Hebrew/Pronunciation                  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|---------------------------------------|---|--|----------------------------|
| hên (הן) [pronounced<br>hayn]         | <i>lo!, behold, observe, look, look here, get this, listen, listen up</i>                                       | demonstrative<br>adverb/interjection   | Strong's #2005<br>BDB #243 |
| lô' (לֹא or אֵין)<br>[pronounced low] | <i>not, no</i>  | negates the word or<br>action that follows; the<br>absolute negation                   | Strong's #3808<br>BDB #518 |
| bôw' (בָּאוּ) [pronounced<br>boh]     | <i>to be brought, brought in; to be introduced, be put</i>  | 3 <sup>rd</sup> person masculine<br>singular, Hophal perfect                           | Strong's #935<br>BDB #97   |
| 'êth (אֶת) [pronounced<br>ayth]       | generally untranslated; possibly<br>be translated <i>to, toward (s)</i>   | mark of a direct object;<br>indicates next word is<br>the object of the verb           | Strong's #853<br>BDB #84   |
| dâm (דָּם) [pronounced<br>dawm]       | <i>blood, often visible blood;<br/>bloodshed, slaughter; bloodguilt;<br/>blood of the grape [wine]</i>          | masculine singular noun<br>with the 3 <sup>rd</sup> person<br>feminine singular suffix | Strong's #1818<br>BDB #196 |
| 'el (אֶל) [pronounced eh]             | <i>unto; into, among, in; toward, to;<br/>against; concerning, regarding;<br/>besides, together with; as to</i> | directional preposition<br>(respect or deference<br>may be implied)                    | Strong's #413<br>BDB #39   |

## Leviticus 10:18a

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s           |
|--|---|---|----------------------------|
| qôdesh (קֹדֶשׁ)<br>[pronounced koh-DESH]         | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>   | masculine singular noun with the definite article | Strong's #6944<br>BDB #871 |
| penîymâh (פְּנִימָה)<br>[pronounced pehn-EE-maw] | <i>indoors, within, in, towards the inside; to wall of the house; a room or court which is opposite the door [thus meeting the eyes of those entering the door]</i> | adverb of location                                | Strong's #6441<br>BDB #819 |

Although Owens speaks of this having a locative hê; that is a part of the spelling of this word and thus taken into account when its meaning is given.

**Translation:** [Listen, the blood was not brought into the Tabernacle](#) [lit., *to the holy indoors*].

The initial word, translated *behold, lo, or see* is a means of grabbing Moses attention and asking him to listen carefully to what will be said. The word for day (yom) is preceded by a definite article, means *this day, today*. The word for *offer* should really be *approach with* (as it was so translated in this chapter in vv. 4–5). *Approach* is in the Hiphil perfect, which is completed causative action. All the sons of Aaron were caused to approach by obeying God's Word in this offering. As we have seen, there is no word for *sin-offering* or for *sin-bearer*; that this must be clearly inferred by the context.

I had some difficulties with this phrase. If they are to bring the blood inside of the courtyard and pour it at the base of the altar, then this matches up with what we have been studying. If, on the other hand, they were to take the blood into the Tabernacle, then I do not recall that as being required, except on the Great Day of Atonement. Could this be the Day of Atonement? I don't know.

## Leviticus 10:18b

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|--|---|--|----------------------------|
| 'âkal (אָכַל) [pronounced aw-KAHL]               | <i>to eat; to dine; to devour, to consume, to destroy</i>   | Qal infinitive absolute  | Strong's #398<br>BDB #37   |
| 'âkal (אָכַל) [pronounced aw-KAHL]               | <i>to eat; to dine; to devour, to consume, to destroy</i>   | 2 <sup>nd</sup> person masculine plural, Qal imperfect                             | Strong's #398<br>BDB #37   |
| 'êth (אֵת) [pronounced ayth]                     | <i>her, it; untranslated generally; occasionally to her, toward her</i>   | sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #853<br>BDB #84   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                       | a preposition of proximity   | No Strong's #<br>BDB #88   |
| qôdesh (קֹדֶשׁ)<br>[pronounced koh-DESH]         | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i> | masculine singular noun with the definite article                                  | Strong's #6944<br>BDB #871 |



**Translation:** You must eat the sacrifice [lit., *her, it*] in the holy [place],...

In any case, the sacrifice—or their portion of the sacrifice—must be eaten in the holy place. This could be understood to be within the courtyard and next to the altar.

| Leviticus 10:18c   |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]  | <i>like, as, according to; about, approximately</i>  | preposition of comparison, resemblance or approximation | No Strong's #<br>BDB #453  |
| 'ăsher (אֲשֶׁר) [pronounced ash-ER]  | <i>that, which, when, who, whom; where</i>   | relative pronoun; sometimes the verb to be is implied   | Strong's #834<br>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 (צִוֵּה) [pronounced tsaw-VAW]  | <i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i> | 1 <sup>st</sup> person singular, Piel perfect           | Strong's #6680<br>BDB #845 |

**Translation:** ...just as I have commanded [you to do].

If the blood was taken into the Tabernacle, then the sin offering was not to be eaten (Leviticus 6:30); and if it had not, then it was to have been eaten (Leviticus 6:29). Moses is quite concerned about the proper procedure, realizing the dire consequences. He held Aaron responsible here and goes directly to Aaron concerning this matter.

Leviticus 10:18 Listen, the blood was not brought into the Tabernacle [lit., *to the holy indoors*]. You must eat the sacrifice [lit., *her, it*] in the holy [place], just as I have commanded [you to do]. (Kukis mostly literal translation)

Leviticus 10:16–18 Moses made careful inquiries [concerning] the sin-offering, and he saw that [lit., *and behold*] it was burned up. He is angry with Eleazar and Ithamar, Aaron's remaining sons, [and he] says [to them], "Why have you+ not eaten the sin-offering in the holy place, for it is very holy? God [lit., *He*] has required [lit., *given*] [this] of you+ to bear the iniquity of the congregation [and] to atone [for their sins] before Y<sup>e</sup>howah. Listen, the blood was not brought into the Tabernacle [lit., *to the holy indoors*]. You must eat the sacrifice [lit., *her, it*] in the holy [place], just as I have commanded [you to do]. (Kukis mostly literal translation)

Leviticus 10:16–18 Moses realized that something was awry, so he made careful inquiries about a sin-offering that was recently made. He found at that it was just burned up, and that the priests did not partake of it. He is quite angry with Eleazar and Ithamar, Aaron's remaining two sons, and he braced them, saying, "Why did you both not eat the sin-offering inside the holy place? Did you not know that the offering itself is very holy? God requires you to bear the iniquity of congregation and to atone for their sins before Jehovah. Furthermore, the blood was not even brought into the Tabernacle. You must eat the sacrifice which is offered up in the holy place, just as I have commanded you to do. (Kukis paraphrase)

I may have to reverse engineer the translation here. That is, first determine the meaning, and then translate it based upon that meaning?

**And so speaks Aaron unto Moses: “Behold the day they have brought near their sin-offering and their burnt-offering to faces of Y<sup>e</sup>howah. And so they [feminine plural] encounter me as these [things], and I had eaten a sin offering the day, how he is pleasing in eyes of Y<sup>e</sup>howah?”**

Leviticus  
10:19

**Aaron then said to Moses, “Listen, [if] today they brought near their sin-offering or their burnt-offering before Y<sup>e</sup>howah; and these offerings [lit., *they*] encounter me, like these things, and I had eaten the sin offering today, is this [lit., *he*] good in the estimation of Y<sup>e</sup>howah?”**

**Aaron finally said this to Moses, “Listen, had they brought their sin-offering or burnt-offering before Jehovah today, and I see them making these offerings, just as happened today, then I would have eaten the sin-offering myself today. Would this be the right thing to do before Jehovah?”**

Here is how others have translated this verse:

### Ancient texts:

|                           |  |
|---------------------------|--|
| Masoretic Text (Hebrew)   | And so speaks Aaron unto Moses: “Behold the day they have brought near their sin-offering and their burnt-offering to faces of Y <sup>e</sup> howah. And so they [feminine plural] encounter me as these [things], and I had eaten a sin offering the day, how he is pleasing in eyes of Y <sup>e</sup> howah?”  |
| Dead Sea Scrolls          | .  |
| Targum (Onkelos)          | Aharon spoke [in reply] to Moshe, Behold, today they brought their sin-offerings and their burnt-offerings before Adonoy and then such [tragedy] befell me. If I had eaten the sin-offering today, would that have been good in the eyes of [fitting before] Adonoy?   |
| Targum (Pseudo-Jonathan)  | And Aharon said to Mosheh, Behold, this day the sons of Israel have brought the oblation of their sin offering and their burnt sacrifice before the Lord; but a stroke hath befallen me, in those my two sons. Of the second tythe is it not commanded, Thou shalt not eat of it while mourning? How much more, then of the sin offering? If I had eaten of the sin offering this day with my two sons who are left, would it not have been all error, so that they too might have been burned by a judgment, for doing that which was not pleasing before the Lord? |
| Douay-Rheims 1899 (Amer.) | Aaron answered: This day hath been offered the victim for sin, and the holocaust before the Lord: and to me what thou seest has happened. How could I eat it, or please the Lord in the ceremonies, having a sorrowful heart?  |
| Aramaic ESV of Peshitta   | Aaron spoke to Mosha, "Behold, this day they have offered their sin offering and their burnt offering before Mar-Yah; and such things as these have happened to me: and if I had eaten the sin offering today, would it have been pleasing in the sight of Mar-Yah?"   |
| Lamsa's Peshitta (Syriac) | And Ahron said to Moshe, "Behold, today they have offered their sins and their burning peace offerings before LORD JEHOVAH, and all these things have come to me, and if I had eaten the sin offering today, would it have been pleasing before LORD JEHOVAH?"   |
| Samaritan Pentateuch      | And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and [if] I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?  |
| Updated Brenton (Greek)   | And Aaron spoke to Moses, saying, If they have brought near today their sin-offerings, and their whole burnt offerings before the Lord, and these events have happened to me, and yet I should eat today of the sin-offerings, would it be pleasing to the Lord?   |

Significant differences:

### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Easy English              | Aaron said to Moses, 'My sons sacrificed their gifts to the Lord today. But very bad things have happened to me today. I would not have given the Lord any pleasure if I had eaten the sin offering today.'   |
| Easy-to-Read Version–2008 | But Aaron said to Moses, "Look, today they brought their sin offering and burnt offering before the LORD. But you know what happened to me today! Do you think the LORD would be happy if I ate the sin offering today?"  |
| God's Word™               | Aaron answered Moses, "Today they sacrificed their offering for sin and their burnt offering in the LORD'S presence, and look what happened to me. If I had eaten the offering for sin today, would the LORD have approved?"  |
| Good News Bible (TEV)     | Aaron answered, "If I had eaten the sin offering today, would the LORD have approved? The people presented their sin offering to the LORD today, and they brought their burnt offering, but still these terrible things have happened to me."                                       |
| The Message               | Aaron replied to Moses, "Look. They sacrificed their Absolution-Offering and Whole-Burnt-Offering before God today, and you see what has happened to me—I've lost two sons. Do you think God would have been pleased if I had gone ahead and eaten the Absolution-Offering today?"  |
| NIRV                      | Aaron replied to Moses, "Today the people sacrificed their sin offering to the Lord. They also sacrificed their burnt offerings to him. But a terrible thing has happened to me. Two of my sons have died. Would the Lord have been pleased if I had eaten the sin offering today?" |

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

|                            |   |
|----------------------------|---|
| Casual English Bible       | Aaron spoke up: "Listen, today my sons have each presented their own sin offerings and burnt offerings to the LORD. But look at what happened to me today. Would the LORD really want me to eat this offering on a day like this?"  |
| Contemporary English V.    | Their father Aaron replied, "Today two of my sons offered the sacrifice for sin and the sacrifice to please the LORD, and look what has happened to me! Would the LORD have approved if I had eaten the sacrifice for sin?"   |
| The Living Bible           | But Aaron interceded with Moses. "They offered their sin offering and burnt offering before the Lord," he said, "but if I had eaten the sin offering on such a day as this, would it have pleased the Lord?"  |
| New Berkeley Version       | .   |
| New Life Version           | But Aaron said to Moses, "See, today they have given their sin gift and their burnt gift to the Lord. When things like these happened to me, if I had eaten a sin gift today, would it have been good in the eyes of the Lord?"   |
| New Living Translation     | Then Aaron answered Moses, "Today my sons presented both their sin offering and their burnt offering to the Lord. And yet this tragedy has happened to me. If I had eaten the people's sin offering on such a tragic day as this, would the Lord have been pleased?"  |
| Unfolding Bible Simplified | Aaron replied to Moses, "Today the people brought to Yahweh their offering for him to forgive their sins, and also the offering we burned completely to please Yahweh. But think about the terrible thing that happened to my other two sons! Would Yahweh have been pleased if I had eaten some of the people's sin offering today?" |

### Partially literal and partially paraphrased translations:

|                        |                       |
|------------------------|-----------------------|
| American English Bible | So Aaron asked Moses: |
|------------------------|-----------------------|

'Well, if they bring their sin offerings and whole-burnt offerings to Jehovah today, and we eat the sin offerings that are brought today (despite what we have done), would that be pleasing to the Lord?'

Beck's American Translation  
Common English Bible

"Look," Aaron said to Moses, "today they offered their purification offerings and their entirely burned offerings before the Lord, but these things still happened to me! Would the Lord have approved if I had eaten a purification offering today?"

New Advent (Knox) Bible

But Aaron's answer was, Why, this very day transgression-victim and burnt-sacrifice have been offered to the Lord, and thou seest what has befallen me in spite of it. How could I find acceptance with the Lord in eating my share of it, with a heart so mournful?

Translation for Translators

Aaron replied to Moses/me, "Today the people brought to Yahweh their offering to be forgiven for the sins they had committed, and the offering to be completely burned, *and surely that pleased Yahweh*, but *think about the terrible thing that happened to my other two sons!* Would [RHQ] Yahweh have been pleased if I had eaten some of the offering to cause the people to become acceptable to God?"

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

Revised Ferrar-Fenton Bible

Then Aaron spoke to Moses, "On the day they presented their sin offering, and their burnt-offering before the EVER-LIVING, you instructed me about it, and I ate the sin-offering that day. Let that compensate in the eyes of my Lord."

International Standard V

But Aaron replied to Moses, Today theyve offered their sin and whole burnt offerings in the Lords presence. Yet things such as these have happened to me. Had I eaten the sin offering today, would that be pleasing in the Lords opinion? [Lit. sight]

Urim-Thummim Version

Then Aaron replied to Moses, Today have they presented their Sin-Offering and Burnt-Offering before YHWH, but such things have befallen me and if I had eaten the Sin-Offering today, should it have been accepted in the sight of YHWH?

Wikipedia Bible Project

And Aaron spoke to Moses: "If they today sacrificed their sins and their raised offers before Yahweh, and a thing would be to me as this: that I ate sinstuff today, will it be good in Yahweh's eyes?"

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

Christian Community (1988)

Aaron said to Moses, "They have offered their sacrifice for sin and their burnt offering before Yahweh on this day of mourning. If I had eaten the goat offered in sacrifice for sin today, would that have seemed good to Yahweh?"

The Heritage Bible

And Aaron said to Moses, Behold, this day they have offered their sin offering and their burnt offering before the face of Jehovah; and these<sup>19</sup> have happened to me; and yet I have eaten a sin offering today; is it good in the eyes of Jehovah?

<sup>19</sup>10:19 these have happened to me. The word these in this sentence is a veiled reference by Aaron to the death of his two sons, Nadab and Abihu, who offered strange fire which God did not command, that very same day, Lev 10:1-2. God had forbidden him to mourn for them, Lev 10:6, and he was afraid to speak directly of the event lest God kill him also, Lev 10:7. So when Moses rebuked Aaron's two living sons for allowing a sin offering to be misplaced and burned with the others without its being eaten in the holy place by the priests as commanded, he uses this veiled phrase in his explanation. It was a full day's activity, including the death of his two sons to which God did not allow him to give any attention. The rapid and numerous events and shock over their death caused him some distraction, and this particular sin offering was overlooked. It was burned with all the rest, but not partaken of in the holy place as commanded. God accepted his explanation, and it was pleasing in his eyes, Lev 10:20.

|                             |  |
|-----------------------------|--|
| New American Bible (2011)   | Aaron answered Moses, "Even though they presented their purification offering and burnt offering before the LORD today, still this misfortune has befallen me. Had I then eaten of the purification offering today, would it have been pleasing to the LORD?"  |
| New Jerusalem Bible         | Aaron said to Moses, 'Look, today they offered their sacrifice for sin and their burnt offering before Yahweh, and these disasters have befallen me. If I had eaten the sin offering today, would this have met with Yahweh's approval?'                       |
| NRSV (Anglicized Cath. Ed.) | And Aaron spoke to Moses, 'See, today they offered their sin-offering and their burnt-offering before the Lord; and yet such things as these have befallen me! If I had eaten the sin-offering today, would it have been agreeable to the Lord?'               |
| Revised English Bible—1989  | But Aaron replied to Moses, "See, they have today presented their purification-offering and their whole-offering before the LORD, and this is what has happened to me! If I had eaten a purification-offering today, would the LORD have considered it right?" |

### Jewish/Hebrew Names Bibles:

|                       |   |
|-----------------------|---|
| Complete Jewish Bible | Aharon answered Moshe, "Even though they offered their sin offering and burnt offering today, things like these have happened to me! If I had eaten the sin offering today, would it have pleased ADONAI?"  |
| Kaplan Translation    | Aaron responded to Moses, 'Today, when they sacrificed their sin offering and burnt offering before God, such a [terrible tragedy] occurred to me. If I had eaten the sin offering today, would it have been right in God's eyes?'<br>10:19 <b>sacrificed</b> . . . Helped sacrifice (Rashbam; see 9:8,12,15). Or, "Did they then offer. . (Rashi).<br>— <b>tragedy</b> (Saadia). |
| The Scriptures—2009   | And Aharon said to Mosheh, "See, today they have brought their sin offering and their ascending offering before יהוה, and matters like these have come to me! If I had eaten the sin offering today, would it have been right in the eyes of יהוה?"   |
| Tree of Life Version  | But Aaron said to Moses, "Behold, today they presented their sin offering and their burnt offering before Adonai. When things like these have happened to me, would it have been good in the eyes of Adonai if I had eaten the sin offering today?"   |

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

|                            |  |
|----------------------------|--|
| Alpha & Omega Bible        | AND AARON SPOKE TO MOSES, SAYING, IF THEY HAVE BROUGHT NEAR TODAY THEIR SIN-OFFERINGS, AND THEIR WHOLE BURNT OFFERINGS BEFORE JESUS, AND THESE EVENTS HAVE HAPPENED TO ME, AND YET I SHOULD EAT TODAY OF THE SIN-OFFERINGS, WOULD IT BE PLEASING TO JE?  |
| Awful Scroll Bible         | Aaron was to say to Moses: Today are they to have brought near for their misses of the mark, and their whole burnt offering turned before Sustains To Become that which was to encounter me? - am I to have eaten that for their misses of the mark, even today? - was it to be pleasing in the eyes of Sustains To Become - |
| Concordant Literal Version | Aaron spoke to Moses: Behold, today they brought near their sin offering and their ascent offering before Yahweh, yet meeting me are such things as these; and had I eaten the sin offering today, would it be good in the eyes of Yahweh?   |
| exeGesés companion Bible   | And Aharon words to Mosheh,<br>Behold,<br>this day they oblate for their sin and their holocaust<br>at the face of Yah Veh;<br>and such confronts me:<br>had I eaten that for the sin today,<br>had it well-pleased the eyes of Yah Veh?   |



|                                  |   |
|----------------------------------|---|
| Orthodox Jewish Bible            | And Aharon said unto Moshe, See, today have they offered their chattat (sin offering) and their olah (burnt offering) before Hashem; and such things have befallen me; and if I had eaten the chattat today, should it have been accepted in the sight of Hashem?                         |
| Rotherham's <i>Emphasized B.</i> | Then spake Aaron unto Moses—<br>Lo! <this very day, when they had brought near their own sin-bearer, and their own ascending sacrifice> there befell me' such things as these,—<if, then, I had eaten of the sin-bearer this day> would it have been well-pleasing in the eyes of Yahweh? |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | Then Aaron said to Moses, "This very day they have [obediently] presented their sin offering and their burnt offering before the Lord, but [such terrible things] as these have happened to me [and to them]; if I [and my sons] had eaten a sin offering today would it have been acceptable and pleasing in the sight of the Lord?"  |
| The Expanded Bible         | But Aaron said to Moses, "Today they brought their ·sin [or purification] offering [4:3] and burnt offering [1:1–17] before the Lord, but these terrible things have still happened to me! Do you think the Lord would ·be any happier [or think it right] if I ate the ·sin [or purification] offering [4:3] today?"  |
| Kretzmann's Commentary     | And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt offering before the Lord, the priests had made these offerings for themselves; and such things have befallen me, in being bereft of two of his sons; and if I had eaten the sin-offering today, should it have been accepted in the sight of the Lord? The fearful accident which had happened had made Aaron and his remaining sons incapable of and unfit for eating. Cf Hosea 9:4. |
| Lexham English Bible       | So [Or "And"] Aaron said to Moses, "Look, today they presented their sin offering and their burnt offering before [Literally "to the faces of"] Yahweh, and things such as these have happened to me, and if I were to eat a sin offering today, would it have been good in Yahweh's eyes?"  |
| The Voice                  | <b>Aaron</b> (to Moses): Look, my sons offered their purification offering and their burnt offering to the Eternal One today. But think of all that has happened to me. <i>Given the tragedy I have seen</i> , would the Eternal have approved if I had eaten a purification offering today?   |

### Bible Translations with Many Footnotes:

|                     |  |
|---------------------|--|
| The Complete Tanach | <p>And Aaron spoke to Moses, "But today, did they offer up their sin offering and their burnt offering before the Lord? But [if tragic events] like these had befallen me, and if I had eaten a sin offering today, would it have pleased the Lord?"</p> <p><b>And Aaron spoke:</b> The expression רָבַד [in Scripture, unless followed by the expression רָמַא] always denotes boldness, as it is said, "And the people [thus] spoke (רָבְדוּ) [against God and Moses, 'Why did you bring us up from Egypt to die in the desert...?' (Num. 21:5). Thus, in this verse, Aaron boldly responded to Moses' investigation.] Is it possible that Moses addressed his anger to Eleazar and Ithamar, and Aaron answers? However, this [demonstrates to us that the behavior of Aaron's sons] was only out of respect [for their father and their teacher]. They said, "It is inappropriate that while our father is sitting [in front of us], we should answer in his presence, and it is also inappropriate that a disciple should refute his master." One might suggest that [the sons did not respond] because Eleazar was not capable [i.e., he did not have the courage] to answer. Scripture, [however,] says, "And Eleazar the kohen spoke to the men of the army..." (Num. 31:21). Thus, we see that when Eleazar wanted to, he spoke before Moses and before the princes [and hence, here, he was deliberately silent]. I found this [explanation] in the second version of the Sifrei. — [Sifrei Zuta on Numbers, ed. Horowitz, p. 329, Yalkut Bamidbar on Num. 31: 21]</p> <p><b>But today, did they offer up:</b> What is he saying? [He could have simply said, "Such</p> |
|---------------------|--|

tragic events like these have befallen me....”] Rather, Moses said to them, “Did you perhaps sprinkle its blood while you were מִיָּנֹחַ, and [as you probably know,] an אֹנֵן who performs the service renders [that sacrifice] invalid?” So Aaron answered him,... כֹּהֵן וּבִיָּקָה; i.e., “But did they who offer up [the sacrifices]?” They are ordinary kohanim [for whom the law of invalidation by an אֹנֵן applies.] I offered [them] up! For I am a Kohen Gadol, and [a Kohen Gadol] is permitted to offer [a sacrifice] while he is an אֹנֵן [Zev. 101a]

**But [if tragic events] like these had befallen me:** [By these words, Aaron was effectively saying: “My point would be just as valid] even if those who died were not my sons, but other relatives for whom I am obligated to mourn as an אֹנֵן like these,” such as all those enumerated in the parashah of the kohanim [i.e., Parashath אֲוֹמָה, Lev. 21:13], for whom a kohen may become unclean. — [Torath Kohanim 10:59]

**and if I had eaten a sin-offering today:** [Lit., “and I ate a sin-offering.” However, here the meaning is:] “But if I had eaten [the sin-offering],” would it have pleased [the Lord]?

**[If I had eaten the sin-offering] today:** [today it would not have been pleasing to the Lord; however, tonight I could have eaten it, because] an אֹנֵן is permitted [to eat sacrifices] at night, for one is considered an אֹנֵן only on the day of burial. — [Torath Kohanim 10:59; Zev. 101b]

**would it have pleased the Lord?:** If you heard this [special law that an אֹנֵן may eat] holy sacrifices brought exclusively for a special occasion [like the people’s sin-offering goat and Nahshon’s goat, both offered just today], you have no right to be lenient [regarding this law] regarding holy sacrifices offered for [future] generations [like the sacrifice on Rosh Chodesh, about which you asked us, “Why did you not eat...?”]. — [Zev. 101a]

## NET Bible®

But Aaron spoke to Moses, “See here!<sup>23</sup> Just today they presented their sin offering and their burnt offering before the Lord and such things as these have happened to me! If I had eaten a sin offering today would the Lord have been pleased?”<sup>24</sup>

<sup>23tn</sup> Or “Behold!” (so KJV, ASV, NASB); NRSV “See.”

<sup>24tn</sup> Heb “today they presented their sin offering and their burnt offering before the Lord, and like these things have happened to me, and (if) I had eaten sin offering today would it be good in the eyes of the Lord?” The idiom “would it be good in the eyes of [the Lord]” has been translated “would [the Lord] have been pleased.” Cf. NRSV “would it have been agreeable to the Lord?”; CEV, NLT “Would the Lord have approved?”

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

|                           |  |
|---------------------------|--|
| Context Group Version     | And Aaron spoke to Moses, Look, this day they have offered their purification-offering and their ascension [offering] before YHWH; and there have befallen me such things as these: and if I had eaten the purification-offering today, would it have been good in the eyes of YHWH? |
| English Standard Version  | And Aaron said to Moses, "Behold, today they have offered their sin offering and their burnt offering before the LORD, and yet such things as these have happened to me! If I had eaten the sin offering today, would the LORD have approved?"                                       |
| Legacy Standard Bible     | But Aaron spoke to Moses, “Behold, this very day they brought near their sin offering and their burnt offering before Yahweh. Then things like these happened to me. So if I had eaten a sin offering today, would it have been good in the sight of Yahweh?”                        |
| Revised Mechanical Trans. | ...and Aharon spoke to Mosheh, though today they brought near their failure and their ascension offering to the face of YHWH, and they <sup>[744]</sup> called me out like this, and I will eat the failure today, will it do well in the eyes of YHWH,...                           |

<sup>744</sup> As the “they” is the feminine plural pronoun, it is referring to the “failure” and the “ascension offering,” not the sons of Aharon.

Webster's Bible Translation

And Aaron said to Moses, Behold, this day have they offered their sin-offering, and their burnt-offering before the LORD; and such things have befallen me: and if I had eaten the sin-offering to day, would it have been accepted in the sight of the LORD?

Young's Updated LT

And Aaron speaks unto Moses, 'Lo, today they have brought near their sin-offering and their burnt-offering before Jehovah; and things like these meet me, yet I have eaten a sin-offering today; is it good in the eyes of Jehovah?"

**The gist of this passage:** Aaron responds to what Moses says; and his answer will be acceptable to God.

| Leviticus 10:19a   |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation                                     | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| wa (or va) (ו) [pronounced <i>wah</i> ]                  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-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> | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #1696<br>BDB #180 |
| 'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHM</i> ]       | transliterated Aaron   | masculine proper noun   | Strong's #175<br>BDB #14   |
| 'el (אֶל) [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<br>BDB #39   |
| Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]            | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun   | Strong's #4872<br>BDB #602 |

**Translation:** Aaron then said to Moses,...

I believe the Aaron is sort of thinking out loud here. He is going to suggest what he believes would have been acceptable before God. In the next verse, Moses will agree with him.

| Leviticus 10:19b                      |   |   |                            |
|---------------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation                  | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s           |
| hên (הֵן) [pronounced <i>hayn</i> ]   | <i>lo!, behold, observe, look, look here, get this, listen, listen up</i>           | demonstrative adverb/interjection                 | Strong's #2005<br>BDB #243 |
| yôwm (יוֹם) [pronounced <i>yohm</i> ] | <i>day; time; today or this day (with a definite article); possibly immediately</i> | masculine singular noun with the definite article | Strong's #3117<br>BDB #398 |

| Leviticus 10:19b   |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| qârab (בָּרַק) [pronounced kaw-RA <sup>BV</sup> ]  | <i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i> | 3 <sup>rd</sup> person masculine plural, Hiphil perfect                        | Strong #7126<br>BDB #897   |
| ’êth (אֶת) [pronounced ayth]   | generally untranslated; possibly be translated <i>to, toward (s)</i>  | mark of a direct object; indicates next word is the object of the verb         | Strong's #853<br>BDB #84   |
| chattâ'th (חַטָּאת) [pronounced khat-TAWTH]  | <i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>                | feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #2403<br>BDB #308 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]  | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| ’êth (אֶת) [pronounced ayth]   | generally untranslated; possibly be translated <i>to, toward (s)</i>  | mark of a direct object; indicates next word is the object of the verb         | Strong's #853<br>BDB #84   |
| ’ôlâh (עֹלָה) [pronounced go-LAW]  | <i>burnt offering, ascending offering</i>   | feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong #5930<br>BDB #750   |
| lâmed (ל) [pronounced l <sup>e</sup> ]   | <i>to, for, towards, in regards to</i>  | directional/relational preposition   | No Strong's #<br>BDB #510  |
| pânîym (פָּנִים) [pronounced paw-NEEM]   | <i>face, faces, countenance; presence</i>   | masculine plural construct (plural acts like English singular)                 | Strong's #6440<br>BDB #815 |
| Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לפָּנֶיךָ) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> . |   |  |                            |
| YHWH (יהוה) [pronunciation is possibly yoh-WAH]  | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun  | Strong's #3068<br>BDB #217 |

**Translation:** ...“Listen, [if] today they brought near their sin-offering or their burnt-offering before Y<sup>e</sup>howah;...

I believe that Aaron is setting up an hypothetical, in order to indicate that he understands what happened.

“Let’s say,” Aaron suggests, “That my sons brought their sin-offering or burnt-offering before Y<sup>e</sup>howah today.” That will be the assumption.

| Leviticus 10:19c  |  |   |                                 |
|---|--|---|---------------------------------|
| 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 #<br>BDB #253       |
| qârâ' (אָרָא) [pronounced <i>kaw-RAW</i> ]                    | <i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i> | 3 <sup>rd</sup> person feminine plural, Qal imperfect   | Strong's #7122 & #7125 BDB #896 |
| 'êth (אֶת) [pronounced <i>ayth</i> ]                          | <i>me; untranslated mark of a direct object; occasionally to me, toward me</i>   | sign of the direct object affixed to a 1 <sup>st</sup> person singular suffix                     | Strong's #853<br>BDB #84        |
| kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ] | <i>like, as, according to; about, approximately</i>  | preposition of comparison, resemblance or approximation   | No Strong's #<br>BDB #453       |
| 'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]                  | <i>these, these things; they</i>   | demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied) | Strong's #428<br>BDB #41        |

**Translation:** ...and these offerings [lit., *they*] encounter me, like these things,...

What we don't see in the English is that there is a play on words here. The waw consecutive (which is reasonably translated *yet* in these circumstances<sup>20</sup> followed by the 3<sup>rd</sup> person, feminine plural, Qal imperfect of qârâ' (אָרָא) [pronounced *kaw-RAW*], which means *to befall, to come upon, to come out against*. Strong's #7122 & #7125 BDB #896.

Qârab (בָּרַב) [pronounced *kaw-RA<sup>B</sup>V*] means to approach in a positive sense and qârâ' means to have been overtaken or approached sometimes in a negative way.

Translating this word as *being approached* is a bit of a fudge when it comes to general consistently, but it gets across the word play used here.

The subject of that sentence is the word 'êlleh (אֵלֶּה) [pronounced *ALE-leh*] and it means *these, these things*. This is a demonstrative pronoun without gender, apparently.

These things have befallen Aaron in his proximity.

Aaron becomes aware of these offerings. They encounter him; perhaps he smells them. Whatever the reason, he becomes aware of the offerings of his sons.

<sup>20</sup> See Zodhiates *The Complete Word Study Old Testament*, p.2283)



| Leviticus 10:19d  |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                                      | simple wâw conjunction                            | No Strong's #<br>BDB #251  |
| ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i> ]                              | <i>to eat; to dine; to devour, to consume, to destroy</i>  | 1 <sup>st</sup> person singular, Qal perfect      | Strong's #398<br>BDB #37   |
| chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]                     | <i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i> | feminine singular noun                            | Strong's #2403<br>BDB #308 |
| yôwm (יוֹם) [pronounced <i>yohm</i> ]                                   | <i>day; time; today or this day (with a definite article); possibly immediately</i>                        | masculine singular noun with the definite article | Strong's #3117<br>BDB #398 |

**Translation:** ...and I had eaten the sin offering today,...

We then have the simple word for *eaten* in the 1<sup>st</sup> person singular, Qal perfect, preceded by the waw conjunction, meaning *had I eaten the sin [-offering] this day...*

And further suppose, Aaron suggests, that I partake of the sin-offering; that I eat some of it.

| Leviticus 10:19e   |   |  |   |
|--|---|--|---|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                          |
| hă (הּ) [pronounced <i>heh</i> ]   | interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> . |  | Strong's #none<br>BDB #209                |
| yâṭab (בָּטַט) [pronounced <i>yaw-TA<sup>BV</sup></i> ]  | <i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #3190<br>BDB #405                |
| b <sup>e</sup> (בּ) [pronounced <i>b<sup>eh</sup></i> ]  | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>  | a preposition of proximity                               | No Strong's #<br>BDB #88                  |
| ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]   | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>  | feminine plural construct                                | Strong's #5869<br>(and #5871)<br>BDB #744 |
| Together, the bêẗh preposition and the construct form ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of, in the view of</i> ; as ____ sees things to be, in the sight of. Literally, this means, <i>in [the] eyes of, in eyes of</i> . |   |  |   |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]   | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun  | Strong's #3068<br>BDB #217                |

**Translation:** ...is this [lit., *he*] good in the estimation of Y<sup>e</sup>howah?"

This is followed by the hă (ה) [pronounced *heh*] interrogative, which is used in a rhetorical question, expecting a negative answer.<sup>21</sup> In the translation I have given the literal along with the grammatical interpretation of this word *ha* which expects a negative answer. What the negative answer is expected to the verb in the 3<sup>rd</sup> masculine singular, Qal imperfect of yâṭab (יָטַב) [pronounced *yaw-TA<sup>B</sup>V*] and it means *to make right, to make well, to be pleasing, to be good*.

All the priests were to eat from this (Leviticus 6:29); however, the circumstances were that, regardless of the wrongdoing, still Aaron's first two sons were slain before his eyes and the eyes of their brothers. The sin offering was one given which spoke of the forgiveness of unknown sins, or sins which became known as such after their commission (Leviticus 4:1–2, 13–14). In this case, the sins committed were known and the ones who committed them were punished. Neither Aaron, nor his other sons, nor Israel participated in these sins and those that did were removed like a cancer. The range of fire-offerings were observed; however, the unique circumstances surrounding Nadab and Abihu precluded Aaron and his sons from partaking of this sacrifice.

"Is this acceptable in the eyes of Y<sup>e</sup>howah," Aaron asks. I believe that Aaron is saying enough here to make it clear that he understands what should have happened.

Quite obviously, neither Moses nor Aaron want to see Aaron's remaining sons die the sin unto death.

Leviticus 10:19 Aaron then said to Moses, "Listen, [if] today they brought near their sin-offering or their burnt-offering before Y<sup>e</sup>howah; and these offerings [lit., *they*] encounter me, like these things, and I had eaten the sin offering today, is this [lit., *he*] good in the estimation of Y<sup>e</sup>howah?" (Kukis mostly literal translation)

Aaron's response to this would be of utmost importance, as two of his sons have just died the sin unto death for disobeying Y<sup>e</sup>howah. So let's examine a few of the translations below of what Aaron said to Moses:

|                                 |  |
|---------------------------------|--|
| <i>The Amplified Bible</i>      | Behold, this very day in which they have [obediently] offered their sin offering and their burnt offering before the Lord, such [terrible calamities] have befallen me [and them]! If I [and they] had eaten the most holy sin offering today [humbled as we have been by the sin of our kinsmen and God's judgement upon them], would it have been acceptable in the sight of the Lord? |
| <i>The Emphasized Bible</i>     | Lo! this very day when they had brought near their own sin-bearer, and their own ascending-sacrifice there befell me such things as these,—if then I had eaten of the sin-bearer this day would it have been well-pleasing I the eyes of Y <sup>e</sup> howah?   |
| KJV                             | Behold, this day they have offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and <i>if</i> I had eaten the sin offering today, should it have been accepted in the sight of the LORD?   |
| NASB                            | "Behold, this very day they presented their sin offering and their burnt offering before the LORD. When things like these happened to me, if I had eaten a sin offering today, would it have been good in the sight of the LORD?"  |
| NIV                             | "Today they sacrificed their sin offering and their burnt offering before the LORD, but such things as this have happened to me. Would the LORD have been pleased if I had eaten the sin offering today?"  |
| NRSV                            | "See, today they offered their sin offering and their burnt offering before the LORD; and yet such things as these have befallen me! If I had eaten the sin offering today, would it have been agreeable to the LORD?"   |
| <i>Young's Lit. Translation</i> | 'Lo, to-day they have brought near their sin-offering and their burnt-offering before Jehovah; the <i>things</i> like these meet me, yet I have eaten a sin-offering today; is it good in the eyes of Jehovah?"  |

<sup>21</sup> BDB, p. 209

This is obviously a difficult verse to render literally and to make sense from; so we will attend to the exegesis first, and then give a rendition and its interpretation:

In any case, what the men are supposed to do should line up with what they have been taught to do.

Leviticus 10:19 **Aaron finally said this to Moses, “Listen, had they brought their sin-offering or burnt-offering before Jehovah today, and I see them making these offerings, just as happened today, then I would have eaten the sin-offering myself today. Would this be the right thing to do before Jehovah?”** (Kukis paraphrase)

This is not unlike Hosea's condemnation of Ephraim in Hosea 9. Their sacrifices will not please Him; to them, the bread of misfortune; all of the ones who eat of it will be defiled (Hos. 9:4b). The sin offering was closely associated here with Nadab and Abihu so that all who would eat from it would be defiled as they were defiled.

*New European Version Commentary: Aaron felt unable to eat with God because of his bad conscience about his sons' behaviour, or maybe because he felt angry with God for killing his sons. Moses expected Aaron to just be obedient to the letter of the law for the sake of it, but Aaron is presented as having done the right thing, living with sensitivity to our conscience and feelings rather than in unthinking obedience to the letter of the law.<sup>22</sup>*

---

|  |                    |  |
|--|--------------------|--|
| <b>And so hears Moses and so he is good in his eyes.</b> | Leviticus<br>10:20 | <b>When Moses heard [this], it was good in his estimation.</b> |
|--|--------------------|--|

**Upon hearing this, Moses was pleased with Aaron's understanding of the situation.**

Here is how others have translated this verse:

#### Ancient texts:

|                           |  |
|---------------------------|--|
| Masoretic Text (Hebrew)   | And so hears Moses and so he is good in his eyes.  |
| Dead Sea Scrolls          | .  |
| Targum (Onkelos)          | Moshe heard, and it was good [pleasing] in his eyes.   |
| Targum (Pseudo-Jonathan)  | And Mosheh heard, and it was approvable before him, and he sent out a crier through the camp, saying, I am he from whom the rite hath been hidden, and Aharon my brother hath brought its remembrance to me. |
| Douay-Rheims 1899 (Amer.) | Which when Moses had heard he was satisfied.   |
| Aramaic ESV of Peshitta   | When Mosha heard that, it was pleasing in his sight.   |
| Lamsa's Peshitta (Syriac) | And Moshe heard and it was pleasing in his eyes.   |
| Samaritan Pentateuch      | And when Moses heard [that], he was content.   |
| Updated Brenton (Greek)   | And Moses heard it, and it pleased him.  |

Significant differences:

#### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Easy English              | When Moses heard this, he was not angry any longer. |
| Easy-to-Read Version–2008 | When Moses heard this, he agreed.                   |
| Good News Bible (TEV)     | When Moses heard this, he was satisfied.            |
| <i>The Message</i>        | When Moses heard this response, he accepted it.     |
| NIRV                      | When Moses heard that, he was satisfied.            |

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

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<sup>22</sup> From <https://www.n-e-v.info/ot/lev10.html> accessed March 12, 2024.

|                            |  |
|----------------------------|--|
| Casual English Bible       | That made sense to Moses, and he was relieved.                 |
| Contemporary English V.    | Moses was satisfied with Aaron's reply.                        |
| New Berkeley Version       | .  |
| New Life Version           | And when Moses heard that, he was not angry any more.          |
| Unfolding Bible Simplified | When Moses heard that, he was satisfied and said nothing more. |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | And when Moses heard this, he was pleased.  |
| Beck's American Translation | .   |
| New Advent (Knox) Bible     | And with that, Moses was content.[2]<br>[2] The offering made in 9.15 above was not that ordinarily made for the faults of the whole congregation, a bullock whose blood was sprinkled before the veil in the sanctuary (4.16) and whose flesh was not eaten but burnt (6.30). On this special occasion of Aaron's hallowing, the people offered what was ordinarily the transgression-victim for a ruler, a goat whose blood was only smeared on the altar of burnt-sacrifice (4.25), and whose flesh should therefore have been dealt with on the general principle laid down in 6.25. Aaron explains that he and his sons burnt the goat's flesh because they had no heart to eat it. The words 'with a heart so mournful' are not in the Hebrew text. |
| Translation for Translators | When Moses/I heard that, he/I was satisfied.  |

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

|                              |  |
|------------------------------|--|
| Berean Study Bible           | And when Moses heard this explanation, he was satisfied.                               |
| Christian Standard Bible     | When Moses heard this, it was acceptable to him. [Lit <i>acceptable in his sight</i> ] |
| Revised Ferrar-Fenton Bible  | So Moses listened and it compensated in his eyes.                                      |
| H. C. Leupold                | When Moses heard that explanation, he was pleased.                                     |
| Unfolding Bible Literal Text | When Moses heard that, he was satisfied.   |

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

|                             |   |
|-----------------------------|---|
| The Heritage Bible          | And Moses heard attentively, and it was good in his eyes. |
| NRSV (Anglicized Cath. Ed.) | And when Moses heard that, he agreed.                     |
| Revised English Bible—1989  | When Moses heard this, he considered Aaron was right.     |

### Jewish/Hebrew Names Bibles:

|                       |  |
|-----------------------|--|
| Complete Jewish Bible | On hearing this reply, Moshe was satisfied.  |
| Kaplan Translation    | When Moses heard this, he approved.          |
| Orthodox Jewish Bible | And when Moshe heard that, he was satisfied. |

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

|                                  |  |
|----------------------------------|--|
| Alpha & Omega Bible              | AND MOSES HEARD IT, AND IT PLEASED HIM.                            |
| Awful Scroll Bible               | Moses was to hear it, and it was to be pleasing in his eyes.       |
| exeGesés companion Bible         | ...- and Mosheh hears,<br>he is well-pleasing in his eyes.         |
| Rotherham's <i>Emphasized B.</i> | And <when Moses heard that> then was it well pleasing in his eyes. |

### Expanded/Embellished Bibles:

|                        |   |
|------------------------|---|
| Kretzmann's Commentary | And when Moses heard that, he was content, literally, "it was good in his eyes," he was satisfied that no disregard of the Lord's precepts was intended, that the |
|------------------------|---|

Lexham English Bible  
The Voice

circumstances warranted Aaron and his sons in acting as they did. The law of love is the highest law and supersedes all others. It was so in the Old Testament, as it is in the New, that God desired mercy rather than sacrifice.

**When** [Or “And”] **Moses heard, it** [Or “and it”] **was good in his eyes.**

**After Moses listened to what Aaron had to say, he was satisfied.**

### Bible Translations with Many Footnotes:

The Complete Tanach

**Moses heard [this], and it pleased him.**

**and it pleased him:** [Moses] admitted [that Aaron was correct,] and was not ashamed, [for he could have covered up by] saying, “I have not heard [of this law.” Rather, Moses frankly said to Aaron, “You are right! I did hear that an אִיִּל must not eat from sacrifices that will be offered in future generations, but I forgot!”]. — [Torath Kohanim 10:60; Zev. 101a]

NET Bible®

**When Moses heard this explanation, he was satisfied.**<sup>25</sup>

<sup>25tn</sup> Heb “it was good in his eyes” (an idiom). Cf. KJV “he was content”; NLT “he approved.”

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

C. Thompson (updated) OT  
Context Group Version  
English Standard Version  
Holy Bible Improved Edition  
Literal Standard Version  
Modern Literal Version 2020  
Revised Mechanical Trans.  
Webster's Bible Translation  
World English Bible  
Young's Updated LT

**Upon hearing this Moses was satisfied with him.**

**And when Moses heard [that], it was good in his eyes.**

**And when Moses heard that, he approved.**

**And when Moses heard, it seemed well to him.**

**And Moses listens, and it is good in his eyes.**

**And when Moses heard, it was well-pleasing in his sight..**

**...and Mosheh heard and it did well in his eyes,...**

**And when Moses heard that, he was content.**

**When Moses heard that, it was pleasing in his sight.**

**And Moses hears, and it is good in his eyes.**

### The gist of this passage:

Moses heard and accepted Aaron's words.

| Leviticus 10:20a                      |  |  |                             |
|---------------------------------------|--|--|-----------------------------|
| 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 #<br>BDB #253   |
| shâma' (שמע) [pronounced shaw-MAHG]   | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8085<br>BDB #1033 |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH] | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun                                    | Strong's #4872<br>BDB #602  |

**Translation:** **When Moses heard [this],...**



I found what Aaron said to be somewhat confusing, so I developed the translation and the meaning together (usually, I translate first, and then try to understand what is being said). However, Moses understood what Aaron said. Aaron's understanding of the matter was apparently clear to Moses.

| Leviticus 10:20b   |   |  |   |
|--|---|--|---|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                          |
| wa (or va) (ו) [pronounced wah]  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                                 | wâw consecutive  | No Strong's #<br>BDB #253                 |
| yâṭab (יָטַב) [pronounced yaw-TA <sup>BV</sup> ]   | <i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect         | Strong's #3190<br>BDB #405                |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>                                | a preposition of proximity                                       | No Strong's #<br>BDB #88                  |
| ʿēynayim (עֵינַיִם) [pronounced ġay-nah-YIM]   | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>                              | feminine dual noun with the 3 <sup>rd</sup> person plural suffix | Strong's #5869<br>(and #5871)<br>BDB #744 |
| This phrase is literally <i>in his eyes</i> , but it can be translated <i>in his opinion, in his estimation, in his sight, to his way of thinking, as he sees [it]</i> . |   |  |   |

**Translation:** ...it was good in his estimation.

Moses was pleased with Aaron's answer. Aaron seemed to understand what the problem was; and he appreciated that his sons were not taken from him for their act of disobedience.

Leviticus 10:20 [When Moses heard \[this\], it was good in his estimation.](#) (Kukis mostly literal translation)

Moses accepted Aaron's explanation.

Leviticus 10:20 [Upon hearing this, Moses was pleased with Aaron's understanding of the situation.](#) (Kukis paraphrase)

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

## A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

### Why Leviticus 10 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 10

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 10

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippanant. It is not unusual for *his summaries* to be longer than the text which is being summarized.

### Shmoop Summary of Leviticus 10

#### Burn Notice

- Just when the Israelites thought it was safe to go back to the rules for holy water, the initiation of Aaron and his sons into the priesthood takes an unfortunate turn.
- Nadab and Abihu, Aaron's two oldest sons, offer "strange fire" that isn't in keeping with God's instructions.
- God sends out fire to burn them up and they die.
- If the story of Nadab and Abihu were a spec script, a studio would probably reject it for being too on the nose. After all, it's pretty convenient that after nine chapters emphasizing the importance of following instructions, two guys get fried for not following the rules.
- Leviticus expert Jacob Milgrom notes that one of the main points in this story is the importance of ritual purity, which sets up the book's next few chapters.
- In Hebrew, Nadab and Abihu take "coals from an outside place"—that is, not from the holy altar but from a not-holy-fied area such as their uncle's beat up George Foreman grill.
- Afterward, God tells Aaron and his remaining sons that if they don't want to get killed, priests must never drink wine or other fermented drinks when going into the tent of meeting. Despite all the frankincense, God is earning a reputation as a serious buzzkill.
- God also orders them not to mourn, but to carry on with the remaining sacrifices as required. Worst. Boss. Ever.
- The chapter ends with an argument between Moses and Aaron. It turns out, after their brothers got

## Shmoop Summary of Leviticus 10

zapped, Aaron's remaining sons don't eat the goat meat from the sin offering.

- Moses gets ticked off over the fact that they don't appear to be respecting his orders, especially since the whole point is for the priests to eat this meat as part of the sin offering's process of atonement.
- Aaron gets the better of him, however, by noting that after what happened, God wouldn't be happy with him eating the sacrifice.
- Ritual purity also seems to be why Aaron is able to layeth the smacketh down on Moses. The corpses of Nadab and Abihu made the Tabernacle unclean.
- Eating sacrificed meat in a polluted Tabernacle without additional cleansing could have sparked more fatal cleansing fire. As the old saying goes back in Tarshish, fool me once, shame on me—or something like that.
- The subtext, though, is the superior authority of priests, or at least those that God hasn't chosen to burn. Not only does God speak directly to Aaron after an impressive inauguration ceremony, but the story shows Aaron to be smarter than Moses when it comes to interpreting God's law.

From <https://www.shmoop.com/study-guides/bible/leviticus/summary#chapter-10-summary> accessed .

[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 with a description of the various kinds of sacrifices. (Leviticus 1-7) It next treats of the priesthood.

(Leviticus 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Leviticus 10:1-6) From the priesthood the sacred text passes to the worshippers. (Leviticus 11-15) These must be clean - personally (11:1-47), in their family-life, (Leviticus 12) and as a congregation. (Leviticus 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Leviticus 16) with which the first part of the book, concerning access to God, closes.

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."

## Edersheim Summarizes Leviticus 9–10

(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,<sup>2</sup> 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](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html) accessed July 11, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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### Addendum

This was referenced in [Leviticus 10:6–7](#).

**Tent of Proofs (American English Bible)**

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 martyron (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/tent-of-proofs> accessed March 10, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

#### Antiquities of the Jews - Book III

#### CONTAINING THE INTERVAL OF TWO YEARS.

#### FROM THE Leviticus OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

#### CHAPTER 9.

#### THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 11, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

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It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Leviticus 10

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

Nadab and Abihu, Aaron's oldest two sons, defy the Lord and die the sin unto death



## A Complete Translation of Leviticus 10

| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase  |
|---|--|
| Nadab and Abihu, the [oldest] sons of Aaron, took their fire pans and put fire in them. They placed incense on the fire [lit., <i>on it</i> ] and brought [this] unlawful [or, <i>offensive</i> ] fire near to Y <sup>e</sup> howah—[something] which He had not commanded them [to do].  | The oldest two sons of Aaron, Nadab and Abihu, got their fire pans and put fire in them. Then they put some incense into this fire and brought this unlawful, offensive fire near to Jehovah, which is something that He had not told them to do.  |
| So fire came forth from the Presence of Y <sup>e</sup> howah and it [completely] devoured them. They died before the Presence of Y <sup>e</sup> howah.  | Suddenly, fire came forth from God's Presence and it completely devoured the errant brothers. They died in the Presence of Jehovah.  |
| Moses said to Aaron, "This [is] what Y <sup>e</sup> howah spoke [about], saying [to us], 'I will be regarded holy in My nearness [to Israel]; I will be honored before all the people [Your sons did not honor Me].' "  | Moses said to Aaron, "This is what Jehovah has said to us: 'I will be regarded as holy in the close relationship that I have with Israel and the priesthood; I will be respected before all the people of Israel. Your sons did not respect Me.' "   |
| Aaron remained silent.  | Aaron said nothing.  |
| Moses then summoned Mishael and Elizphan, [two] sons of Uzziel, Aaron's uncle. Moses [lit., <i>he</i> ] said to them, "Come here [and] lift up your brothers from before the Holy Place [and take them] outside the camp."  | Moses then called for Mishael and Elizphan, Uzziel's sons (Uzziel is Aaron's uncle). Moses told them, "Come right in here, into the courtyard. Lift up your second cousins, and haul their bodies out of here, outside the camp."  |
| Therefore, they came [to the Tabernacle] and lifted up the bodies [lit., <i>them</i> ] in their tunics, [and carried them] outside the camp, just as Moses instructed [them to].  | So they came to the Tabernacle, as Moses direct them to. They lifted up their dead relatives by their tunics, and carried them outside of the camp.  |
| Moses instructs Aaron and his sons not to participate in the mourning for their errant brothers   |  |
| Moses said to Aaron, and [also] to Eleazar and Ithamar, his sons, "You+ will not make your+ heads naked; you+ will not tear your+ garments; so that you+ do not perish. Y <sup>e</sup> howah [lit., <i>He</i> ] will be angry with all the assembly while [lit., <i>and</i> ] your+ brothers, the house of Israel, weep [over] the burning which Y <sup>e</sup> howah [used to] consume [them]. | Moses spoke to Aaron and to his sons, Eleazar and Ithamar, concerning the incident which had just taken place. "You will not remove your priestly headgear and you will not tear your garments in grief. Your brothers, even all the house of Israel, will weep because Jehovah consumed your brothers with fire; and Jehovah will be angry with the entire congregation for doing that. |
| You+ will not go out from the door of the Tent of Meeting so that you+ will not die, for the oil of anointing is upon [all of] you."  | You need to remain in the courtyard in front of the door of the Tent of Meeting so that you will not die like your brothers, as the oil of anointing is upon you."   |
| So they acted according to the word of Moses.   | They did exactly as Moses instructed them to.  |
| God tells Aaron the prohibitions and the duties of the priesthood   |  |

## A Complete Translation of Leviticus 10

| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase   |
|---|---|
| Y <sup>e</sup> howah spoke to Aaron, saying, “You [all] will not drink wine and strong drink, [not] you or your sons with you, when you [all] come to the Tent of Meeting [to conduct holy services]. [This is] so that you [all] will not die. [This will stand as] a perpetual statute throughout your+ generations.                                  | Jehovah spoke to Aaron directly, saying this things: “You will not drink wine or any sort of strong drink—not you or your sons—when conducting services at the Tent of Meeting, or you will die the sin unto death. This will stand as a perpetual statute throughout your generations. |
| [You+ will learn] to distinguish between the sacred and the profane, and between [what is] clean and [what is] unclean.   | You will all learn to distinguish between the holy and the profane, and between what is ceremonially clean and what is not.   |
| [You+ will] teach all of the statutes which Y <sup>e</sup> howah proclaimed to them by the hand of Moses.”  | You will teach all of these statutes to your sons and to their sons, just as Jehovah proclaimed them by Moses.  |
| Offerings which may be eaten by the priests   |   |
| Moses spoke to Aaron and to Eleazar and Ithamar, his remaining sons, [saying] “Take+ the minchah [or, <i>grain offering</i> ], which remains from the fire-offerings [to] Y <sup>e</sup> howah, and eat+ it [along with] unleavened breads [and cakes] next to the altar, for the minchah [lit., <i>it</i> ] [is] very holy.                            | Moses then spoke to Aaron and to his sons, Eleazar and Ithamar, saying, “Take the grain offering which remains from the fire offerings, which you made to Jehovah, and eat it along with various unleavened bread products.   |
| And eat+ it in the sacred place, for it [is] your portion and your sons’ portion [taken out] from Yehowah’s fire offerings. This [is what] I have commanded [you].  | Have this meal next to the altar, because the offering is very holy; therefore, where you eat it must be holy as well. This portion of Jehovah’s fire offerings is your portion, for this is what I have commanded you.   |
| You+ will eat the presentation breast and the raised-up thigh—you, your sons and your daughters [who are] with you. [This is] your portion and the portion of your sons.  | You and your family will be able to eat the breast of presentation and the thigh which is raised up. This is considered your portion.   |
| They will be given [meat] from the animals slaughtered as peace offerings [by] the sons of Israel. [Specifically, this is] the thigh [which is] raised up and the breast [which is] waved, [and then placed] on the fire offerings of the fat pieces; which [offerings] they bring to hold up [as] a presentation offering before Y <sup>e</sup> howah. | They will be given the meat from these slaughtered animals presented to God as peace offerings. They will be held up before Jehovah, and then placed upon the fat pieces which are burning on the altar as fire offerings.  |
| [This meat] is for you and your sons with you. [This stands as] an everlasting decree, just as Y <sup>e</sup> howah has commanded.  | This stands as an everlasting decree, just as Jehovah has commanded.  |
| Moses and Aaron speak about the missteps of Eleazar and Ithamar   |   |
| Moses made careful inquiries [concerning] the sin-offering, and he saw that [lit., <i>and behold</i> ] it was burned up.  | Moses realized that something was awry, so he made careful inquiries about a sin-offering that was recently made. He found at that it was just burned up, and that the priests did not partake of it.   |

| A Complete Translation of Leviticus 10  |   |
|---|---|
| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase   |
| He is angry with Eleazar and Ithamar, Aaron's remaining sons, [and he] says [to them], "Why have you+ not eaten the sin-offering in the holy place, for it is very holy? God [lit., <i>He</i> ] has required [lit., <i>given</i> ] [this] of you+ to bear the iniquity of the congregation [and] to atone [for their sins] before Y <sup>e</sup> howah. | He is quite angry with Eleazar and Ithamar, Aaron's remaining two sons, and he braced them, saying, "Why did you both not eat the sin-offering inside the holy place? Did you not know that the offering itself is very holy? God requires you to bear the iniquity of congregation and to atone for their sins before Jehovah. |
| Listen, the blood was not brought into the Tabernacle [lit., <i>to the holy indoors</i> ]. You must eat the sacrifice [lit., <i>her, it</i> ] in the holy [place], just as I have commanded [you to do].  | Furthermore, the blood was not even brought into the Tabernacle. You must eat the sacrifice which is offered up in the holy place, just as I have commanded you to do.  |
| Aaron then said to Moses, "Listen, [if] today they brought near their sin-offering or their burnt-offering before Y <sup>e</sup> howah; and these offerings [lit., <i>they</i> ] encounter me, like these things, and I had eaten the sin offering today, is this [lit., <i>he</i> ] good in the estimation of Y <sup>e</sup> howah?"                   | Aaron finally said this to Moses, "Listen, had they brought their sin-offering or burnt-offering before Jehovah today, and I see them making these offerings, just as happened today, then I would have eaten the sin-offering myself today. Would this be the right thing to do before Jehovah?"                               |
| When Moses heard [this], it was good in his estimation.   | Upon hearing this, Moses was pleased with Aaron's understanding of the situation.   |
| 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 10 |   |
|--|---|
| Syndein  | <a href="http://syndein.com/leviticus.html">http://syndein.com/leviticus.html</a>                                     |
| Keil and Delitzsch Commentary on Leviticus       | <a href="https://www.gracenotes.info/leviticus/leviticus.pdf">https://www.gracenotes.info/leviticus/leviticus.pdf</a> |
| Todd Kennedy overview of Leviticus               | <a href="http://www.spokanebiblechurch.com/books/leviticus">http://www.spokanebiblechurch.com/books/leviticus</a>     |

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Although I am sure that R. B. Thieme, Jr. taught this chapter (at least the first few verses), I am unable to find any available lessons where he did. R. B. Thieme, III has not taught this passage either.

### Word Cloud from a Reasonably Literal Paraphrase of Leviticus 10



### Word Cloud from Exegesis of Leviticus 10<sup>23</sup>

These two graphics should be very similar; this means that the exegesis of Leviticus 10 has stayed on topic and has covered the information found in this chapter of the Word of God.

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

<sup>23</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.