

EXODUS 29

Written and compiled by Gary Kukis (2nd draft)

Exodus 29:1–46

Aaron and His Sons Are Consecrated for Holy Service

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.

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Exodus 29:1–3](#)

[Exodus 29:4–7](#)

[Exodus 29:8–9](#)

[Exodus 29:10](#)

[Exodus 29:11–14](#)

[Exodus 29:15–18](#)

[Exodus 29:19–21](#)

[Exodus 29:22–24](#)

[Exodus 29:25](#)

[Exodus 29:26–28](#)

[Exodus 29:29–30](#)

[Exodus 29:31–34](#)

[Exodus 29:35–37](#)

[Exodus 29:38–40](#)

[Exodus 29:41–43](#)

[Exodus 29:44–46](#)

Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. 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.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

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 Exodus available anywhere.

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

Preface: God tells Moses how Aaron and his sons must be consecrated for holy service to Him.

The Bible Summary of Exodus 29 (in 140 characters or less): *Sacrifice a young bull and two rams to consecrate Aaron and his sons. Make daily sacrifices on the altar and I will dwell with Israel.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 29, 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 29:

Introduction

| | |
|-----------|--|
| vv. 1–3 | The Animal Sacrifices and Bread Offerings |
| vv. 4–9 | The Uniforms for the Priests and High Priest |
| vv. 10–14 | The Bull Offering |
| vv. 15–18 | The First Ram Offering |
| vv. 19–28 | The Second Ram Offering |
| vv. 29–30 | The Priesthood is Passed from Father to Son |
| vv. 31–34 | Eating the Meat of the Ram of Consecration |
| vv. 35–37 | Seven Days is Allotted for the Atonement of the Priests and High Priest |
| vv. 38–43 | The Two Lambs Offered Each Day |
| vv. 44–46 | God's Relationship to Israel and to His Components of Worship |

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

| | |
|--------------|--|
| Preface | Quotations |
| Introduction | Exodus 29 Consecrate the Priests to Me (a chapter graphic) |
| Introduction | Titles and/or Brief Descriptions of Exodus 29 (by various commentators) |
| Introduction | Brief, but insightful observations of Exodus 29 (various commentators) |
| Introduction | Fundamental Questions About Exodus 29 |
| Introduction | The Prequel of Exodus 29 |
| Introduction | |
| Introduction | The Principals of Exodus 29 |

¹ From <http://www.biblesummary.info/exodus> accessed June 26, 2017.

| | |
|--------------|--|
| Introduction | The Places of Exodus 29 |
| Introduction | By the Numbers |
| Introduction | Timeline for Exodus 29 |
| Introduction | A Synopsis of Exodus 29 |
| Introduction | Outlines of Exodus 29 (Various Commentators) |
| Introduction | A Synopsis of Exodus 29 from the Summarized Bible |
| Introduction | Outline for Exodus 29: Consecration of Priests and Altar (Precept Austin) |
| Introduction | The Consecration of the Priests (David Guzik's Outline) |
| Introduction | The Big Picture (Exodus 25–30) |
| Introduction | Paragraph Divisions of Modern Translation for Exodus 29 |
| Introduction | |
| Introduction | |
| Introduction | Changes—additions and subtractions (for Exodus 29) |
| Introduction | |
| v. 1 | Exodus 29:1a-c (a graphic) |
| v. 2 | A Plate of Unleavened Breads (a photograph) |
| v. | |
| v. | |
| v. | |
| v. 5 | The Linen Undercoat (or Undergarment) (a graphic) |
| v. 5 | The Robe of the Ephod (a graphic) |
| v. 5 | The Bells and Pomegranates (a graphic) |
| v. 5 | The Breastpiece (a graphic) |
| v. 5 | The Ephod With and Without the Breastpiece (a graphic) |
| v. 5 | Aaron's Priestly Garments |
| v. | |
| v. | |
| v. 6 | The Turban and the Crown (a graphic) |
| v. 6 | The Priestly Boxer Shorts (a graphic) |
| v. 6 | The Crown (a graphic) |
| v. 6 | The High Priest's Golden Garments (by Hal Warren; graphic) |
| v. 7 | Anointing Aaron and His Sons with Oil (a graphic) |
| v. | |
| v. | |
| v. | |
| v. 9 | Aaron and His Sons Being Consecrated as Priests (a graphic) |
| v. 9 | Aaron and His Sons (a graphic) |
| v. 10 | Aaron and Sons with Their Hands on a Bull (a graphic) |
| v. 10 | What is the substitutionary atonement? (From Got Questions) |
| v. 12 | The Blood of the Bull (a graphic) |
| v. | |
| v. 15 | Two Rams (a graphic) |
| v. 18 | What is a burnt offering? (From Got Questions?) |
| v. 20 | Moses Puts Blood on Aaron's Ear (a graphic) |
| v. 20 | The Ear, Thumb and Big Toe (a graphic) |
| v. 22 | Fat-tailed Ram (a photograph) |
| v. 23 | Basket of Homemade Matzoh (a photograph) |
| v. 24 | Aaron's Sons Holding Up a Wave Offering (a graphic) |
| v. 25 | A Soothing Aroma to the Lord (Phillip Medhurst Picture Torah 521) |
| v. 26 | Exodus 29:26 (a graphic) |
| v. 30 | The Clothing of the High Priest and His Descendants (a graphic) |
| v. | |

- v. 33 [Scofield Reference Notes on Atonement](#)
- v.
- v. 36 [How should we understand the word châṭâ' \(חַטָּאִי\) in Exodus 29:36](#)
- v. 38 [Three Lambs, about a year old](#) (a photograph)
- v. 40 [Beaten Oil, Fine Flour, and Wine](#) (a graphic)
- v. 42 [The Tent of Meeting](#) (a graphic)
- v. 43 [The Glory of God Fills the Tabernacle](#) (a graphic)
- v.
- v.
- v.
- v.

- Summary [A Set of Summary Doctrines and Commentary](#)
- Summary [Why Exodus 29 is in the Word of God](#)
- Summary [What We Learn from Exodus 29](#)
- Summary [Jesus Christ in Exodus 29](#)
- Summary [Shmoop Summary of Exodus 29](#)
- Summary [Edersheim Summarizes Exodus 29](#)
- Summary

- Addendum
- Addendum
- Addendum [Comparative Study of Three Biblical Priesthoods](#) (from Dr William Barrick)
- Addendum [Josephus' History of this Time Period](#)
- Addendum [A Complete Translation of Exodus 29](#)
- Addendum [Doctrinal Teachers Who Have Taught Exodus 29](#)
- Addendum [Word Cloud from a Reasonably Literal Paraphrase of Exodus 29](#)
- Addendum [Word Cloud from Exegesis of Exodus 29](#)

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

| Doctrines Covered or Alluded To | | | |
|--|--|--|--|
| | | | |
| | | | |

Additional doctrines and links are found in [Definition of Terms](#) below.

| Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter | | | |
|---|---------------------------|-----------------------------|--|
| | Exodus 40 | Leviticus 8 | |

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

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

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 | |
|---|--|
| Age of Israel | This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). |
| Atonement | The idea of atonement is not full and complete forgiveness, but a covering over of the sins committed. Psalm 65:3: <i>When iniquities prevail against me, You [God] atone for [or, cover over] our transgressions.</i> Atonement is a temporary measure. Sins are temporarily covered over. Jesus dying for our sins gives us a full and complete atonement. See the Doctrine of Atonement (Grace Bible Church) (Chafer Theological Seminary) Atonement (Theopedia) (Believe Religious Information Source). |
| Consecration | Consecration is the act of inducting a person into a permanent office with a ceremony (as the High Priest is consecrated for service in the book of Exodus of Leviticus). The Tabernacle and altar were also consecrated for specific service to Y ^e howah. These things are declared to be sacred or set apart. |
| Dispensation | A period of time wherein God's plan for that period of time is very specific and different from other periods of time. That is, the rules for the Church Age are different than rules for the Age of Israel . See the doctrine of Dispensations (HTML) (PDF) (WPD). |
| Fellowship | 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). |
| High Priest | From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. |
| Levitical Priesthood | 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 Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD). |
| Rebound (Restoration to fellowship with God) | In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD). |
| Regeneration | Regeneration simply means <i>to be born again</i> . We are born physically alive at birth. At some point in our lives, many of us choose to believe in Jesus Christ (in the Old Testament, people believed in God as He revealed Himself). When we have exercised faith in Jesus Christ, we are regenerated. |

| Definition of Terms | |
|--|---|
| The Revealed God (or, the Revealed Lord) | <p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p> |
| Sin nature | <p>The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. (Old Sin Nature—James Allen) (Doctrine of the Sin Nature—Michael Lemmon²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios—Word document) (Sin Nature)</p> |
| The Tabernacle | <p>The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives 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 1st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).</p> |
| Type, Typical, Antitype, Typology | <p><i>A type is a preordained representation wherein certain persons, events, and institutions of the O. T. stand for corresponding persons, events, and institutions of the N. T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.</i>³ See Typology (HTML) (PDF) (WPD).</p> |
| <p>Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/</p> | |
| Chapter Outline | Charts, Graphics and Short Doctrines |

² You will have to do a search on this page.

³ From **Dake**, accessed October 15, 2013.

An Introduction to Exodus 29

Introuction: Exodus 28:41 reads *And you shall put them [the priest's uniform described in this chapter] on Aaron your brother, and on his sons with him, and shall anoint them and ordain them and consecrate them, that they may serve me as priests.* (ESV) Exodus 29 describes this process of anointing, ordaining and consecrating the priests.

Chapter 29 gives the exact things which Moses had to do to ceremonially cleanse and consecrate Aaron and his sons. This **consecration** of Aaron and his sons actually takes place in Leviticus 8. These priest offerings were to be done as needed, with the installment of a new **High Priest**.

One of the things which we find a lot of, is the instructions given by God to Moses (or to Moses and Aaron); and then later, these instructions will be followed out. Pretty much everything ceremonial or related to their worship services is first given, by way of God speaking to Moses; and then it is done. For us studying this material 3500 years after the fact, this seems somewhat repetitive. For the people of that era, this was not repetitive at all. God tells Moses what to do in Exodus 29; and then Moses obeys these orders (Leviticus 8). To them, it was absolutely necessary to include in these writings of the Torah the words of God. It would have never occurred to Moses to edit out whole chapters of God speaking to him simply because Moses obeys God and does what is asked of him. Similarly, the fact of Moses (or various people in Israel) obeying the requirements of God is not a narrative which ought be left out. So, we will find the Tabernacle described by God; and then later, read that Moses oversaw the building of it. We will read how God described the various articles of furniture which were a part of Tabernacle worship; but then, we will read about these pieces of furniture being constructed. We read about how God expected the priests to be consecrated; and then we read about these steps actually being taken. For Moses at the time, it would make little sense to edit out one narrative in favor of the other—both are necessary, even though they may seem repetitive to us.

This is internal evidence that these books (Exodus, Leviticus, Numbers and Deuteronomy) were written by Moses when these things occurred. They were not written 500 or 1000 years later. Otherwise, this sort of repetition would have been meaningless.

Absolutely key to the history of Israel is the receiving of God's directives, which were made to Moses. And then these directives being carried out in obedience to God's words. I have discussed on many occasions how well these two narratives (God's directives followed by Israel's obedience) synch up with the Torah being written right then and there (and not hundreds of years later). This helps to explain some traditions of the Jewish faith which will not die. Matzoh bread (bread made without yeast) is still an inherent part of Jewish culture. Its origins are clearly laid out in the book of Exodus. The obedience of Israel to the directives concerning unleavened bread is also laid out in the Law of Moses. These things go back to the very founding of nation Israel. Therefore, we should expect them to survive until this day.

What is no longer found of the ancient Hebrew traditions are the blood sacrifices. There are two reasons for this. God will no longer abide by observing the shadow ritual *after* the reality has come. The animal sacrifices pointed forward to Jesus Christ. When Jesus Christ came in the flesh and died for our sins, there was no reason to have these animals offered up again.

Let me try to come up with a parallel situation in secular life: before a large building or building complex is built, there are mockups made—drawings, blue prints, sometimes models. Then the actual building is built. Now, even though somewhere in that building there might be a framed picture of the original drawing (or the model might be found under glass somewhere in the building itself), people come to the building to transact whatever business they came to transact. Not many of them search out the framed drawing found somewhere in the lobby, or search out the mockup model, if it is preserved in the building itself. People simply come to the building to do whatever the offices of that building offer.

Interestingly enough, for whatever reason, there were cultural changes which took place in the world, which cultural changes precluded the sacrifice of live animals in a public setting. So, there are still to be found, some

cults which may sacrifice a chicken (or whatever), after Israel was expelled from the land, the animal sacrifices which we have been studying are no longer a part of their *modus operandi*. It is as if that portion of their holy books⁴ has been excised out. Now we know the real reason for this: God was not going to allow for His Son to be crucified afresh, which is what these sacrifices symbolized (Hebrew 6:6).

I do find it fascinating that, of the traditions laid out in the Old Testament, the one tradition which would be hard for any Jew to stomach today is the offering of live animals, where their throats are slit, the blood is sprinkled here or there, or poured out at the base of the altar, and then the animal cut up and offered up before God. I have no doubts that watching such a ritual take place would be very difficult for me as well.

I have begun to introduce more graphics into these studies. I think that they better allow the mind to see what had occurred and thus help the memory to retain this information.

⁴ By *their holy books*, I mean the Old Testament.

Exodus 29 Consecrate the Priests to Me (a chapter graphic); from [Doodle Through the Bible](#); accessed January 12, 2021. I have been looking for a good clean summary for each chapter. Even though this was designed for a Sunday School class, it looks pretty good to me as a summary.

Exodus 29

consecrate

them to minister
as **Priests** to

ME

Present... the basket along
with the bull and 2 rams. v3



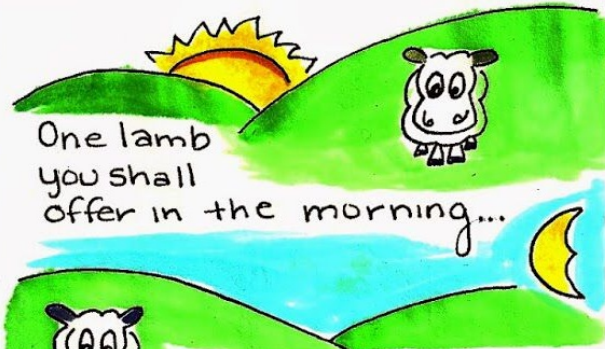
anoint
him v7



Aaron and
his sons... Shall
have the priesthood
by a perpetual
statute v9



One lamb
you shall
offer in the morning...



and the other lamb
you shall offer at
twilight v39

... each day continuously v38

throughout your Generations
at the doorway of the tent
of meeting before the LORD,
where I will meet with you,
to Speak to you there v42

I will Dwell
among the
Sons of Israel
and will be
their

GOD

v45

They needed the blood of lambs to be
able to meet with God... we have the blood
of The LAMB-Jesus Christ- the eternal
Sacrifice

Titles and/or Brief Descriptions of Exodus 29 (by various commentators)

Precept Austin: *The purpose of the ceremony: consecration.*⁵

[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 Exodus 29 (various commentators)

Currid: *Now begin the commands for the induction of Aaron and his sons to the priesthood of Israel. It is a step-by-step process that must be followed down to the very last detail. We see in Leviticus 8 that the implementation of these commands did indeed take place, and the account of that event repeats almost word for word what is found in Exodus 29.*⁶

[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 Exodus 29

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Exodus 29

Exodus 29 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

⁵ From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 17, 2021.

⁶ From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 17, 2021.

We need to know who the people are who populate this chapter.

The Principals of Exodus 29

Characters

Commentary

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Exodus 29

Place

Description

| Place | Description |
|-------|-------------|
| | |
| | |
| | |
| | |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Duration; size

| Item | Duration; size |
|------|----------------|
| | |
| | |
| | |
| | |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Timeline for Exodus 29

| Legend | |
|---|-------------------------|
| Birth or death | God speaks with Abraham |
| Historical incidents (most of which are related to Abraham) | |
| <p>Parentetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.</p> <p>The entire Abrahamic Timeline (HTML) (PDF) (WPD).</p> <p>The entire Patriarchal Timeline (HTML) (PDF) (WPD).</p> <p>Much of the commentary on the far right came from others' works (like Brent MacDonald).</p> | |

| Brent MacDonald | Steve Rudd | Age of Moses | Reese's Chronology Bible | Scripture | Event/Description |
|---|----------------|--------------|--------------------------|--------------------------|---|
| 1805 B.C. | 1806 B.C. | | 1606 B.C. | Gen. 50:26 Exodus 6:1 | Joseph dies at age 110 |
| | | | 1625 B.C. (1620 B.C.) | Num. 26:58 | Birth of Amram (Levi's grandson, Moses' father). |
| | | | 1590 B.C. (1584 B.C.) | | The death of Levi (age 137) |
| Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's. | | | | | |
| | | | 1606–1462 B.C. | Gen. 47:27 Exodus 1:7 | From the Patriarchs to the Exodus. |
| 1783 B.C. | 1656 B.C. | | | | Hyksos begin ruling in Egypt (Semite kings). |
| | 1556 B.C. | | | | Defeat of Hyksos dynasty |
| 1570 B.C. | 1557–1532 B.C. | | | | Ahmoose reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt. |
| 1546 B.C. | 1532–1511 B.C. | | | | Amuntotep reign |
| | | | 1580 B.C. (1542 B.C.) | Exodus 1:8–14 | Egyptian bondage and oppression increases. |
| | 1526 B.C. | | | | Amuntotep kills children |
| 1522 B.C. | 1526 B.C. | 0 | | Exodus 2:2 | Birth of Moses |
| 1522 B.C. | 1526 B.C. | | | Exodus 2:5 | Hatshepsut, age 15, adopts baby Moses. |
| 1526 B.C. | 1511–1498 B.C. | | | | Thutmose I reign (wife Ahmoose) |
| 1514 B.C. | 1498–1485 B.C. | | | | Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression |

| Brent MacDonald | Steve Rudd | Age of Moses | Reese's Chronology Bible | Scripture | Event/Description |
|-----------------|------------|--------------|--------------------------|-----------------------------|--|
| 1504 B.C. | | | | | Hatshepsut continues reign with Thutmose III |
| | 1466 B.C. | | | Num. 11:29 Ex. 33:11 | Birth of Joshua |
| 1482 B.C. | | | | Exodus 2:11-15 Acts 7:23 | Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut. |
| 1450 B.C. | | | | | Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage. |
| 1446 B.C. | | | | Ex. 4:18-5:1 1Kings 6:1 | Egypt - Moses returns and confronts Amenhotep II. |
| 1446 B.C. | 1446 B.C. | | | Ex. 12:40-41 | Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here). |
| | | | | | Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here . |
| 1424 B.C. | | | | | Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there. |

| Brent MacDonald | Steve Rudd | Age of Moses | Reese's Chronology Bible | Scripture | Event/Description |
|-----------------|------------|--------------|--------------------------|--------------|---|
| 1414 B.C. | | | | | Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes. |
| 1402 B.C. | | | | Deut. 1:1, 5 | Israel - Moses writes and teaches the book of Deuteronomy in land of Moab. |
| 1402 B.C. | | 120 | | Deut. 34:7 | Moses dies at Mount Nebo at 120 years old |
| | 1406 B.C. | | | | Joshua crosses Jordan River. |
| 1401 B.C. | | | | | Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho. |

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 29:

A Synopsis of Exodus 29

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 Exodus 29 (Various Commentators)

Chapter Outline

Charts, Maps and Short Doctrines

Outline for Exodus 29: Consecration of Priests and Altar (Precept Austin)

Consecration of the Priests - Exodus 29:1–34

- Preparation - Exodus 29:1-3
- Washing - Exodus 29:4
- Investiture and anointing - Exodus 29:5–9
- Sin offering - Exodus 29:10–14
- Burnt offering - Exodus 29:15–18
- Installation peace offering - Exodus 29:19–26
- Other offerings' rulings - Exodus 29:27–30
- Installation peace offering - Exodus 29:31–34
- Duration of the ritual - Exodus 29:35

Consecration of the altar - Exodus 29:36–37

The oblations - Exodus 29:38–46

From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 17, 2021; adapted from NET Notes.

This is Guzik's outline.

The Consecration of the Priests (David Guzik's Outline)

- A. Preparation for consecration.
 1. (Exodus 29:1 a) The purpose of the ceremony.
 2. (Exodus 29:1-3) Ingredients needed for consecration.
 3. (Exodus 29:4) The washing.
 4. (Exodus 29:5-9) The clothing and the anointing.
 5. (Exodus 29:10-14) The sin offering.
 6. (Exodus 29:15-18) The burnt offering.
- B. The consecration offering.
 1. (Exodus 29:19-21) The application of blood.
 2. (Exodus 29:22-28) The wave offering.
 3. (Exodus 29:29-37) The week of consecration.
 4. (Exodus 29:38-41) The continual consecration.
 5. (Exodus 29:42-43) Why God wanted the daily sacrifices and continual consecration.
 6. (Exodus 29:44-46) So I will sanctify.

David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 29:1–46.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Synopsis of Exodus 29 from the Summarized Bible

| | |
|------------------------|---|
| Contents: | Consecration of the priests and the offerings. |
| Characters: | God, Moses, Aaron, Aaron's sons. |
| Conclusion: | Those representing God should be set apart in solemn consecration. All their service must be based on the ground of the burnt offering. |
| Key Word: | Consecration, Exodus 29:26. |
| Strong Verses: | Exodus 29:18, Exodus 29:45, Exodus 29:46. |
| Striking Facts: | Consecration means "to fill the hand." It is not the believer filling God's hand. In the arms of Aaron's sons were put the parts of the sacrifice which speak of the inherent richness and power of Christ. This was their acknowledgment that the power for service was not in themselves, but in another. This is consecration. |

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 29.

[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 (Exodus 25–30)

| Scripture | Text/Commentary |
|-----------|--|
| Exodus 25 | God describes the ceremonial things which are to be made/built. A description of the sacred furniture is given: the Ark of the Covenant, the Mercy Seat, the Table of Showbread, and the Golden Lampstand. |
| Exodus 26 | God describes how the Tabernacle is to be designed, as well as the Holy of Holies. Where the furniture is to be placed is also described. |
| Exodus 27 | The Altar, the Courtyard area, and the oil for the Lamp are described. |
| Exodus 28 | A description of the priest's clothing, the Ephod and the Breast piece is given. |
| Exodus 29 | The consecration of the priests is described. |
| Exodus 30 | The Altar of Incense, the Bronze Basin, the anointing oil, and the incense are described. God speaks of the redemption price which must be paid for each person. |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

Paragraph Divisions of Modern Translations for Exodus 29

NASB

NKJV

NRSV

TEV

NJB (FOLLOWS MT)

Inspired by Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Exodus 29): 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.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

I have decided to drop the New Revised Standard Version and the Scriptures 1998 (which was rarely different from the Scriptures 2009). I rarely used those translations. Also, while working on this chapter, the Easy-to-Read 2001 was no longer available online.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly identified and original with me.

The Definition of Theological Terms is now linked both ways to those terms when they first occur. So, if you come across a hyperlinked theological term, you can click on it to get the definition; but you can click on that term in the list of definitions, and be taken right back to its first occurrence in this document (right back where you started from). For those who use the PDF or WPD version of this document, that can be quite helpful (one could always use the back button for the HTML document).

I have gone back to take a look at [Precept Austin](#), which is a repository of various sources (I do not know how much original work is to be found here; I would assume that the unattributed work is original with the site creator). In any case, it is an excellent website, and I will begin to include some of his materials in my own studies. What

is particularly helpful is, on occasion, a verse or a passage will stump me. At Precept Austin, most verses have the commentary of 4–10 others, so it is easier to look through them and see if anything is helpful. Also, he provides a *title* for nearly every verse, so I will try placing that as the verse summation and see how that goes.

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.

In this chapter, I made many allusions to **Equipping Men for Impact** in the first 9 verses, and I used many illustrations from that page (some of which are erroneous and inaccurate). The graphics were close enough to help us visualize what Aaron and his sons looked like. The possible inaccuracies are dealt with in the text. Learning from previous chapters, it seems that some of what we study can only be properly understood if there are visual aides. It was also easier to go to the same page to get all of the graphics needed for the first increment of this chapter.

Chapter Outline

Charts, Graphics and Short Doctrines

The Animal Sacrifices and Bread Offerings

Aaron and his sons needed to be consecrated for service. That is, they must be recognized as priests, with some specific functions; and they must be purified as well.

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

Kukis slavishly literal:

“And this the word which you will do to them to consecrate them to serve as priests to Me: take a bull one son of a herd, and rams two without blemish; and bread of unleavening and cakes of unleavening, mixed in the oil and wafers of unleavening being spread in the oil—a flour of wheat you will make them. And you have put them upon a basket one and you have brought near them in the basket and the bull and two of the rams.

Exodus
29:1–3

Kukis moderately literal:

“This is the ceremony [lit., *the word*] that you will do regarding Aaron and his sons [lit., *them*], to consecrate them to serve as priests to Me: take a young [lit., *son of the herd*] bull, and two rams, [all] without blemish; and unleavened bread and unleavened cakes, mixed with oil; and unleavened wafers [which are] spread with oil—you will make them [from] a wheat flour. You will put the unleavened breads [lit., *them*] into a single [lit., *one*] basket and you will bring them near [to the altar] in the basket; along with the bull and the two rams.

Kukis not-so-literal paraphrase:

God continues speaking to Moses: “This is the ceremony that you will perform in order to consecrate Aaron and his sons so that they might act as My priests. You will take a young bull from the herd along with two rams—all without blemish—as well as unleavened bread and unleavened cakes, both mixed with oil; and unleavened wafers (which have been spread with oil). The bread, cake and wafer will all be made from wheat flour. You will place all of the unleavened breads into a single basket and you will bring the breads and the animal sacrifices near to Me at the altar.

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 translation⁷; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

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

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

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

Underlined words indicate differences in the text.

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

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

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A.

⁷ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

From http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html and first published in 1862.

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

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

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

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

Ancient texts:

Masoretic Text (Hebrew)

“And this the word which you will do to them to consecrate them to serve as priests to Me: take a bull one son of a herd, and rams two without blemish; and bread of unleavening and cakes of unleavening, mixed in the oil and wafers of unleavening being spread in the oil—a flour of wheat you will make them. And you have put them upon a basket one and you have brought near them in the basket and the bull and two of the rams.

Dead Sea Scrolls Targum (Onkelos)

.
And this is the thing which thou shalt do to them, to consecrate them to minister before Me: Take one bullock, the young of a bullock, and two rams unblemished; and unleavened bread, and unleavened cakes mingled with oil, and wafers unleavened which are anointed with oil; of wheaten flour shalt thou make them. And thou shalt put them on one basket, and bring them in the basket, and the bullock and the two rams, and Aharon and his sons thou shalt bring to the door of the tabernacle of ordinance, and wash them with water. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862). V. 4 is included for context.

Targum (Pseudo-Jonathan)

And this is the thing that thou shalt do to them to sanctify them, that they may serve before Me. Take one bullock, the young of a bullock, without spot; and two rams, unblemished (perfect); and unleavened bread, and unleavened cakes, mingled with olive oil; and wafers of unleavened bread anointed with olive oil, and with flour of wheat shalt thou make them. And thou shalt put them upon one basket, and offer them in the basket, and the bullock and the two rams they shall bring in a vehicle.

Jerusalem targum Revised Douay-Rheims⁸

.
And you shall also do this, that they may be consecrated to me in priesthood. Take a calf from the herd, and two rams without blemish,
And unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened anointed with oil: you shall make them all of wheaten flour.
And you shall put them in a basket and offer them: and the calf and the two rams.

⁸ Also known as the 'you' version; found here: <http://www.cormacburke.or.ke/node/1054>

| | |
|--|---|
| Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta | "This is the thing that you shall do to them to make them holy, to minister to me in the priest's office: take one young bull and two rams without blemish, unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil: you shall make them of fine wheat flour. You shall put them into one basket, and bring them in the basket, with the bull and the two rams. |
| Lamsa's Peshitta (Syriac) | AND this is the thing that you shall do to them to consecrate them, to minister to me in the priests office: take one young bullock and two rams without blemish And unleavened bread and unleavened cakes mixed with oil and unleavened wafers mixed with oil; of fine wheat flour shall you make them. And you shall put them in one basket and bring them in the basket with the bullock and the two rams. |
| V. Alexander's Aramaic T. Samaritan Pentateuch | . And this [is] the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: [of] wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. |
| Updated Brenton (Greek) ⁹ | And these are the things which you shall do to them: you shall sanctify them, so that they shall serve Me in the priesthood; and you shall take one young calf from the herd, and two unblemished rams; and unleavened loaves kneaded with oil, and unleavened cakes anointed with oil: you shall make them of fine wheat flour. And you shall put them on one basket, and you shall offer them on the basket, and the young calf and the two rams. |

Significant differences:

Limited Vocabulary Translations:¹⁰

| | |
|---------------------------|---|
| Bible in Basic English | This is what you are to do to make them holy, to do the work of priests to me: Take one young ox and two male sheep, without any mark on them, And unleavened bread, and unleavened cakes mixed with oil, and thin unleavened cakes on which oil has been put, made of the best bread-meal; Put these in a basket and take them, with the ox and the two sheep. |
| Easy English | <i>Priests must be separate from other Israelites</i> When you make the priests separate, do it in this way: Take a young bull and two male sheep. They must not have anything wrong with them. Make some bread from good flour, with no yeast in it. Use oil to make cakes and biscuits too. Put these things in a basket and bring them, with the three animals. priest In the Bible, a priest was a man from the family of Aaron, Moses' brother. Aaron belonged to the tribe of Levi. God chose the men in this family to make sacrifices and offerings to God for the Israelites. The priests worked in the temple. In other nations, there were priests who worked for their false gods. |
| Easy-to-Read Version–2006 | "Now I will tell you what you must do to show that Aaron and his sons serve me in a special way as priests. Find one young bull and two rams that have nothing wrong with them. Then use fine wheat flour without yeast to make bread. And use the same things to make cakes mixed with olive oil. Make small thin cakes spread with oil. Put this bread and the cakes in a basket. Then give the basket to Aaron and his sons. At the same time, give them the bull and the two rams. |

⁹ I am using the Complete Apostles Bible, available through e-sword.

¹⁰ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

God's Word™

Good News Bible (TEV)

"This is what you are to do to Aaron and his sons to dedicate them as priests in my service. Take one young bull and two rams without any defects. Use the best wheat flour, but no yeast, and make some bread with olive oil, some without it, and some in the form of thin cakes brushed with oil. Put them in a basket and offer them to me when you sacrifice the bull and the two rams.

The Message

Consecration of Priests

"This is the ceremony for dedicating them as priests. Take a young bull and two rams, healthy and without defects. Using fine wheat flour but no yeast make bread and cakes mixed with oil and wafers spread with oil. Place them in a basket and carry them along with the bull and the two rams.

Names of God Bible

Make Aaron and His Sons Priests

The Lord continued, "Now, this is what you must do in order to set Aaron and his sons apart to serve me as priests:

"Take a young bull that has no defects and two rams that have no defects. Use the finest wheat flour, but no yeast, and bake some loaves of bread, some rings of bread made with olive oil, and some wafers brushed with olive oil. Put the bread in a basket, and bring the basket along with the young bull and the two rams.

NIRV

Directions for Setting Apart the Priests

"Here is what you must do to set apart Aaron and his sons to serve me as priests. Get a young bull and two rams. They must not have any flaws. Get the finest wheat flour. Make round loaves of bread that do not have yeast in them. Make thick loaves of bread that do not have yeast in them. Mix olive oil into the thick loaves of bread. Also make thin loaves of bread that do not have yeast in them. Brush the thin loaves with olive oil. Put everything in a basket. A portion of v. 3 will be placed with the next passage.

New Simplified Bible

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

Contemporary English V.

When you ordain one of Aaron's sons as my priest, choose a young bull and two rams that have nothing wrong with them. Then from your finest flour make three batches of dough without yeast. Shape some of it into larger loaves, some into smaller loaves mixed with olive oil, and the rest into thin wafers brushed with oil. Put all of this bread in a basket and bring it when you come to sacrifice the three animals to me.

The Living Bible

"This is the ceremony for the dedication of Aaron and his sons as priests: get a young bull and two rams with no defects, and bread made without yeast, and thin sheets of sweetened bread mingled with oil, and unleavened wafers with oil poured over them. (The various kinds of bread shall be made with finely ground wheat flour.) Place the bread in a basket and bring it to the entrance of the Tabernacle, along with the young bull and the two rams. V. 4 is included for context.

New Berkeley Version

New Life Version

Aaron and His Sons Set Apart

"This is what you will do to set them apart to serve as religious leaders for Me. Take one young bull and two rams that are perfect. Have bread without yeast, and bread mixed with oil, and hard bread made without yeast and spread with oil. Make them of fine grain flour. Put them in one basket. Then bring them in the basket with the bull and the two rams.

New Living Translation

Dedication of the Priests

"This is the ceremony you must follow when you consecrate Aaron and his sons to serve me as priests: Take a young bull and two rams with no defects. Then, using choice wheat flour and no yeast, make loaves of bread, thin cakes mixed with olive

oil, and wafers spread with oil. Place them all in a single basket, and present them at the entrance of the Tabernacle, along with the young bull and the two rams.

Unlocked Dynamic Bible .
Unfolding Bible (simplified)¹¹ .

Partially literal and partially paraphrased translations:

American English Bible 'These are the things that you must do to them to make [Aaron and his sons] holy, so they can serve Me as Priests:
Take one young calf from the herd and two perfect rams. Then make some fermentation-free bread with the finest wheat flour that has been kneaded with oil, and some fermentation-free round cakes with oil poured over them.
Thereafter, put them into a basket to be offered along with the young calf and the two rams.

Beck's American Translation .

Common English Bible **Instructions for the priests' ordination**

Now this is what you should do to make them holy in order to serve me as priests. Take a young bull and two flawless rams. Take unleavened bread, unleavened flatbread made with oil, and unleavened wafers spread with oil. Make them out of high-quality wheat flour. Put them all in one basket and present them in the basket along with the bull and the two rams.

New Advent (Knox) Bible

And there is more for thee to do, before they can be my consecrated priests. Choose a bullock out of the herd, and two rams without blemish. Then make unleavened bread, and unleavened pastry baked with oil, and unleavened cakes soaked in oil, all of pure wheat flour, and put them in a basket ready to be offered up. A portion of v. 3 will be placed with the next passage.

Translation for Translators

Instructions for dedicating the priests

"This is what you must do to dedicate Aaron and his sons to serve me *by being* priests: Select one young bull and two rams that do not have any defects. Bake three *kinds of bread* using finely-ground wheat flour, but without yeast: Bake some loaves that do not have any olive oil in them, bake some loaves that have olive oil in the dough, and bake some thin wafers that will be smeared with olive oil *after they are baked*. Put them in a basket and offer them to me when you sacrifice the young bull and the two rams.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia You will consecrate them, so they can serve me in the capacity of priests, in the following manner: take one young bullock from the herd, and two flawless rams, and unleavened bread, and unleavened perforated cakes mixed with oil, and unleavened wafers rubbed in oil. Make these from wheat flour. Put them onto a tray, and bring them on the tray, with the bullock and the two rams.

Ferrar-Fenton Bible

The Method of Consecrating Priests.

"And these are the things you shall use in consecrating them to be Priests to Me You shall take an heifer from the cows, and two perfect rams; and unfermented bread, and unfermented cakes mixed with oil; and then unfermented wafers buttered with oil, which you shall make of wheaten flour, and put them in a basket, and offer them in the basket, with the heifer and the two rams."

God's Truth (Tyndale)

This is the thing that you shall do unto them when you hallow them to be my priests. Take one ox and two rams that are without blemish, and unleavened bread and cakes of sweet bread tempered with oil and wafers of sweet bread anointed with oil

¹¹ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

| | |
|---|---|
| HCSB | (of wheaten flour shall you make them) and put them in a *maund and bring them in the maund with the oil and the two rams. *maund; bowl of special use Instructions about Consecration “This is what you are to do for them to consecrate them to serve Me as priests. Take a young bull and two unblemished rams, with unleavened bread, unleavened cakes mixed with oil, and unleavened wafers coated with oil. Make them out of fine wheat flour, put them in a basket, and bring them in the basket, along with the bull and two rams. |
| International Standard V | The Consecration of the Priests “This is what you are to do to them to consecrate them to serve me as priests: Take a young bull, two rams without blemish, unleavened bread, unleavened cakes mixed with oil, and unleavened wafers spread [Or anointed] with oil, which you are to make from fine wheat flour. You are to put them [I.e. the bread, cakes, and wafers] in one basket and bring them in the basket along with the bull and the two rams. |
| Jubilee Bible 2000 Lexham English Bible | Instructions for Consecrating Aaron and His Sons “And this is the thing that you will do for them to consecrate them to serve as a priest for me: Take one young bull [Literally “a son of cattle”] and two rams without defect and unleavened bread and unleavened, ring-shaped bread cakes mixed with oil, and wafers of unleavened breads smeared with oil. You will make them with finely milled wheat flour, and you will put them on one basket, and you will bring them on the basket and bring the bull and the two rams. |
| NIV, ©2011 Unfolding Bible Literal Text ¹² Unlocked Literal Bible Urim-Thummim Version Wikipedia Bible Project | And this is the thing that you will do for them, to ordain them my priests. Take one young bull and two plain rams. And bread and crackers and cracker cakes mixed into oils and cracker wafers spread with oil. You will make them of fine ground wheat flour. And you placed them on one basket, and you presented them in the basket, and the bull and the two rams. |
| Catholic Bibles (those having the imprimatur): | |
| Christian Community (1988) | This is the ceremony you must use when you consecrate them to serve me in the priesthood. Take one young bull and two rams without any defects, unleavened cakes mixed with oil, and unleavened wafers spread with oil, made from fine wheat flour. You must put these things into a basket and present them in the basket, at the same time as the young bull and the two rams. Heb 7:26-28 |
| The Heritage Bible New American Bible (2002) ¹³ New American Bible(2011) ¹⁴ | . . . Consecration of the Priests. This is the rite you shall perform in consecrating them as my priests. ^a Procure a young bull and two unblemished rams. With bran flour make unleavened cakes mixed with oil, and unleavened wafers spread with oil, and put them in a basket. Take the basket of them along with the bull and the two rams. a. [29:1–8] Lv 8:1–9. |
| New English Bible–1970 New Jerusalem Bible New RSV | |

¹² Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

¹³ Found here: http://www.vatican.va/archive/ENG0839/_INDEX.HTM

¹⁴ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

Revised English Bible—1989 In their consecration to be my priests this is the rite to be observed. Take a young bull and two rams without blemish. Take unleavened bread, unleavened loaves mixed with oil, and unleavened wafers smeared with oil, all made of wheaten flour; put them in a basket and bring them in it. Bring also the bull and the two rams.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible *(iv)* “Here is what you are to do to consecrate them for ministry to me in the office of cohen. Take one young bull and two rams without defect, also matzah, matzah cakes mixed with olive oil, and matzah wafers spread with oil — all made from fine wheat flour; put them together in a basket, and present them in the basket, along with the bull and the two rams.

exeGesés companion Bible **HALLOWING THE PRIESTS**
 And this is the word
 you work to them to hallow them
 - to priest the priesthood to me:
 take one bullock son of the oxen
 and two integrious rams
 and matsah and matsah cakes mingled with oil
 and matsah wafers anointed with oil;
 work them of wheaten flour:
 and give them into one basket
 and oblate them in the basket
 with the bullock and the two rams:...

Hebraic Roots Bible
 Israeli Authorized Version
 Kaplan Translation

Consecration of the Priests

This is what you, [Moses] must do to consecrate [Aaron and his sons] as priests to Me.

Take a young bull, two unblemished rams, loaves of unleavened bread, unleavened loaves kneaded with olive oil, and flat matzahs brushed with olive oil. All [the cakes] must be made of fine wheat flour. Place [all the cakes] in a basket, and bring them in the basket along with the young bull and two rams. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

young bull

In its second year (Parah 1:2; Yad, Maaseh Korbanoth 1:14). See Leviticus 8:2.

rams

Also in their second year (Parah 1:3).

unleavened bread

This is the revukhah or murbekheth mentioned in Leviticus 7:12 (Rashi; Menachoth 78a). It consists of dough, cooked in boiling water, baked, and then fried (Yad, Maaseh Korbanoth 9:19; Sifra on Leviticus 7:12). See Leviticus 6:14.

unleavened loaves...

These were loaves kneaded with warm water and olive oil (Yad, Maaseh Korbanoth 13:8).

flat matzah...

Brushed with oil after baking (Yad, loc. cit.).

The Scriptures 2009
 Tree of Life Version

“Now this is what you are to do to consecrate them, so that they may minister as kohanim. Take one young bull and two rams without blemish, along with matzot,

cakes of matzot mixed with oil, and matzot wafers spread with oil. Make them from fine wheat flour. You are to put them into one basket and present them, along with the bull and the two rams.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

Awful Scroll Bible

This is the concern you was to prepare, to set them apart to minister as priests: You was to take one of the large cattle, even a young bull, and two rams that are consummate, and unleavened bread and perforated cakes that are unleavened, being mixed with oil, and wafers that are unleavened, being smeared with oil, of fine wheat flour was you to make them. You is to have put them into one basket, and brought them near in the basket, with the young bull and two rams.

Concordant Literal Version

This is the thing that you shall do to them to hallow them to serve as priests for Me. Take one young bull calf of the herd and two flawless rams, unleavened bread and unleavened perforated cakes mingled with oil and unleavened wafers anointed with oil; of wheat flour shall you make them. You will put them on one tray and bring them near in the tray, with the young bull and the two rams.

Darby Translation (1889)

exeGesés companion Bible

Orthodox Jewish Bible

And this is the thing that thou shalt do unto them to set them apart as kodesh, to minister unto Me in the kohen's office: Take one bull calf, and two rams temimim (without blemish), And lechem matzot, and challot matzot mixed with shemen, and wafers matzot smeared with shemen; of fine wheat flour shalt thou make them. Thou shalt put them into sal echad (one basket); bring them near in the sal, with the bull and the two rams.

Rotherham's *Emphasized B.*

And [this] is the thing which thou shalt do to them, to hallow them, that they may minister as priests unto me,—Take one young bullock, and two rams, without defect; and bread unleavened, and cakes unleavened with oil poured over, and wafers unleavened, anointed with oil,—<of fine wheaten meal> shalt thou make them; and thou shalt place them in one basket, and bring them near in the basket,—and the bullock, and the two rams.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

The Expanded Bible

Appointing the Priests

“This is what you must do to appoint Aaron and his sons [L them to consecrate them] to serve me as priests. Take one young bull and two male sheep [rams] that have nothing wrong with them [L without blemish]. Use fine [choice] wheat flour without yeast to make bread [to make unleavened bread], cakes without yeast [unleavened] mixed with olive oil, and wafers without yeast [unleavened] brushed with olive oil. Put these in one basket, and bring them along with the bull and two male sheep [rams].

Kretzmann's Commentary

Verses 1-30

Order of Consecration

And this is the thing that thou shalt do unto them to hallow them, to minister unto Me in the priest's office; this was the order of consecration which was to be in force for all times in the Jewish Church: Take one young bullock and two rams without blemish, free from sickness and any physical defects,

and unleavened bread, and cakes unleavened, tempered with oil, olive-oil being mixed in when the dough was prepared, and wafers unleavened, very thin, cracker like sacrificial cakes, anointed with oil; of wheaten flour shalt thou make them, a specification which should be noted very carefully.

And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams, the meal-offering, or bloodless offering, being represented as well as the burnt offering.

Syndein/Thieme
The Voice

Eternal One: Here is how to conduct the ceremony that consecrates Aaron and his sons as priests: select one flawless young bull and two flawless rams. 2 Using a good quality wheat flour, make bread without yeast, cakes without yeast with oil, and wafers without yeast spread with oil. 3 Place all these baked goods in a basket, and offer them to God along with the young bull and two rams.

Bible Translations with Many Footnotes:

The Complete Tanach¹⁵

And this is the thing that you shall do for them to sanctify them to serve Me [as kohanim]: take one young bull and two rams, perfect ones.

take: Heb. לקח, like קח, and these are two roots, one of קח and one of לקח, but they have the same meaning [i.e., take].

ne young bull: This was to atone for the incident of the [golden] calf, which was a bull. -[from Midrash Tanchuma 10]

And unleavened bread and unleavened loaves mixed with oil, and unleavened wafers anointed with oil; you shall make them out of fine wheat flour.

And unleavened bread and unleavened loaves... and unleavened wafers: These refer to three types [of matzah]: scalded dough, loaves, and wafers (Men. 78a). The unleavened bread is what is called further in the section (verse 23) "loaf of oil bread," because he [Moses] would put as much oil into the scalded dough as in the loaves and the wafers (Men. 89a), and of each of the types [of unleavened bread referred to here], ten loaves were brought.

mixed with oil: When it [the bread] was flour, he [Moses] would pour oil on them and mix them. -[from Men. 75a]

anointed with oil: After they were baked, he [Moses] would anoint them like a sort of Greek "chaff," which resembles our [Hebrew letter of the alphabet] "nun." -[from Men. 74b]

And you shall place them upon a basket, and you shall bring them in the basket, and the bull and the two rams.

and you shall bring them: to the courtyard of the Mishkan on the day it will be erected.

The Geneva Bible
Kaplan Translation
NET Bible®

The Consecration of Aaron and His Sons

¹"Now this is what² you are to do for them to consecrate them so that they may minister as my priests. Take a young³ bull and two rams without blemish;⁴ and⁵ bread made without yeast, and perforated cakes without yeast mixed with oil, and wafers without yeast spread⁶ with oil – you are to make them using⁷ fine wheat flour. You are to put them in one basket and present⁸ them in the basket, along with⁹ the bull and the two rams.

^{1sn} Chap. 29 is a rather long, involved discussion of the consecration of Aaron the priest. It is similar to the ordination service in Lev 8. In fact, the execution of what is instructed here is narrated there. But these instructions must have been formulated after or in conjunction

¹⁵ 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](#).

with Lev 1-7, for they presuppose a knowledge of the sacrifices. The bulk of the chapter is the consecration of the priests: 1-35. It has the preparation (1-3), washing (4), investiture and anointing (5-9), sin offering (10-14), burnt offering (15-18), installation peace offering (19-26, 31-34), other offerings' rulings (27-30), and the duration of the ritual (35). Then there is the consecration of the altar (36-37), and the oblations (38-46). There are many possibilities for the study and exposition of this material. The whole chapter is the consecration of tabernacle, altar, people, and most of all the priests. God was beginning the holy operations with sacrificial ritual. So the overall message would be: Everyone who ministers, everyone who worships, and everything they use in the presence of Yahweh, must be set apart to God by the cleansing, enabling, and sanctifying work of God.

^{2tn} Heb "the thing."

^{3tn} Literally: "take one bull, a 'son' of the herd."

^{4tn} The word מִטִּימִם (tamim) means "perfect." The animals could not have diseases or be crippled or blind (see Mal 1). The requirement was designed to ensure that the people would give the best they had to Yahweh. The typology pointed to the sinless Messiah who would fulfill all these sacrifices in his one sacrifice on the cross.

^{5sn} This will be for the minkhah (מִנְחָה) offering (Lev 2), which was to accompany the animal sacrifices.

^{6tn} Or "anointed" (KJV, ASV).

^{7tn} The "fine flour" is here an adverbial accusative, explaining the material from which these items were made. The flour is to be finely sifted, and from the wheat, not the barley, which was often the material used by the poor. Fine flour, no leaven, and perfect animals, without blemishes, were to be gathered for this service.

^{8tn} The verb בָּרַךְ (qarav) in the Hiphil means to "bring near" to the altar, or, to offer something to God. These gifts will, therefore, be offered to him for the service of this ritual.

^{9tn} Heb "and with."

New American Bible(2011)¹⁶ .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and this is the (matter) which you will do (for) them to set them apart to be adorned (for) me, take (one) bull, a son of the cattle, and two whole bucks, and unleavened bread and unleavened pierced bread mixed in the oil, and unleavened thin bread smeared in the oil, from the flour of wheat you will (make) them, and you will (place) them upon (one) basket, and you will make them come near (with) the basket and the bull and the two bucks,...

Charles Thomson OT Now these are the things which thou shalt do for them. Thou shalt consecrate them that they may minister to me in the priest's office. For this purpose thou shalt take one young bull of the herd and two rams without blemish and unleavened bread tempered with oil and unleavened cakes anointed with oil. These thou shalt make of fine flour and put them in one basket, and bring them in the basket, with the young bull and the two rams.

C. Thompson LXX (updated) .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version 2020

And this is the thing that you will do to them to sanctify them, to minister to me in the priest's office: take one young bull and two rams without blemish, and unleavened bread and cakes unleavened mingled with oil and wafers unleavened anointed with oil, of fine wheaten flour will you make them, and you will put them into one basket and bring them in the basket, with the bull and the two rams.

New American Standard B. **Consecration of the Priests**

¹⁶ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

“Now this is ^[a]what you shall do to them to consecrate them to serve as priests to Me: take one bull and two rams without blemish, and unleavened bread and unleavened cakes mixed with oil, and unleavened wafers ^[b]spread with oil; you shall make them of fine wheat flour. And you shall put them in one basket, and present them in the basket along with the bull and the two ram.

^[a] Exodus 29:1 Lit *the thing which*

^[b] Exodus 29:2 Or *anointed*

New European Version
New King James Version

Aaron and His Sons Consecrated

“And this is what you shall do to them to hallow them for ministering to Me as priests: Take one young bull and two rams without blemish, and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil (you shall make them of wheat flour). You shall put them in one basket and bring them in the basket, with the bull and the two rams.

Niobi Study Bible

Aaron and His Sons Consecrated and How the Sacrifices Were Made

"And this is the thing that you shall do unto them to hallow them, to minister unto Me in the priest's office: Take one young bullock and two rams without blemish, and unleavened bread and cakes unleavened tempered with oil, and wafers unleavened anointed with oil -- of wheat flour shall you make them -- and you shall put them into one basket and bring them in the basket, with the bullock and the two rams.

Owen's Translation
Restored Holy Bible 6.0
Updated Bible Version 2.11
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

“And this is the thing which you will to them, to hallow them, for being priests to Me: Take one bullock, a son of the herd, and two rams, perfect ones, and bread unleavened, and cakes unleavened anointed with oil, of fine wheaten flour you will make them, and you have put them on one basket, and have brought them near in the basket, also the bullock and the two rams.

The gist of this passage:

The purpose of the ceremony; consecration; three types of wheat bread; a basket of bread with the "meat"

1-3

| Exodus 29:1a | | | |
|---|--|--|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| zeh (זֶה) [pronounced <i>zeh</i>] | <i>here, this, this one; thus; possibly another</i> | masculine singular demonstrative adjective with a definite article | Strong's #2088, 2090 (& 2063) BDB #260 |
| dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>] | <i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i> | masculine singular noun with the definite article | Strong's #1697 BDB #182 |
| <i>This [is] the matter, this [is] the thing, this [is] the doctrine, this [is] the command, this is what. Literally, this is, the this the word.</i> | | | |

| Exodus 29:1a | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| ʿāsâh (עָשָׂה) [pronounced ʿaw-SAWH] | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i> | 2 nd person masculine singular, Qal imperfect | Strong's #6213 BDB #793 |
| lâmed (ל) [pronounced lʰ] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine plural suffix | No Strong's # BDB #510 |

Translation: “This is the ceremony [lit., *the word*] that you will do regarding Aaron and his sons [lit., *them*],...

In the previous chapter, we read: *And you shall put them* [the priest uniforms] *on Aaron your brother, and on his sons with him, and shall anoint them and ordain them and consecrate them, that they may serve me as priests.* (Exodus 28:41; ESV) Moses was to anoint, ordain and consecrate the priests. This chapter (vv. 1–37) describes in detail what God expects Moses to do. The daily sacrifices will be discussed at the end of the chapter.

| Exodus 29:1b | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| lâmed (ל) [pronounced lʰ] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| qâdash (קָדַשׁ) [pronounced kaw-DAHSH] | <i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites; to set apart for a spiritual purpose</i> | Piel infinitive construct | Strong's #6942 BDB #872 |
| ʾêth (אֹת) [pronounced ayth] | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |

Translation: ...to consecrate them...

What is being described in the first part of this chapter is the consecration of Aaron and his sons.

| Exodus 29:1c | | | |
|---------------------------|--|------------------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| lâmed (ל) [pronounced lʰ] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

Exodus 29:1c

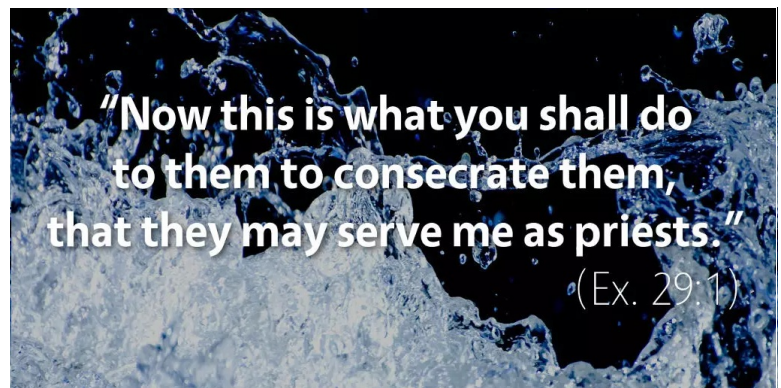
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|--|----------------------------|
| kâhan (כֹּהֵן) [pronounced kaw-HAHN] | <i>to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest</i> | Piel infinitive construct | Strong's #3547 BDB #464 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 1 st person singular suffix | No Strong's # BDB #510 |

Translation: ...to serve as priests to Me:...

This was to make Aaron and his sons fit to be priests to God. They would serve as Aaron's priests.

So far, this is what we have: "This is the ceremony [lit., *the word*] that you will do regarding Aaron and his sons [lit., *them*], to consecrate them to serve as priests to Me:... (Exodus 29:1a-c)

The purpose of the ceremony which is described in this chapter is to consecrate or set apart the priests for service.



Exodus 29:1a-c (a graphic); from [Free Daily Bible Study](#); accessed January 12, 2021.

Exodus 29:1d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|---|----------------------------|
| lâqach (לָקַח) [pronounced law-KAHKH] | <i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i> | 2 nd person masculine singular, Qal imperative | Strong's #3947 BDB #542 |
| par (פָּר) [pronounced pah ^r] | <i>bull, [especially a] young bull, steer</i> | masculine singular noun | Strong's #6499 BDB #830 |
| 'echâd (אֶחָד) [pronounced eh-KHAWD] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | numeral adjective | Strong's #259 BDB #25 |
| bên (בֵּן) [pronounced bane] | <i>son, descendant</i> | masculine singular construct | Strong's #1121 BDB #119 |
| bâqâr (בָּקָר) [pronounced baw-KAWR] | <i>bull, cow, ox, collectively: herd, cattle, oxen</i> | masculine singular collective noun | Strong's #1241 BDB #133 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |

| Exodus 29:1d | | | |
|--|--|----------------------------|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| ʾayil (אֵיל) [pronounced AH-yil] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine plural noun | Strong's #352 BDB #17 |
| sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim] | <i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i> | dual numeral substantive | Strong's #8147 BDB #1040 |
| tâmîym (תָּמִים) [pronounced taw-MEEM] | <i>complete, whole, entire; sufficient; healthy; unimpaired; without blemish or deformity</i> | masculine plural adjective | Strong's #8549 BDB #1071 |

Translation: ...take a young [lit., son of the herd] bull, and two rams, [all] without blemish;

Moses was to select a young bull and two rams, all of these animals without spot or blemish. They were to represent Jesus Christ, so they could not have any defects.

There is no priesthood without the shedding of blood. At no time, during the dispensation, was a priest to be consecrated for service without a number of animal offerings.

Throughout this and previous chapters, God gives Moses a plethora of assignments. This does not mean that Moses himself does everything described in this and other chapters at the end of Exodus, but that he is in charge of making certain that these things are done.

Exodus 29:1 “This is the ceremony [lit., the word] that you will do regarding Aaron and his sons [lit., them], to consecrate them to serve as priests to Me: take a young [lit., son of the herd] bull, and two rams, [all] without blemish;... (Kukis mostly literal translation)

Even though this is all about Aaron and his sons, they themselves are not good enough to serve as priests to God. There had to be more to it. Ceremonially, because they were people with old **sin natures**, they had to be cleansed. If they were to represent man to God then they had to be clean. The cleansing process as always, involved animals which were without spot, blemish or defect, to die on their behalf (or in their stead).

| Exodus 29:2a | | | |
|---|--|------------------------------|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lechem (לֶחֶם) [pronounced LEH-khem] | literally means <i>bread</i> ; used more generally for <i>food</i> | masculine singular construct | Strong's #3899 BDB #536 |
| matstsâh (מַצֹּת) [pronounced mahts-TSAWH] | <i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i> | feminine plural noun | Strong's #4682 BDB #595 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |

Exodus 29:2a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|-----------------------------|
| challâh (חַלָּה) [pronounced <i>khahl-LAW</i>] | <i>cake, a kind of cake, perforated cake</i> | feminine plural construct | Strong's #2471 BDB #319 |
| matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>] | <i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i> | feminine plural noun | Strong's #4682 BDB #595 |
| bâlal (בָּלַל) [pronounced <i>baw-LAHL</i>] | <i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i> | Qal passive participle | Strong's #1101 BDB #117 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>] | <i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i> | masculine singular noun with the definite article | Strong's #8081 BDB #1032 |

Translation: ...and unleavened bread and unleavened cakes, mixed with oil;...

The food is unleavened because the people of Israel had to leave Egypt so quickly that they did not have time to let their bread rise.

In general, when something is not leavened, that means it is pure, unmixed with evil.

The oil represents the Holy Spirit.

Exodus 29:2b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|----------------------------|----------------------------|
| w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| râqîyq (רֻקָּיִק) [pronounced <i>raw-KEEK</i>] | <i>a thin cake, wafer</i> | masculine plural construct | Strong's #7550 BDB #956 |
| This word is found only 8 times in Scripture (7 of those times in the Torah); this is the first use of it. | | | |
| matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>] | <i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i> | feminine plural noun | Strong's #4682 BDB #595 |
| mâshach (מָשַׁח) [pronounced <i>maw-SHAKH</i>] | <i>being anointed, being smeared, spread; inaugurated, consecrated</i> | Qal passive participle | Strong's #4886 BDB #602 |

Exodus 29:2b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|-----------------------------|
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| shemen (שמן) [pronounced SHEH-men] | <i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i> | masculine singular noun with the definite article | Strong's #8081 BDB #1032 |

Translation: ...and unleavened wafers [which are] spread with oil—...

I don't know exactly the difference between the bread, the cake and the wafers; but it is likely how it is sized and consistency and what it is mixed with.

Exodus 29:2a-c ...and unleavened bread and unleavened cakes, mixed with oil and unleavened wafers [which are] spread with oil—you will make them [from] a wheat flour. (Kukis mostly literal translation)

A Plate of Unleavened Breads (a photograph); from [Pinterest](#); accessed January 12, 2021.

I would assume that starting from top left and going clockwise, we have unleavened cake, unleavened bread and unleavened wafers.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 29:2c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|--|----------------------------|
| çôleth (שֶׁלֶת) [pronounced SOH-lehth] | <i>flour or fine flour</i> | feminine singular construct | Strong's #5560 BDB #701 |
| chîttâh (חִטָּה) [pronounced kheet-TAW] | <i>wheat, wheat plant; wheat flour; wheat stalks</i> | feminine plural noun | Strong's #2406 BDB #334 |
| ‘âsâh (עָשָׂה) [pronounced gaw-SAWH] | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i> | 2 nd person masculine singular, Qal imperfect | Strong's #6213 BDB #793 |

Exodus 29:2c

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

Translation: ...you will make them [from] a wheat flour.

The bread, cakes and wafers were to be made from wheat flour.

Exodus 29:2 ...and unleavened bread and unleavened cakes, mixed with oil; and unleavened wafers [which are] spread with oil—you will make them [from] a wheat flour. (Kukis mostly literal translation)

Oil speaks of the ministry of God the Holy Spirit. God the Holy Spirit revealed the gospel to the onlookers sometimes mysteriously, that they would believe in God the Son—Y^ehowah, during the Old Testament **dispensation**. The unleavened bread and cakes refer to pure, unadulterated doctrine; God's perfect truth revealed through them by means of the Holy Spirit.

It does depend upon which side of the crucifixion of our Lord as to how you understand the meaning. For those in the **Age of Israel**, post-Exodus, they would understand the unleavened bread to refer back to the sudden exit of the Hebrew people from Egypt, not having enough time to let their bread rise.

Exodus 29:3a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| nâthan (נָתַן) [pronounced naw-THAHN] | <i>to give, to grant, to place, to put, to set; to make</i> | 2 nd person masculine singular, Qal perfect | Strong's #5414 BDB #678 |
| ’êth (אֵת) [pronounced ayth] | <i>them</i> ; untranslated mark of a direct object; occasionally <i>to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |
| ’al (עַל) [pronounced gah/] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| çal (לֶכֶס) [pronounced sahl/] | <i>basket</i> | masculine singular noun | Strong's #5536 BDB #700 |
| ’echâd (אֶחָד) [pronounced eh-KHAWD] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | numeral adjective | Strong's #259 BDB #25 |

Translation: You will put the unleavened breads [lit., them] into a single [lit., one] basket...

All of the breads were to be placed into one container or one basket. Despite all of the different ingredients here, this is all a single offering to God.

I am not sure what the meaning is of the 3 types of breads being offered (cake, bread and wafers).

| Exodus 29:3b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>] | <i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i> | 2 nd person masculine singular, Hiphil perfect | Strong #7126 BDB #897 |
| 'êth (אֵת) [pronounced <i>ayth</i>] | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| çal (סַל) [pronounced <i>sahʃ</i>] | <i>basket</i> | masculine singular noun with the definite article; pausal form | Strong's #5536 BDB #700 |

Translation: ...and you will bring them near [to the altar] in the basket;...

Moses bringing these things near means that he is bringing these things near to God.

The bread speaks both of the humanity of Jesus Christ as well as the fellowship of God and man. The breads used in these various rituals are always unleavened, as a look back to the origins of nation Israel.

| Exodus 29:3c | | | |
|---|---|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֵת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| par (פָּר) [pronounced <i>pahr</i>] | <i>bull, [especially a] young bull, steer</i> | masculine singular noun with the definite article | Strong's #6499 BDB #830 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֵת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^{en}-Ā</i>] | <i>two, two of, a pair of, a duo of; both of</i> | dual numeral construct | Strong's #8147 BDB #1040 |

| Exodus 29:3c | | | |
|-----------------------------------|--|---|--------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| 'ayil (אֵיִל) [pronounced AH-yil] | ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle) | masculine plural noun with the definite article | Strong's #352 BDB #17 |

Translation: ...along with the bull and the two rams.

The bull and the two rams are brought near to God as well.

Exodus 29:3 You will put the unleavened breads [lit., *them*] into a single [lit., *one*] basket and you will bring them near [to the altar] in the basket; along with the bull and the two rams. (Kukis mostly literal translation)

Those in the **Levitical priesthood** also had to be exposed to the gospel. Like anyone, they might view it as ritual without any reality and they might grasp its significance. In any case, God gave them the gospel also.

The gospel in the Old Testament was similar to the gospel in the New Testament, except that we do not have the specific name of *Jesus* or the specific title of *Christ*. However, we do have a God with a personal relationship to nation Israel. This God has spoke to Abraham, Isaac and Jacob; as well as to Moses and Aaron. In this, He has revealed Himself to them; and they have revealed Him to the people of Israel. Those who believe in this *Revealed God* are saved.

God also tied together the sacrifices and offerings with their fulfillment in Jesus Christ.

Exodus 29:1–3 “This is the ceremony [lit., *the word*] that you will do regarding Aaron and his sons [lit., *them*], to consecrate them to serve as priests to Me: take a young [lit., *son of the herd*] bull, and two rams, [all] without blemish; and unleavened bread and unleavened cakes, mixed with oil; and unleavened wafers [which are] spread with oil—you will make them [from] a wheat flour. You will put the unleavened breads [lit., *them*] into a single [lit., *one*] basket and you will bring them near [to the altar] in the basket; along with the bull and the two rams. (Kukis mostly literal translation)

Exodus 29:1–3 God continues speaking to Moses: “This is the ceremony that you will perform in order to consecrate Aaron and his sons so that they might act as My priests. You will take a young bull from the herd along with two rams—all without blemish—as well as unleavened bread and unleavened cakes, both mixed with oil; and unleavened wafers (which have been spread with oil). The bread, cake and wafer will all be made from wheat flour. You will place all of the unleavened breads into a single basket and you will bring the breads and the animal sacrifices near to Me at the altar. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Uniforms for the Priests and High Priest

And Aaron and his sons you will bring unto a door of a tent of meeting and you have washed them in the waters. And you have taken the garments and you have put on Aaron the tunic and a robe of the ephod and the ephod and the breast piece and you have girded to him in a belt of the ephod. And you have placed the turban upon his head and you have put a crown of the holy [place] upon the turban. And you have taken oil of the anointing and you have poured [it] upon his head and you have anointed him.

Exodus
29:4–7

You will bring Aaron and his sons to the door to the Tent of Meeting and you will wash them [all] with water. You will then take the garments and put the undercoat on Aaron, along with the robe of the ephod, and the ephod, and the breastpiece. [Finally,] you will gird him with the belt of the ephod. You will then place the turban on his head and you will put the crown of the holy place on the turban. Then you will take the anointing oil and pour [it] on his head; [by this,] you have anointed him.

You will bring Aaron and his sons to the entry of the Tent of Meeting and wash them all with water. Then you will take all the priestly garments which have been manufactured and place them on Aaron. You will put the undercoat on him, then the robe of the ephod, then the ephod itself, and the breast piece, and then you will put a belt around his waist. You will put the turban on his head and place the crown of the holy place on the turban. Finally, you will take the anointing oil and pour it over his head. By doing this, you have anointed Aaron.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And Aaron and his sons you will bring unto a door of a tent of meeting and you have washed them in the waters. And you have taken the garments and you have put on Aaron the tunic and a robe of the ephod and the ephod and the breast piece and you have girded to him in a belt of the ephod. And you have placed the turban upon his head and you have put a crown of the holy [place] upon the turban. And you have taken oil of the anointing and you have poured [it] upon his head and you have anointed him.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
And thou shalt take the vestments, and dress Aharon with the tunic and the robe of the ephod, and the ephod and the breastplate, and shalt ordain him with the girdle of the ephod. And thou shalt set the tiara on his head, and put the diadem of Holiness upon the tiara. And thou shalt take the oil of anointing, and pour upon his head to anoint him.

Targum (Pseudo-Jonathan)

And Aharon and his two sons thou shalt bring near to the door of the tabernacle of testimony, and wash them, in four measures of living water. And thou shalt take the vestments, and clothe Aharon with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him (or ordain him) with the girdle of the ephod. And thou shalt set the mitre on his head, and put the diadem upon which is engraven the Name of Holiness upon the mitre. And thou shalt take the anointing oil, and pour it upon his head and anoint him.

Revised Douay-Rheims

And you shall bring Aaron and his sons to the door of the tabernacle of the testimony. And when you have washed the father and his sons with water, You shall clothe Aaron with his vestments, that is, with the linen garment and the tunick, and the ephod and the rational, which you shall gird with the girdle. And you shall put the mitre upon his head, and the holy plate upon the mitre, And you shall pour the oil of unction upon his head: and by this rite shall he be consecrated.

Douay-Rheims 1899 (Amer.) .

| | |
|---|---|
| Aramaic ESV of Peshitta | You shall bring Aaron and his sons to the door of the Tabernacle, and shall wash them with water. You shall take the garments, and put on Aaron the coat, the robe of the ephod, the ephod, and the breastplate, and dress him with the skilfully woven band of the ephod; and you shall set the turban on his head, and put the holy crown on the turban. Then you shall take the anointing oil, and pour it on his head, and anoint him. |
| V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) | . . <p>And Aaron and his sons you shall bring to the door of the tabernacle of the congregation, and you shall wash them with water.</p> <p>And you shall take the vestments and put upon Aaron the coat and the robe of the mitre, the ephod, and the breastplate, and gird him with the embroidered girdle of the ephod;</p> <p>And you shall put the mitre on his head, and put the holy crown upon the mitre.</p> <p>Then you shall take the anointing oil, and pour it upon his head, and anoint him.</p> <p>And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.</p> <p>And thou shalt take the garments, and put upon Aaron the coat, and girdle with its belt. And you put upon him the robe of the ephod, and you put upon him the ephod, and the breastplate, and gird him with the curious girdle of the ephod:</p> <p>And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.</p> <p>Then shalt thou take the anointing oil, and pour [it] upon his head, and anoint him.</p> <p>And you shall bring Aaron and his sons to the doors of the tabernacle of testimony, and you shall wash them with water. And having taken the garments, you shall put on Aaron your brother the full-length robe, the ephod, and the oracle; and you shall join for him the oracle to the ephod. And you shall put the turban on his head; and you shall put the plate, even the holy crown, on the turban. And you shall take of the anointing oil, and you shall pour it on his head, and shall anoint him, and you shall bring his sons, and put garments on them. V. 8 is included for context.</p> |
| Samaritan Pentateuch | And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. |
| Updated Brenton (Greek) | And thou shalt take the garments, and put upon Aaron the coat, and girdle with its belt. And you put upon him the robe of the ephod, and you put upon him the ephod, and the breastplate, and gird him with the curious girdle of the ephod: |

Significant differences:

Limited Vocabulary Translations:

| | |
|------------------------|--|
| Bible in Basic English | <p>And let Aaron and his sons come to the door of the Tent of meeting, and there let them be washed with water.</p> <p>Take the robes, and put the coat and the dress and the ephod and the priest's bag on Aaron; put the band of needlework round him,</p> <p>And let the head-dress be placed on his head and the holy crown on the head-dress.</p> <p>Then take the oil and put it on his head.</p> |
| Easy English | <p>Then bring Aaron and his sons to the door of the Tent of Meeting and wash them there. Then take the special clothes. Dress Aaron in the tunic, the robe, the ephod and the breastpiece. Fasten the ephod on him with the special belt. Put the turban on Aaron's head and fix the holy gold plate to the turban. Take the special oil and pour it on his head.</p> <p>tent A home or a building which people have made from animals' skins. You can move it to different places.</p> <p>tunic a shirt.</p> <p>robe a big coat.</p> <p>ephod</p> |

A type of coat that priests wore in Israel. It did not have sleeves.

breastpiece

part of Aaron's special clothes as the leader of the priests.

turban

a hat for a priest to wear.

holy

(1) Describes God. He is completely different to all other people and things. He is completely good and pure and perfect. He has no sin. — (2) Also describes the people and things that are special because they belong to God. God has made them clean.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006

"Then bring Aaron and his sons to the entrance of the Meeting Tent. Wash them with water. Put the special clothes on Aaron. Put on him the white woven robe and the blue robe that is worn with the ephod. Put the ephod and the judgment pouch on him. Then tie the beautiful cloth belt on him. Put the turban on his head and the special crown around the turban. Take the anointing oil and pour it on Aaron's head. This will show that he is chosen for this work.

God's Word™

Good News Bible (TEV)

"Bring Aaron and his sons to the entrance of the Tent of my presence, and have them take a ritual bath. Then dress Aaron in the priestly garments---the shirt, the robe that goes under the ephod, the ephod, the breastpiece, and the belt. Put the turban on him and tie on it the sacred sign of dedication engraved 'Dedicated to the LORD.' Then take the anointing oil, pour it on his head, and anoint him.

The Message

Bring Aaron and his sons to the entrance of the Tent of Meeting and wash them with water.

"Then take the vestments and dress Aaron in the tunic, the robe of the Ephod, the Ephod, and the Breastpiece, belting the Ephod on him with the embroidered waistband. Set the turban on his head and place the sacred crown on the turban. Then take the anointing oil and pour it on his head, anointing him.

Names of God Bible

"Then bring Aaron and his sons to the entrance of the tent of meeting, and wash them. Take the clothes, and put them on Aaron—the linen robe, the ephod and the robe that is worn with it, and the breastplate. Use the belt to tie it on him tightly. Put his turban on him, and fasten the holy crown to it. Take the anointing oil, pour it on his head, and anoint him.

NIRV

Offer them along with the bull and the two rams. Then bring Aaron and his sons to the entrance to the tent of meeting. Wash them with water. Take the inner robe, the outer robe of the linen apron, the apron itself and the chest cloth. Dress Aaron in them. Take the skillfully made waistband and tie the apron on him with it. Put the turban on his head. Connect the sacred plate to the turban. Take the anointing oil and pour it on his head. A portion of v. 3 is included for context.

New Simplified Bible

»Bring Aaron and his sons to the entrance of the sacred tent of meeting and have them wash themselves. »Aaron should dress in the priestly shirt and robe under the sacred vest. Put on the vest, the breast piece, and the sash. »Put on his turban with its narrow strip of engraved gold. »Ordain him by pouring olive oil on his head.

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

Bring Aaron and his sons to the entrance of the sacred tent and have them wash themselves. Dress Aaron in the priestly shirt, the robe that goes under the sacred vest, the vest itself, the breastpiece, and the sash. Put on his turban with its narrow strip of engraved gold and then ordain him by pouring olive oil on his head.

| | |
|--|--|
| The Living Bible | “Bathe Aaron and his sons there at the entrance. Then put Aaron’s robe on him, and the embroidered shirt, ephod, chestpiece, and sash, and place on his head the turban with the gold plate. Then take the anointing oil and pour it upon his head. |
| New Berkeley Version New Life Version | . Bring Aaron and his sons to the door of the meeting tent, and wash them with water. Take the clothing and dress Aaron in the long coat, the clothing over the linen vest, the linen vest, and the breast-piece. Put on him the well-made belt of the linen vest. Put the covering on his head, and the holy crown on the head covering. Then take the oil for holy use and pour it on his head to set him apart for My work. |
| New Living Translation | “Present Aaron and his sons at the entrance of the Tabernacle,[a] and wash them with water. Dress Aaron in his priestly garments—the tunic, the robe worn with the ephod, the ephod itself, and the chestpiece. Then wrap the decorative sash of the ephod around him. Place the turban on his head, and fasten the sacred medallion to the turban. Then anoint him by pouring the anointing oil over his head. |
| Unlocked Dynamic Bible Unfolding Bible Simplified | . Take Aaron and his sons to the entrance of the sacred tent, and wash them with water. Then put the special clothes on Aaron—the long-sleeved tunic, the robe that will be worn underneath the sacred apron, the sacred apron, the sacred pouch, and the sash. Put the turban on his head, and fasten to the turban the ornament that has the words 'Dedicated to Yahweh' engraved on it. Then take the oil and pour some on his head to dedicate him. |

Partially literal and partially paraphrased translations:

| | |
|---|--|
| American English Bible | ‘Then bring Aaron and his sons to the entrance of the Tent of Proofs and wash them with water. And after that, get the [sacred] garments and dress your brother Aaron with the full-length robe, the chest covering, and the Word (of Judgment), and tie the Word to the chest covering. Then put the turban on his head and mount the plate of Holiness on the turban, and take the anointing oil and anoint him by pouring it over his head. |
| Beck’s American Translation Common English Bible | . Present Aaron and his sons at the entrance to the meeting tent and wash them with water. Then take the priestly clothes and put them on Aaron: the tunic, the vest’s robe, the vest itself, and the chest pendant. Put the vest on him with the vest’s belt. Set the turban on his head and place the holy crown on the turban. Take the anointing oil and pour it on his head to anoint him. |
| New Advent (Knox) Bible | The bullock and the two rams thou shalt drive to the door of the tabernacle which bears record of me. Thither, too, thou shalt bring Aaron and his sons; and when thou hast washed them, father and sons in water, clothe Aaron in his vestments, the robe, the tunic, the mantle, and the burse made fast to his mantle’s band, and put the mitre on his head, and the holy plate over the mitre. And then anoint his head with oil; so shall he be consecrated. A portion of v. 3 is included for context. |
| Translation for Translators | Take Aaron and his sons to the entrance of the Sacred Tent, and wash them ritually. Then put the special clothes on Aaron—the long-sleeved tunic/gown, the robe that will be worn underneath the sacred apron, the sacred apron, the sacred pouch, and the sash/waistband. Place the turban on his head, and fasten to the turban the ornament that has the words ‘Dedicated to Yahweh’ engraved on it. Then take the oil and pour some on his head to ◀dedicate him/set him apart▶. |

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .

Conservapedia

| | |
|--|--|
| Bring Aaron and his sons to the portiere of the tent of meeting, and wash them with water. | |
| Then take the garments. Dress Aaron in the tunic, the ephod robe, the ephod, and the Breastplate of Judgment. Fasten [around his waist] the embroidered belt of the ephod. | |
| Set the turban on his head, and set the insigne of holiness in the turban. | |
| Then take the anointing oil, pour it on his head, and rub it in. | To <i>anoint</i> is to rub with an <i>ointment</i> . |

Ferrar-Fenton Bible

Then Aaron and his sons shall approach the door of the Hall of Assembly and you shall wash them with water."
 Next you shall take the garments and clothe Aaron with the robe, and the cape of the ephod, and the ephod, and the breastplate, and you shall invest him with the adjuncts of the ephod. Then you shall place the turban upon his head, and the Crown of Righteousness upon the turban.
 "Afterwards take the Oil of Consecration and pour it upon his head, and consecrate him.

God's Truth (Tyndale)

And bring Aaron and his sons unto the door of the tabernacle of witness, and wash them with water, and take the garments, and put upon Aaron: the strait coat, and the tunicle of the Ephod, and the Ephod and the breastlap: and gird them to him with the broidered girdle of the Ephod. And put the mitre upon his head and put the holy crown upon the mitre. Then take the anointing oil and pour it upon his head and anoint him.

HCSB

International Standard V

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

Unlocked Literal Bible

Urim-Thummim Version

Wikipedia Bible Project

And let Aaron and his sons approach the opening of the tent of the events, and you washed them with water. And you took the clothes and you dressed Aaron with the robe and the coat of the ephod and the ephod and the breastplate and gird him as the design of the ephod. And you put the turban on his head, and you put the holy crown on the turban. And you took the anointing oils, and you smeared it on his head, and you anointed him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Then you shall bring Aaron and his sons to the entrance of the Tent of Meeting after they have been bathed. Take the vestments and dress Aaron in the shirt, the robe over the Ephod, the Ephod and the Breastpiece, and embroidered belt. Put the headdress on his head and tie on it the sacred plate. Then take the chrim oil and pour it on his head, and so anoint him..

The Heritage Bible

And you shall bring Aaron, and his sons near to the door of the tent of appointed meeting, and shall wash them with water. And you shall take the garments, and clothe Aaron with the coat, and the robe of the ephod, and the ephod, and the

breastplate, and gird him with the interlaced belt of the ephod; And you shall put the turban upon his head, and give the holy crown upon the turban. And you shall take the anointing oil, and pour upon his head, and anoint him.

New American Bible (2002) .

New American Bible (2011) .

New English Bible—1970

Bring Aaron and his sons to the entrance of the Tent of the Presence, and wash them with water. Take the vestments and invest Aaron with the tunic, the mantle of the ephod, the ephod itself and the breast-piece, and fasten the ephod to him with its waist-band. Set the turban on his head, and the symbol of holy dedication on the turban. Take the anointing oil, pour it on his head and anoint him.

New Jerusalem Bible

'You will bring Aaron and his sons to the entrance of the Tent of Meeting and bathe them. You will then take the vestments and dress Aaron in the tunic, the robe of the ephod, the ephod, and the breastplate, and tie the waistband of the ephod round his waist. Then you will place the turban on his head, and on it put the symbol of holy consecration. You will then take the anointing oil and pour it on his head and so anoint him.

New RSV

Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGesés companion Bible

...and oblate Aharon and his sons
to the opening of the tent of the congregation;
and baptize them with water:
and take the clothes
and put the coat and the mantle of the ephod
and the ephod and the breastplate on Aharon;
and gird him with the fabricated girdle of the ephod:
and give the tiara on his head
and give the holy separatism on the tiara:
and take the anointing oil
and pour it on his head and anoint him.

Hebraic Roots Bible .

Israeli Authorized Version .

Kaplan Translation

Bring Aaron and his sons to the door of the Communion Tent, and immerse them in a mikvah.

Take the vestments and place the tunic, the ephod's robe, the ephod and the breastplate on Aaron. Bind him with the ephod's belt.

Then place the turban on his head, and place the sacred plate [below] the turban. Take the anointing oil, pour [a little] on [Aaron's] head, and anoint him.

immerse

Rashi; Targum Yonathan; Midrash HaGadol; cf. Josephus, Antiquities 3:8:6).
See note on Exodus 19:10; Leviticus 15:16.

mikvah

A specially constructed pool containing 40 sa'ah (80 gallons) of water (Targum Yonathan). The Torah here literally says, 'he shall wash in the water,' indicating the special water of the mikvah (Rashi, Chagigah 11a, s.v. BaMayim).

anoint

After pouring the oil on the priest's head, he would make an X-like mark with it on the priest's forehead (Kerithoth 5b; Yad, Kley HaMikdash 1:9; see Tifereth Yisrael on Zevachim 10:6; Torah Sh'lemah 23:194 ff.).

The Scriptures 2009

“Then you shall bring Aharon and his sons to the door of the Tent of Appointment, and wash them with water.

“And you shall take the garments, and shall put on Aharon the long shirt, and the robe of the shoulder garment, and the shoulder garment, and the breastplate, and shall gird him with the embroidered band of the shoulder garment, and shall put the turban on his head, and shall put the set-apart sign of dedication on the turban, and shall take the anointing oil, and pour it on his head and anoint him.

Tree of Life Version

.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL BRING AARON AND HIS SONS TO THE DOORS OF THE TABERNACLE OF TESTIMONY, AND YOU SHALL WASH THEM WITH WATER.

†(Tabernacle of Testimony: Tent of Meeting/assembly. The Place of Worship has characteristics of a court room where people give witness & give account to The Judge. See 40:20 & Rev. 11:19; Rev. 15:5)

AND HAVING TAKEN THE GARMENTS, YOU SHALL PUT ON AARON YOUR BROTHER BOTH THE FULL-LENGTH ROBE AND THE EPHOD AND THE ORACLE; AND YOU SHALL JOIN FOR HIM THE ORACLE TO THE EPHOD.

AND YOU SHALL PUT THE TURBAN ON HIS HEAD; AND YOU SHALL PUT THE PLATE, EVEN THE HOLINESS, ON THE TURBAN. †(See 28:4)

AND YOU SHALL TAKE OF THE ANOINTING OIL, AND YOU SHALL POUR IT ON HIS HEAD, AND SHALL ANOINT HIM,

AND YOU SHALL BRING HIS SONS, AND PUT GARMENTS ON THEM. V. 8 is included for context.

Awful Scroll Bible

Aaron and his sons is you to have brought, to the opening of the tent of the appointed place, even is you to have washed them in water. You is to have taken the garments, and dressed Aaron with the tunic, the robe of the ephod, the ephod, and the breast piece; and is to have girded it on him with the girdle of the ephod. You is to have put the turban on his head, and put the consecrated crown on the turban. You is to have taken the anointing oil, and poured it on his head, even is you to have anointed him.

Charles Thomson OT

.

Concordant Literal Version

Then you shall bring Aaron and his sons near to the portal of the tent of appointment, and wash them in water.

You will take the garments and put on Aaron the tunic and the robe of the vestment and the vestment and the breastplate, and you will invest him with the designed band of the vestment.

You will place the turban on his head and put the holy insignia on the turban.

Also you will take the anointing oil and pour it on his head and anoint him.

Darby Translation

.

exeGesés companion Bible

.

Orthodox Jewish Bible

And Aharon and his banim thou shalt bring unto the petach of the Ohel Mo'ed, and shalt immerse them with mayim.

And thou shalt take the begadim, and put upon Aharon the kesones [see Yn 19:23, Ps 110:4], and the Me'il HaEphod, and the Ephod, and the Choshen, and gird him with the Cheishev HaEphod;

And thou shalt put the Mitznefet upon his head, and put the Nezer HaKodesh upon the Mitznefet.

Then shalt thou take the Shemen HaMishchah, and pour it upon his head, and anoint him.

Rotherham's Emphasized B.

And <Aaron and his sons> shalt thou bring near, unto the opening of the tent of meeting,—and shalt bathe them in water. And thou shalt take the garments, and clothe Aaron—with the tunic, and with the robe of the ephod, and with the ephod,

and with the breastpiece,—and shalt gird him with the curious band of the ephod; and shalt put the turban upon his head,—and place the holy crown upon the turban. Then shalt thou take the anointing oil, and pour upon his head,—so shalt thou anoint him.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

The Expanded Bible

Bring Aaron and his sons to the entrance of the Meeting Tent and wash them with water. Take the clothes and dress Aaron in the inner robe [28:39–41] and the outer robe [28:31–35] of the holy vest [ephod; 28:6–14]. Then put on him the holy vest [ephod] and the chest covering [breastpiece; 28:15–28], and tie the holy vest [ephod] on him with its skillfully woven belt [embroidered waistband of the ephod]. Put the turban on his head, and put the holy crown [diadem] on the turban. Take the special olive oil and pour it on his head to make him a priest [anoint him].

Kretzmann's Commentary

And Aaron and his sons thou shalt bring unto the door of the Tabernacle of the Congregation, apparently inside the entrance of the court, and shalt wash them with water, the external cleansing symbolizing the inner purification; for only he that is hallowed inwardly is fit for holy service.

And thou shalt take the garments, which the Lord had described in detail Exodus 28, and put upon Aaron the coat, the long robe of white byssus, and the robe of the ephod, the hyacinth-colored garment that reached to the knees, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod; and thou shalt put the miter upon his head, and put the holy crown, the diadem of holiness inscribed to the Lord, upon the miter, Exodus 28:36.

Then shalt thou take the anointing oil, and pour it upon his head, and anoint him, this form of induction into office being used not only in the case of the high priest, but also in that of prophets and kings. The oil was a symbol of the Holy Spirit, who alone is able to sanctify man and prepare him properly for the service of the Sanctuary.

Syndein/Thieme

The Voice

Then escort Aaron and his sons to the entrance of the congregation tent, and wash them *carefully* with water. Take all the *ceremonial* garments and put them on Aaron: the tunic, the robe worn under the vest, the vest, and the breast piece. Fasten the vest's waistband around him as well. Place the turban on his head and attach the sacred medallion to *the front* of it. When he is *completely dressed*, pour the anointing oil over his head.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall bring Aaron and his sons near the entrance of the Tent of Meeting, and you shall bathe them in water.

and you shall bathe them: This [refers to] the immersion of the entire body.

And you shall take the garments and clothe Aaron with the tunic, with the robe of the ephod, with the ephod, and with the choshen, and you shall adorn him with the band of the ephod.

and you shall adorn: Adorn and affix the belt and the apron around him.

You shall place the cap upon his head and place the holy crown upon the cap.

the holy crown: Heb. שִׁדְּקָה קָדוֹן . This is the showplate.

upon the cap: As I explained above (Exod. 28:37): through the middle thread [of the showplate] and the two threads on his head, all three of which were tied behind the nape [of the Kohen Gadol's neck], he places it [the showplate] upon the cap like a sort of hat.

You shall take the anointing oil and pour [it] on his head and anoint him.

and anoint him: This anointment was also like a sort of Greek “chaff.” [See commentary above on verse 2, and Rambam, Laws of Temple Vessels 1:7.] He [Moses] would apply oil to his [Aaron's] head and between his eyebrows and join them with his finger. -[from Kereithoth 5b]

The Geneva Bible
Kaplan Translation
NET Bible®

“You are to present¹⁰ Aaron and his sons at the entrance of the tent of meeting. You are to wash¹¹ them with water and take the garments and clothe Aaron with the tunic,¹² the robe of the ephod, the ephod, and the breastpiece; you are to fasten the ephod on him by using the skillfully woven waistband.¹³ You are to put the turban on his head and put the holy diadem¹⁴ on the turban. You are to take the anointing oil and pour it on his head and anoint him.¹⁵

^{10tn} Here too the verb is Hiphil (now imperfect) meaning “bring near” the altar. The choice of this verb indicates that they were not merely being brought near, but that they were being formally presented to Yahweh as the offerings were.

^{11sn} This is the washing referred to in Lev 8:6. This is a complete washing, not just of the hands and feet that would follow in the course of service. It had to serve as a symbolic ritual cleansing or purifying as the initial stage in the consecration. The imagery of washing will be used in the NT for regeneration (Titus 3:5).

^{12tn} The Hiphil of שָׁבַל (lavash, “to clothe”) will take double accusatives; so the sign of the accusative is with Aaron, and then with the articles of clothing. The translation will have to treat Aaron as the direct object and the articles as indirect objects, because Aaron receives the prominence in the verse – you will clothe Aaron.

^{13tn} The verb used in this last clause is a denominative verb from the word for ephod. And so “ephod the ephod on him” means “fasten as an ephod the ephod on him” (S. R. Driver, Exodus, 316).

^{14sn} This term does not appear in chap. 28, but it can only refer to the plate with the inscription on it that was tied to the turban. Here it is called a “holy diadem,” a diadem that is distinctly set apart for this service. All the clothing was described as “holy garments,” and so they were all meant to mark the separation of the priests to this holy service. The items of clothing were each intended for different aspects of ministry, and so this step in the consecration was designed to symbolize being set apart for those duties, or, prepared (gifted) to perform the ministry.

^{15sn} The act of anointing was meant to set him apart for this holy service within the house of Yahweh. The psalms indicate that no oil was spared in this ritual, for it ran down his beard and to the hem of his garment. Oil of anointing was used for all major offices (giving the label with the passive adjective “mashiah” (or “messiah”) to anyone anointed. In the further revelation of Scripture, the oil came to signify the enablement as well as the setting apart, and often the Holy Spirit came on the person at the anointing with oil. The olive oil was a symbol of the Spirit in the OT as well (Zech 4:4-6). And in the NT “anointing” signifies empowerment by the Holy Spirit for service.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will make "**Aharon** ^{Light bringer™} and his sons come near the opening of the tent of the appointed place, and you will bathe them in the waters, and you will take the garments, and you will [clothe] "**Aharon** ^{Light bringer™} (with) the tunic and (with) the cloak of the ephod and (with) the ephod and (with) the breastplate, and you will gird him (with) the decorative band of the ephod, and you will place the turban upon his head, and you will (place) the crown of specialness upon the turban, and you will

take the oil of ointment, and you will pour it down upon his head, and you will smear him,...

Charles Thomson OT Then thou shalt bring Aaron and his sons to the doors of the tabernacle of the testimony and wash them with water. Then taking the robes thou shalt put on Aaron thy brother the robe reaching down to the feet, and the ephod, and the oracle; and thou shalt fasten for him the oracle to the ephod. Then thou shalt put the mitre on his head and fasten the plate Holiness to the mitre. And thou shalt take some of the anointing oil and pour it on his head and anoint him.

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water. And you shall take the garments, and put on Aaron the tunic and the robe of the ephod, and the ephod and the breastpiece [Or *pouch*], and wrap his waist with the skillfully woven band of the ephod; and you shall set the turban on his head and put the holy crown on the turban. Then you shall take the anointing oil and pour it on his head, and anoint him.

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness And Aaron and his sons you shall bring to the door of the tent of meeting, and you shall wash them with water. And you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with the intricately woven band of the ephod. You shall put the turban on his head, and put the holy crown upon the turban. And you shall take the anointing oil, pour it upon his head, and anoint him.

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT `And Aaron and his sons thou dost bring near unto the opening of the tent of meeting, and hast bathed them with water; and thou hast taken the garments, and hast clothed Aaron with the coat, and the upper robe of the ephod, and the ephod, and the breastplate, and hast girded him with the girdle of the ephod, and hast set the mitre on his head, and hast put the holy crown on the mitre, and hast taken the anointing oil, and hast poured it on his head, and hast anointed him.

The gist of this passage: The consecration of Aaron and his sons for priestly duties. A holy crown for taking away iniquity. Anointed for service as High Priest.

4-7

| Exodus 29:4a | | | |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or וי) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as | simple wâw conjunction | No Strong's # BDB #251 |

| Exodus 29:4a | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| ’êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| ’Ahārôn (אֹהֲרֹן) [pronounced <i>ah-huh-ROHN</i>] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ’êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| qârab (קָרַב) [pronounced <i>kaw-RA^{BV}</i>] | <i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i> | 2 nd person masculine singular, Hiphil imperfect | Strong #7126 BDB #897 |
| ’el (לְ) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>] | <i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i> | masculine singular construct | Strong's #6607 BDB #835 |
| ’ohel (אֹהֶל) [pronounced <i>OH-heh</i>] | <i>tent, tabernacle, house, temporary dwelling</i> | masculine singular construct | Strong's #168 BDB #13 |
| môw’êd (מוֹעֵד) [pronounced <i>moh-GADE</i>] | <i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i> | masculine singular noun | Strong's #4150 BDB #417 |

Translation: You will bring Aaron and his sons to the door to the Tent of Meeting...

This ceremony takes place out in the open, in the full view of Israel. Remember, many rituals took place within the Tabernacle, which means, the public never saw those things take place; however, this was open to public viewing and scrutiny. One reason for this is, the High Priest was a very public figure and his ceremonial life was on display before the people (apart from the rituals observed inside of the Tabernacle). The High Priest is a

shadow imagine of Jesus Christ, Who is our High Priest. During His public ministry, the Lord's life was very public; very much out in the open; as was His sacrifice for our sins.¹⁷

The Tent of Meeting is the **Tabernacle**, which has been previously described, but it has not been built yet. It will be built by the end of the book of Exodus; and these things Moses was to do with Aaron and his sons would take place in Leviticus 8.

| Exodus 29:4b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| râchats (רָחַץ) [pronounced <i>raw-BAHTS</i>] | <i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i> | 2 nd person masculine singular, Qal perfect | Strong's #7364 BDB #934 |
| 'êth (אֹתָ) [pronounced <i>ayth</i>] | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |
| b ^e (בְּ) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| mayim (מַיִם) [pronounced <i>mah-YIHM</i>] | <i>water (s)</i> | masculine plural noun with the definite article; pausal form | Strong's #4325 BDB #565 |

Translation: ...and you will wash them [all] with water.

There would be a cleansing with water. We do not know what the priests are wearing at this point, and the word for washing appears to mean just that. This is not simply ceremonial where a cup of water is poured on each man.

It would be assumed that, by this point in time, these men are saved. Therefore, the washing would be indicative of them being in **fellowship** with God.

Exodus 29:4 You will bring Aaron and his sons to the door to the Tent of Meeting and you will wash them [all] with water. (Kukis mostly literal translation)

The washing with water can represent the washing of **regeneration** (Titus 3:5), the washing of the word (Eph. 5:26), and the washing of the Holy Spirit as a restoration to fellowship (1John 1:9). In this context, their washing is salvation and in regards to the washing of the laver (Exodus 30:18–21), that washing is daily cleansing from personal sins.

In any case, the priest is dirty in God's sight and must be cleansed. Even though there is a religious hierarchy of sorts, God does not intend for the priests to see themselves as above the people. They are fallen souls just as are the other Hebrews and require redemption also. A pastor-teacher is the same way. He has an old sin nature, he had to be saved by grace without works or even promise of same. Any evangelist and any man of great spiritual import came the same way—without merit, through Jesus Christ, the Son. **Let us draw near to God with a true heart in complete confidence from doctrine, having our hearts sprinkled from an evil conscience and our**

¹⁷ With the caveat that no one actually saw the Lord while He paid for our sins, when His humanity came into contact with the punishment for our sins.

bodies washed with pure water (Heb. 10:22). And corresponding to that [Noah and his family delivered in the ark], [what] baptism¹⁸ [symbolizes] now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience through the resurrection of Jesus Christ (1Peter 2:21). For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; Who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for those of the people, because He did this once for all when He offered up Himself. For [you see], the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, [appoints] a Son, made perfect forever (Heb. 7:26–28).

Exodus 29:5a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| b ^e gādîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>] | <i>garments, clothes, clothing, apparel; possibly blankets</i> | masculine plural noun with the definite article | Strong's #899 BDB #93 |

Translation: You will then take the garments...

These books were originally written without chapters and without verses, so that the garments referred to here are those described in the previous chapter. How they were to be made is previously described.

Exodus 29:5b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâbash (לָבַשׁ) [pronounced <i>law^b-VAHSH</i>] | <i>to put on [someone else], to clothe [someone else], to put a garment on someone</i> | 2 nd person masculine singular, Hiphil perfect | Strong's #3847 BDB #527 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'Ahārôn (אֶהְרֹן) [pronounced <i>ah-huh-ROHN</i>] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |

¹⁸ As a side note, the baptism of our Lord by John, represented complete identification with man and our Lord's identification with the plan and purpose of God

| Exodus 29:5b | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| k ^e thôneth (כְּתוֹנֶת) [pronounced <i>keith-OH-neath</i>] | <i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i> | feminine singular noun with the definite article | Strong's #3801 BDB #509 |

Translation: ...and put the undercoat on Aaron,...

This undercoat is a tunic, probably like a long shirt (it is so translated by one translation).

The Linen Undercoat (or Undergarment) (a graphic); from [Equipping Men for Impact](#); accessed August 24, 2019.

There are undergarments spoken of back in Exodus 28:42–43a [You shall make for them linen undergarments to cover their naked flesh. They shall reach from the hips to the thighs; and they shall be on Aaron and on his sons when they go into the tent of meeting or when they come near the altar to minister in the Holy Place...](#) I do not believe that this is the same thing. Back in Exodus 28:42–43, we appear to be talking about priestly boxer shorts.

This same word is used in Exodus 28:4, 39 as follows:

Exodus 28:4 [These are the garments that they shall make: a breastpiece, an ephod, a robe, a coat of checker work, a turban, and a sash. They shall make holy garments for Aaron your brother and his sons to serve me as priests. \(Kukis mostly literal translation\)](#)

Exodus 28:39 ["You shall weave the coat in checker work of fine linen, and you shall make a turban of fine linen, and you shall make a sash embroidered with needlework.](#)

You will note the graphic, which appears to be a pretty good illustration, where it is a *checker work*.

So, first the priests put on the boxer shorts and then over this, the linen undercoat.



Chapter Outline

Charts, Graphics and Short Doctrines

| Exodus 29:5c | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or וְ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| m ^e ʿîyl (מִיָּל) [pronounced <i>m^eGEEL</i>] | <i>robe, upper coat or cloak</i> | masculine singular construct | Strong's #4598 BDB #591 |
| 'êphod/'êphôwd (אֶפֹּד/אֶפֹּדִי) [pronounced <i>ay-FOHD</i>] | <i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i> | masculine singular noun with the definite article | Strong's #646 BDB #65 |

Translation: ...along with the robe of the ephod,...

Over this would go the robe. This is the robe which would be violet.

The Robe of the Ephod (a graphic); from [Equipping Men for Impact](#); accessed August 24, 2019.

You will note here that the robe is more blue than it is violet; and this is because of the original KJV language. Whether this is blue or violet is not as important topic today.

This is the basic garment worn underneath the ephod.

You will note the bells and pomegranates at the bottom of the robe.

Chapter Outline

Charts, Graphics and Short Doctrines

The Bells and Pomegranates (a graphic); from [Equipping Men for Impact](#); accessed August 24, 2019.



| Exodus 29:5d | | | |
|---|---|---|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'êphod/'êphôwd (אֶפֶד/אֶפֶדוֹד) [pronounced <i>ay-FOHD</i>] | <i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i> | masculine singular noun with the definite article | Strong's #646 BDB #65 |

Translation: ...and the ephod,...

The Ephod consisted of the breastplate, the shoulder pads (or straps) and the belt; the entire ensemble that the High Priest wore outside of his basic clothes; and this is what distinguished him from the other priests.

| Exodus 29:5e | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| choshen (חֹשֶׁן) [pronounced <i>KHOH- shehn</i>] | <i>breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim</i> | masculine singular noun with the definite article | Strong's #2833 BDB #365 |

Translation: ...and the breastpiece.

Maybe I have this wrong, but I believe that the breastpiece (or the breastplate) is a part of the Ephod ensemble.

The Breastpiece (a graphic); from [Equipping Men for Impact](#); accessed August 24, 2019.

The breastpiece or breastplate would go at the front of the priests uniform. He will have this held on by shoulder straps and his belt, or sash.

The stones represent the tribes of Israel. You will note the purple and violet coloration.



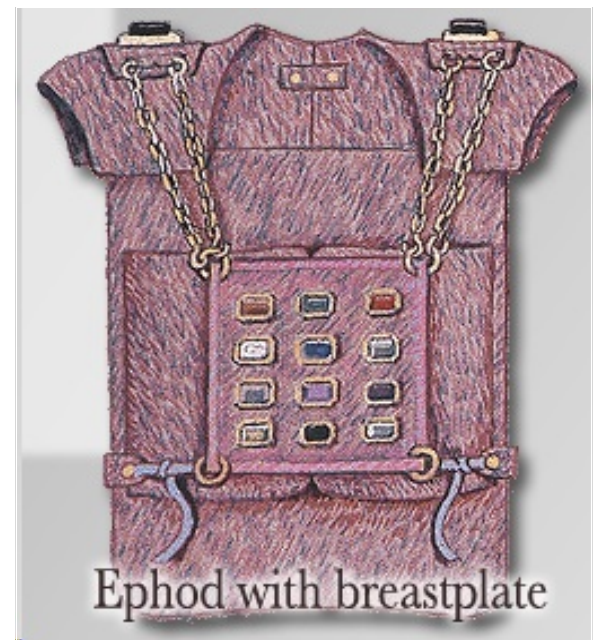
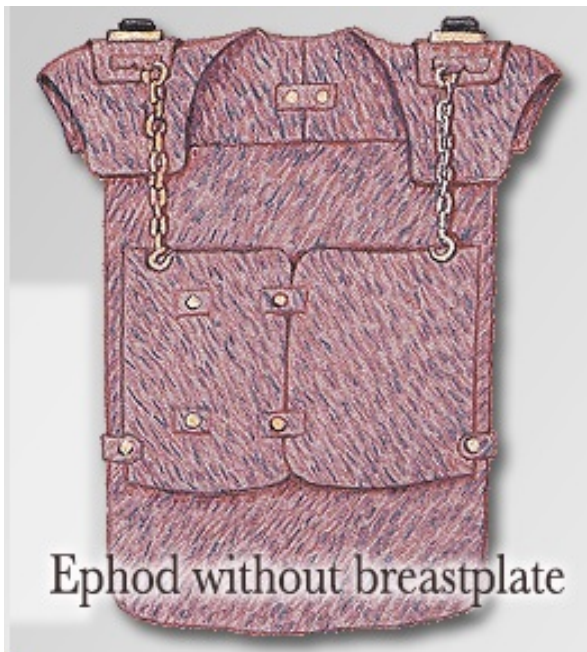
Chapter Outline

Charts, Graphics and Short Doctrines

From Hal Warren: *The only eye-witness account of the breastplate, outside of the Old Testament is the written description of Josephus, who himself was a priest and served in his priestly duties in Herod's Temple in Jerusalem. Josephus, Antiquities 3:7:1 - "Twelve stones were also on the breastplate, extraordinary in largeness and beauty; and they were an ornament not to be purchased by men, because of their immense value. These stones, however, stood in three rows, by four in a row, and were inserted into the breastplate itself, and they were set in (p)ouches of gold, that were themselves inserted in the breastplate, and were so made that they might not fall out. Now the first three stones were a sardonyx, a topaz, and an emerald. the second row contained a carbuncle, jasper, and a sapphire. The first of the third row was a ligure, then an amethyst, and the third an agate being the ninth of the whole number. The first of the fourth row was a chrysolite, the next was an onyx, and then a beryl, which was the last of all. Now the names of all those sons of Jacob were engraved on these stones, whom we esteem the head of our tribes, each stone having the honor of a name, in the order according to which they were born. There was also a girdle sewed to the breastplate. which was of the aforementioned colors, with gold intermixed which, when it had gone once round, was tied again upon the seam, and hung down."*¹⁹

The Ephod With and Without the Breastpiece (a graphic); from [Equipping Men for Impact](#); accessed August 24, 2019. Some understand the Ephod to be the best portion of the High Priest's uniform. I would think that the ephod properly includes the breastpiece. Even though I have a slight disagreement here, I post this, under the principle that a picture is worth a thousand words.

¹⁹ From [Equipping Men for Impact](#); accessed August 24, 2019. Most of the graphics related to the uniform of the High Priest and priests are taken from that page.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 29:5f

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|--|----------------------------|
| w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'âphad (אָפָד) [pronounced <i>aw-FAHD</i>] | <i>to bind, to gird [on the ephod], to put on [the ephod]</i> | 2 nd person masculine singular, Qal perfect | Strong's #640 BDB #65 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| chêsheb (חֵשֶׁב) [pronounced <i>KHAY-shehb</i>] | <i>belt, strap; girdle; band; ingenious work</i> | masculine singular construct | Strong's #2805 BDB #363 |
| 'êphod/'êphôwd (אֵפֹד/אֵפֹדוֹ) [pronounced <i>ay-FOHD</i>] | <i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i> | masculine singular noun with the definite article | Strong's #646 BDB #65 |

Translation: [Finally,] you will gird him with the belt of the ephod.

The breastpiece was attached above and below; below it was attached to the belt or sash of the High Priest's outfit.

The Sash (or Belt or girdle) (a graphic); from [Equipping Men for Impact](#); accessed August 24, 2019.

This sash or belt appears to go around the waist and it secures the bottom portion of the Ephod to the chest of the High Priest.

This sash (or belt) is described by the ESV in this way: Exodus 28:8 **And the skillfully woven band on it shall be made like it and be of one piece with it, of gold, blue and purple and scarlet yarns, and fine twined linen.** (Emphasis mine)



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 29:5 You will then take the garments and put the undercoat on Aaron, along with the robe of the ephod, and the ephod, and the breast piece. [Finally,] you will gird him with the belt of the ephod. (Kukis mostly literal translation)

Many of the older translations use the word *gird*, which does not communicate a lot. This particular Hebrew word is found only twice: here and in Lev. 8:7 and it is the corresponding verb to the Hebrew word for ephod in the same way that *gird* relates to *girdle*. I used the verb *put*; the word *belt* would have functioned equally well. What we should cover here is the **Doctrine of the Priest's Clothing—not finished yet!!**

David Guzik: *Like these ancient priests, every believer is clothed in Jesus Christ and in his righteousness (Rev. 3:5). These are clothes that are given freely by Jesus, but received and "worn" by faith.*²⁰

Spurgeon: *Note, that these garments were provided for them. They were at no expense in buying them, nor labor in weaving them, nor skill in making them; they had simply to put them on. And you, dear child of God, are to put on the garments which Jesus Christ has provided for you, at his own cost, and freely bestows upon you out of boundless love.*²¹

The priestly garments of Aaron were put on in the reverse order of the instructions for making them:

Aaron's Priestly Garments

- They first put on the linen undergarments (Exodus 28:42)—not mentioned here, but understood.
- Then the coat, which was an oriental long garment made of fine linen (Exodus 28:39)
- And the robe of the ephod, a long seamless robe made of linen dyed blue (or violet) was put on next (Exodus 28:31–35). This is the robe with the pomegranites and bells alternately embroidered on the bottom; a wide belt, or girdle secured this robe (Exodus 28:39–40).

²⁰ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 29:1–46.

²¹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 29:1–46.

Aaron's Priestly Garments

- Next was the ephod, a two-piece affair held together by two shoulder straps and a band at the bottom. The ephod was made of gold, blue (or violet), purple and scarlet, and fine twined linen (Exodus 28:6–30 39:1–21 Lev. 8:7–8). On the shoulders were two onyx stones, set in gold, with the names of the twelve tribes engraved on them. Similar ephods were worn by David (2Sam. 6:14), the priests of Nob (1Sam. 22:18) and Samuel (1Sam. 2:18). Just as the high priest bore before God the names of the twelve tribes of Israel, our high priest, the Lord Jesus Christ, bears out names before God the Father.
- Over this was worn the breastplate, held on by golden chains from the shoulder portions of the ephod (Exodus 28:15–21, 29–30). On this breastplate were the 12 stones (in four rows), each of which represented a tribe of Israel. In a square pouch was the Urim and Thummim, possibly two stones used to determine God's will.
- On their heads they placed a turban made of line linen, sporting a gold plate in front with the engraved words: *Holiness to Y^ehowah* (Exodus 28:36–37).

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 29:6a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|---|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| sîym (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> | 2 nd person masculine singular, Qal perfect | Strong's #7760 BDB #962 |
| mits ^e nepheth (תַּפְנִיחַ) [pronounced <i>mits-neh-FETH</i>] | <i>turban (of a high priest), diadem, mitre</i> | feminine singular noun with the definite article | Strong's #4701 BDB #857 |
| 'al (לְעַל) [pronounced <i>gah</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| rô'sh (רֹאשׁ) [pronounced <i>rohsh</i>] | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #7218 BDB #910 |

Translation: You will then place the turban on his head...

The High Priest wore a turban on his head (I do not believe that this was a part of any priest outfit).



The Turban and the Crown (a graphic); from [Equipping Men for Impact](#); accessed August 24, 2019.

Not mentioned in the description of Exodus 29 are the priestly boxer shorts, graphically represented below.

The Priestly Boxer Shorts (a graphic); from [Equipping Men for Impact](#); accessed August 24, 2019.

These boxer shorts are described in detail back in Exodus 28, but they are not mentioned here. They are only spoken of 5x in Scripture: Exodus 28:42 39:28, Lev. 6:10 16:4 Ezek. 44:18. It would be my guess is their use would be, for the most part, understood; but without any reason to mention them every time the priestly garb is described.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 29:6b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| nâthan (נָתַן) [pronounced <i>naw-THAHN</i>] | <i>to give, to grant, to place, to put, to set; to make</i> | 2 nd person masculine singular, Qal perfect | Strong's #5414 BDB #678 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| nêzer (נִזְרוֹ) [pronounced <i>NAY-zer</i>] | <i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziriteship</i> | masculine singular construct | Strong's #5145 BDB #634 |
| qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>] | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i> | masculine singular noun with the definite article | Strong's #6944 BDB #871 |
| 'al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| mits ^e nepheth (מִצְנֶפֶת) [pronounced <i>mits-neh-FETH</i>] | <i>turban (of a high priest), diadem, mitre</i> | feminine singular noun with the definite article; pausal form | Strong's #4701 BDB #857 |

Translation: ...and you will put the crown of the holy place on the turban.

In the previous chapter, this appears to be a gold plate, but it is called a crown here. So this may be a plate of pure gold which has been pounded into a crown shape.



The Crown (a graphic); from [Equipping Men for Impact](#); accessed August 24, 2019.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 29:6 You will then place the turban on his head and you will put the crown of the holy place on the turban. (Kukis mostly literal translation)

This crown is the plate of pure gold from Exodus 28:36, I believe.

The High Priest's Golden Garments (by Hal Warren; graphic); from [Bible.org](#); accessed August 16, 2019.

This is the entire outfit worn by the High Priest. This outfit is described by Exodus 29:5–6 Then you shall take the garments, and put on Aaron the coat along with the robe of the ephod, and the ephod, and the breastpiece, and gird him with the skillfully woven band of the ephod. And you shall set the turban on his head and put the holy crown on the turban. (ESV)

The High Priest's Golden Garments

Shemot/Exodus 28



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 29:7a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as | simple wâw conjunction | No Strong's # BDB #251 |
| lâqach (לָקַח) [pronounced law-KAHKH] | to take, to take away, to take in marriage; to seize | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally to, toward | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |

| Exodus 29:7a | | | |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| shemen (שֶׁמֶן) [pronounced SHEH-men] | <i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i> | masculine singular construct | Strong's #8081 BDB #1032 |
| mosh ^e châh (מֹשֶׁחַ) [pronounced mosh-KHAW] | <i>anointing, consecrated oil, ointment, consecrated portion</i> | feminine singular noun with the definite article | Strong's #4888 BDB #603 |

Translation: Then you will take the anointing oil...

As a part of the consecration process, Aaron is anointed with oil. Oil often represents the empowering ministry of God the Holy Spirit.

| Exodus 29:7b | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| yâtsaq (יָצַק) [pronounced yaw-TSAHK] | <i>to pour (out), to cast, to flow (out), to empty</i> | 2 nd person masculine singular, Qal perfect | Strong's #3332 BDB #427 |
| 'al (לְעַל) [pronounced gahʃ] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| rô'sh (רֹאשׁ) [pronounced rohsh] | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #7218 BDB #910 |

Translation: ...and pour [it] on his head;...

The oil is poured upon Aaron's head—where his brain, mouth and ears are—as the brain is the place where the soul and the body are coalesced. He hears God's words and he speaks God's words. This is what receives the empowerment of God the Holy Spirit.

| Exodus 29:7c | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| mâshach (מָשַׁח) [pronounced maw-SHAHKH] | <i>to smear, to anoint</i> | 2 nd person masculine singular, Qal perfect | Strong's #4886 BDB #602 |

Exodus 29:7c

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



Translation: ...[by this,] you have anointed him.

Aaron, prior to functioning as a priest, gets into full-dress uniform, and he is consecrated. A part of the ceremony has oil being poured over his head.

Exodus 29:7 Then you will take the anointing oil and pour [it] on his head; [by this,] you have anointed him. (Kukis mostly literal translation)

In the Old Testament, the Holy Spirit did not indwell the saints, but *anointed* them, you might say. This was symbolic of the ministry of God the Holy Spirit; in the Old Testament, it refers to the enduement of the Holy Spirit.

The word *anoint* is *mâshach* (מָשַׁח) [pronounced *maw-*

SHAHKH] and it means *to smear, to apply, to anoint*. It refers both to the physical act of putting oil on someone and to the ceremonial act recognizing Aaron and his sons as priests.

Anointing Aaron and His Sons with Oil (a graphic); from [Walking Together Ministries](#); accessed January 14, 2021.

David Guzik: *Like these ancient priests, every believer has an anointing (1Jn. 2:20—But you have been anointed by the Holy One, and you all have knowledge. ESV) that they may receive and walk in by faith.*²²

Exodus 29:4–7 You will bring Aaron and his sons to the door to the Tent of Meeting and you will wash them [all] with water. You will then take the garments and put the undercoat on Aaron, along with the robe of the ephod, and the ephod, and the breastpiece. [Finally,] you will gird him with the belt of the ephod. You will then place the turban on his head and you will put the crown of the holy place on the turban. Then you will take the anointing oil and pour [it] on his head; [by this,] you have anointed him. (Kukis mostly literal translation)

Exodus 29:4–7 You will bring Aaron and his sons to the entry of the Tent of Meeting and wash them all with water. Then you will take all the priestly garments which have been manufactured and place them on Aaron. You will put the undercoat on him, then the robe of the ephod, then the ephod itself, and the breast piece, and then you will put a belt around his waist. You will put the turban on his head and place the crown of the holy place on the turban. Finally, you will take the anointing oil and pour it over his head. By doing this, you have anointed Aaron. (Kukis paraphrase)

²² David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 29:1–46.

And his sons you will bring and you have put on them tunics. And you have fastened them [with] a belt Aaron and his sons; and you have wrapped to them turbans. And has been to them a priesthood to an ordinance of forever and you have consecrated Aaron and a hand of his sons.

Exodus
29:8–9

You will bring his sons [to the ceremony of consecration] and you will put tunics on [all of] them. You will fasten belts around Aaron and his sons; and you will wrap [their] heads with turbans. [This] priesthood to them will be an eternal ordinance and [by these actions] you have consecrated Aaron and the hand of his sons.

Because this is the consecration of Aaron and his sons, you will bring his sons forward and put their tunics on them. You will fasten belts around Aaron's sons and wrap their heads with turbans. The priesthood will become an eternal ordinance to the family line of Aaron. By this ceremony, you will consecrate Aaron and give priestly responsibilities to his sons.

Here is how others have translated this verse:

Ancient texts:

| | |
|-----------------------------|---|
| Masoretic Text (Hebrew) | And his sons you will bring and you have put on them tunics. And you have fastened them [with] a belt Aaron and his sons; and you have wrapped to them turbans. And has been to them a priesthood to an ordinance of forever and you have consecrated Aaron and a hand of his sons. |
| Dead Sea Scrolls | . |
| Jerusalem targum | . |
| Targum (Onkelos) | And thou shalt bring his sons near, and dress them in the tunics and gird them with the girdles, Aharon and his sons; and thou shalt set on them the mitres, and it shall be to them a priesthood, by a perpetual statute. |
| Targum (Pseudo-Jonathan) | And thou shalt bring his sons near, and dress them in the tunics, and indue (ordain) them with the girdles, Aharon and his sons, and wrap on them the mitres; and the priesthood shall be theirs by an everlasting statute. |
| Revised Douay-Rheims | You shall bring his sons also and shall put on them the linen tunicks, and gird them with a girdle: To wit, Aaron and his children, and you shall put mitres upon them: and they shall be priests to me by a perpetual ordinance. After you shall have consecrated their hands. |
| Douay-Rheims 1899 (Amer.) | . |
| Aramaic ESV of Peshitta | You shall bring his sons, and put coats on them. You shall dress them with belts, Aaron and his sons, and bind headbands on them: and they shall have the priesthood by a perpetual statute: and you shall consecrate Aaron and his sons. |
| V. Alexander's Aramaic T. | . |
| Plain English Aramaic Bible | . |
| Lamsa's Peshitta (Syriac) | And you shall bring his sons and put coats upon them. And you shall gird them with girdles, Aaron and his sons, and put the bonnets on them; and the priests office shall be theirs for a perpetual statute; and thus you shall consecrate Aaron and his sons. |
| Samaritan Pentateuch | And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. Vv. 9–10 in the Samaritan Pentateuch. |
| Updated Brenton (Greek) | ...and you shall bring his sons, and put garments on them. And you shall gird them with sashes, and put the hats upon them, and they shall have a priestly office unto Me forever; and you shall fill the hands of Aaron and the hands of his sons. |

Significant differences:

Limited Vocabulary Translations:

| | |
|---------------------------|---|
| Bible in Basic English | And take his sons and put their robes on them; And put the linen bands round Aaron and his sons, and the head-dresses on them, to make them priests by my order for ever: so you are to make Aaron and his sons holy to me. |
| Easy English | Bring his sons and dress them in their tunics. Put the hats on their heads, then tie the long belts on Aaron and on his sons. These men and their sons and grandsons will be priests for all time. This is a special gift to them for ever. This is how you must make Aaron and his sons separate. tunic a shirt. priest In the Bible, a priest was a man from the family of Aaron, Moses' brother. Aaron belonged to the tribe of Levi. God chose the men in this family to make sacrifices and offerings to God for the Israelites. The priests worked in the temple. In other nations, there were priests who worked for their false gods. |
| Easy-to-Read Version–2001 | . |
| Easy-to-Read Version–2006 | "Then bring Aaron's sons to that place. Put the white woven robes on them. Then tie cloth belts around their waists, and give them cloth caps to wear. At that time they will begin to be priests. They will be priests because of the special law that will continue forever. This is the way you will make Aaron and his sons priests. |
| God's Word™ | . |
| Good News Bible (TEV) | "Bring his sons and put shirts on them; put sashes around their waists and tie caps on their heads. That is how you are to ordain Aaron and his sons. They and their descendants are to serve me as priests forever. |
| The Message | Then bring his sons, put tunics on them and gird them with sashes, both Aaron and his sons, and set hats on them. Their priesthood is upheld by law and is permanent. A portion of v. 9 is placed with the next passage. |
| Names of God Bible | "Have his sons come forward. Dress them in their linen robes, and put turbans on them. Tie belts around the waists of Aaron and his sons. They alone are to be priests; this is a permanent law. In this way you will ordain Aaron and his sons. |
| NIRV | Bring his sons and dress them in their inner robes. Put caps on their heads. Tie belts on Aaron and his sons. The work of the priests belongs to them. This is my law that will last for all time to come. |
| New Simplified Bible | »Aaron's sons should dress in their special shirts, caps and sashes. »Then ordain them, because they and their descendants will have a long lasting priesthood. |

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

| | |
|---------------------------|---|
| Casual English Bible | . |
| College Press Bible Study | . |
| Contemporary English V. | Next, dress Aaron's sons in their special shirts and caps and their sashes, then ordain them, because they and their descendants will always be priests. Lead the bull to the entrance of the sacred tent, where Aaron and his sons will lay their hands on its head. |
| The Living Bible | Next, dress his sons in their robes, with their woven sashes, and place caps on their heads. They will then be priests forever; thus you shall consecrate Aaron and his sons. |
| New Berkeley Version | . |

| | |
|----------------------------|--|
| New Life Version | Bring his sons and dress them with long coats. Put belts on Aaron and his sons. Tie head coverings on them. And they will be religious leaders by law for all time. So you will set apart Aaron and his sons for My work. |
| New Living Translation | Next present his sons, and dress them in their tunics. Wrap the sashes around the waists of Aaron and his sons, and put their special head coverings on them. Then the right to the priesthood will be theirs by law forever. In this way, you will ordain Aaron and his sons. |
| Unlocked Dynamic Bible | . |
| Unfolding Bible Simplified | Then bring his sons and put the long-sleeved tunics on them. Put the sashes around their waists and the caps on their heads. That is the ritual by which you are to dedicate them to be priests. Aaron and his male descendants must serve me by being priests forever. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | Then bring his sons in and dress them... wrap them with sashes and put on their turbans to create a Priesthood for Me through the ages. 'After that, you must empower Aaron and his sons. |
| Beck's American Translation | . |
| Common English Bible | Then present his sons and put the tunics on them. Tighten the sashes on them, on both Aaron and his sons. Wrap the turbans on their heads. It will be a permanent regulation that the duties of priesthood belong to them. In this way, you will ordain Aaron and his sons. |
| New Advent (Knox) Bible | Then it is the turn of his sons to approach, and be clothed in their linen robes, and have their girdles tied and their mitres put on, like Aaron himself; so they shall be my priests, hallowed eternally. |
| Translation for Translators | Then bring his sons and put the long-sleeved tunics/gowns on them. Put the sashes/waistbands around their waists and the caps on their heads. That is the ritual by which you are to <dedicate them/set them apart> to be priests. Aaron and his male descendants must serve me <i>by being</i> priests forever. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------------|---|
| Conservapedia Translation | Bring his sons [forward], and dress them with tunics. Put sashes on Aaron and his sons, and put caps on them. The office of priest shall always belong to them [and them alone]. This is how you are to consecrate Aaron and his sons. |
| Ferrar-Fenton Bible | "Then bring forward his sons and clothe them with their robes, and gird Aaron and his sons with the sashes and bind the mitres on them, which shall indicate the priesthood, as a perpetual institution. Appoint Aaron, and appoint his sons in this manner. |
| God's Truth (Tyndale) | And bring his sons and put *albes upon them, and gird them with girdles: as well Aaron as his sons. And put the bonnets on them that the priests office may be theirs for a perpetual law. *albes; long white linen garment |
| HCSB | . |
| International Standard V | . |
| Jubilee Bible 2000 | . |
| H. C. Leupold | . |
| Lexham English Bible | And you will bring his sons and clothe them with tunics. And you will gird Aaron and his sons with sashes and wrap headdresses on them. And priesthood will be theirs as a lasting rule, and you will ordain Aaron and his sons. [Literally "you will fill the hand of Aaron and the hands of his sons"]. |
| NIV, ©2011 | . |
| Peter Pett's translation | . |
| Unfolding Bible Literal Text | . |

| | |
|--|--|
| Unlocked Literal Bible Urim-Thummim Version | . |
| Wikipedia Bible Project | You will bring his sons and put coats on them. You will bind them with girdles, Aaron and his sons and place the turbans on their heads, and the priesthood will be theirs for an age lasting statute, and you will consecrate Aaron and his sons. And present his sons, and you dressed them in gowns. And you belted them in girdles, Aaron and his sons, and you put head coverings for them, and for them they have priesthood, an eternal statute. And you filled Aaron's hand and the hand of his sons. |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | Next, bring his sons and clothe them with shirts, pass the belts around their waists and put the headdresses on their heads. With this the priesthood will be theirs forever. |
| The Heritage Bible | . |
| New American Bible (2002) | . |
| New American Bible (2011) | Bring forward his sons also and clothe them with the tunics, gird them with the sashes, and tie the skullcaps on them. ^b Thus shall the priesthood be theirs by a perpetual statute, and thus shall you install Aaron and his sons. b. [29:9] Lv 8:13. |
| New English Bible–1970 | . |
| New Jerusalem Bible | 'Next, you will bring his sons and dress them in tunics, and fasten waistbands round their waists and put the head-dresses on their heads. By perpetual decree the priesthood will be theirs. Then you will invest Aaron and his sons. |
| New RSV | . |
| Revised English Bible–1989 | Then bring his sons forward, dress them in tunics, gird them with the sashes, and tie their tall headdresses on them. They will hold the priesthood by a statute binding for all time. Next install Aaron and his sons. |

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|---|
| Complete Jewish Bible | Bring his sons; put tunics on them; wrap sashes around them, Aharon and his sons; and put the headgear on their heads. The office of cohen is to be theirs by a permanent regulation. Thus you will consecrate Aharon and his sons. |
| exeGesés companion Bible | And oblate his sons and put coats on them: and gird Aharon and his sons with girdles and bind the turbans on them: and the priesthood becomes theirs for an eternal statute: and fill the hand of Aharon and the hand of his sons. |
| Hebraic Roots Bible | And you shall take his sons and clothe them with tunics. And you shall gird them with girdles, Aaron and his sons; and you shall bind on turbans for them; and it shall be a never ending statute for them in the priest's office. And you shall consecrate Aaron and his sons. |
| Israeli Authorized Version | And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aharon and his sons, and put the bonnets on them: and the kohen's office shall be theirs for a perpetual statute: and thou shalt consecrate Aharon and his sons. |
| Kaplan Translation | Bring forth [Aaron's] sons and dress them with the [linen] tunics. His sons shall wear belts, just like Aaron, and they shall also wear hats. You shall thus install Aaron and his sons [as priests, and this procedure] shall remain a law for all time. |

just like Aaron

See note on Exodus 28:40.

Aaron's sons (from Exodus 28:40)

These served as the common priests, as opposed to Aaron himself, who was High Priest. The tunic, sash and hat mentioned here, along with the pants (Exodus 28:42), were the vestments of the common priest.

The Scriptures 2009 .
Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

| | |
|---|---|
| Alpha & Omega Bible | AND YOU SHALL BRING HIS SONS, AND PUT GARMENTS ON THEM. AND TIE [upon] THEM THE SASHES/BELTS, AND PUT THE TURBANS UPON THEM, AND THEY SHALL HAVE A PRIESTLY OFFICE TO ME UNTIL THE END OF TERM; AND YOU SHALL BRING TO FULLNESS THE HANDS/POWER OF AARON AND THE HANDS OF HIS SONS. |
| Awful Scroll Bible | You is to have brought near his sons, and dressed them with tunics. You is to have girded them with waistbands, even Aaron's sons, and is to have tied on them turbans. The priesthood, as a continual prescription, are they to have fulfilled in their part. |
| Charles Thomson OT Concordant Literal Version | . And you shall bring his sons near and put tunics on them. Then you will gird them with sashes, Aaron and his sons, and bind up caps on them, so that the priesthood comes to be theirs for an eonian statute when you have filled the hand of Aaron and the hands of his sons. |
| Darby Translation | . |
| exeGeses companion Bible | . |
| Orthodox Jewish Bible | And thou shalt bring near his banim, and put kuttanot upon them. And thou shalt gird them with Avnet, Aharon and his banim, and put the migba'ot on them; and the Kehunnah shall be theirs for a chukkat olam; and thou shalt ordain [i.e. fill their hands (invest them with authority as ministers)] Aharon and his banim. |
| Rotherham's <i>Emphasized B.</i> | <His sons also> shalt thou bring near,—and clothe them with tunics; and thou shalt gird them with girdles, Aaron and his sons, and twist round for them caps, so shall they have priesthood, by a statute age-abiding,—so shalt thou install ^d Aaron, and his sons. ^d Cp. chap. xxviii. 41, n. |
| Third Millennium Bible | . |

Expanded/Embellished Bibles:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | You shall bring his sons and put tunics on them. 9 And you shall wrap them with sashes, Aaron and his sons, and put the [ornamental] caps on them; and the priest's office shall be theirs by a perpetual statute. So you shall ordain Aaron and his sons. |
| The Expanded Bible | “Then bring his sons and put the inner robes on them. 9 ·Put [^L Gird them with] the ·headbands [headdresses] on their heads, and tie ·cloth belts around their waists [^L sashes on Aaron and his sons]. ·Aaron and his descendants [^L They] will be priests in Israel, according to a ·rule that will continue from now on [perpetual statute/ordinance/requirement]. This is how you will ·appoint Aaron and his sons as priests [ordain Aaron and his sons; ^L fill the hand of Aaron and his sons]. |
| Kretzmann's Commentary | And thou shalt bring his sons, and put coats upon them, the characteristic white byssus garments of the common priests. And thou shalt gird them with girdles, Aaron and his sons; for in this one article of dress the likeness between the ordinary priests and the high priest was shown, both classes using an embroidered girdle wrought in the four colors of the Sanctuary, |

and put the bonnets on them, bind the miter on Aaron and the caps on his sons. And the priest's office shall be theirs for a perpetual statute. And thou shalt consecrate Aaron and his sons, literally, fill their hands, invest them with the dignity and the obligations of their office.

Syndein/Thieme
The Voice

.
Then escort Aaron's sons *to the congregation tent*, and dress them in tunics *as well*. Fasten sashes around the waists of Aaron and his sons and put *special caps* on their heads. This is how you are to ordain [Hebrew idiom is to "fill the hands."] them.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall bring his sons near, and you shall clothe them with tunics. And you shall gird them with sashes, Aaron and his sons, and you shall dress them with high hats, and the kehunah will be a perpetual statute for them, and you shall invest Aaron and his sons with full authority.

will be... for them: This investiture, for eternal kehunah.

and you shall invest: through these things.

Aaron and his sons: with the fulfillment (יִלְמְדוּ) and the appointment to the kehunah.

The Geneva Bible
Kaplan Translation
NET Bible®

.
You are to present his sons and clothe them with tunics and wrap the sashes around Aaron and his sons¹⁶ and put headbands on them, and so the ministry of priesthood will belong to them by a perpetual ordinance. Thus you are to consecrate¹⁷ Aaron and his sons.

^{16tc} Hebrew has both the objective pronoun "them" and the names "Aaron and his sons." Neither the LXX nor Leviticus 8:13 has "Aaron and his sons," suggesting that this may have been a later gloss in the text.

^{17tn} Heb "and you will fill the hand" and so "consecrate" or "ordain." The verb draws together the individual acts of the process.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and you will make his sons come near, and you will [clothe] them with tunics, and you will gird up "**Aharon** ^{Light bringer^m} and his sons with the sash, and you will saddle them with the headdresses, and the administration will exist (for) them, a ritual of a distant time, and you will fill the hand of "**Aharon** ^{Light bringer^m} and the hand of his sons,...

Charles Thomson OT
C. Thompson (updated) OT
Context Group Version

.
And you shall bring his sons, and put coats on them. And you shall fasten them with sashes and bind head-gear on them: and they shall have the priesthood by a perpetual statute: and you shall consecrate Aaron and his sons.

English Standard Version
Green's Literal Translation
Modern English Version
Modern Literal Version
Modern KJV
New American Standard B.

You shall also bring his sons and put tunics on them. And you shall wrap their waists with sashes, Aaron and his sons, and fit ^[d]caps on them, and they shall have the priesthood by a permanent statute. So you shall ^[e]ordain Aaron and his sons.

^[d] Exodus 29:9 Lit *headgear*

[e] Exodus 29:9 Lit *fill the hand of*

New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

“And his sons you will bring near, and have clothed them with coats, and have girded them with a girdle (Aaron and his sons), and have bound on them bonnets; and the priesthood has been theirs by a statute age-during, and you have consecrated the hand of Aaron, and the hand of his sons,...

The gist of this passage: The clothing of Aaron's sons.
 8-9

What follows is the ceremony of the consecration of Aaron and his sons into the priesthood. At this point, we do not know how many people are observing this. Bear in mind that, within this context, God is just telling Moses what to do; Moses has not actually done anything yet.

| Exodus 29:8a | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| qârab (קָרַב) [pronounced <i>kaw-RA^{BV}</i>] | <i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i> | 2 nd person masculine singular, Hiphil imperfect | Strong #7126 BDB #897 |

Translation: You will bring his sons [to the ceremony of consecration]...

We have just talked about Aaron in v. 7, so now, when we talk about *his sons*, we know exactly whom the Lord is talking us.

| Exodus 29:8b | | | |
|---|---|------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |

Exodus 29:8b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|--|----------------------------|
| lâbash (שָׁבַל) [pronounced law ^b - VAHSH] | <i>to put on [someone else], to clothe [someone else], to put a garment on someone</i> | 2 nd person masculine singular, Hiphil perfect with the 3 rd person masculine plural suffix | Strong's #3847 BDB #527 |
| k ^e thôneth (תְּנוּתָה) [pronounced keith-OH- neath] | <i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i> | feminine plural noun | Strong's #3801 BDB #509 |

Translation: ...and you will put tunics on [all of] them.

Exodus 29:8 You will bring his sons [to the ceremony of consecration] and you will put tunics on [all of] them.
(Kukis mostly literal translation)

The same ceremony is repeated with Aaron's sons.

Expositor's Bible Commentary: *With these three ceremonies--ablution, robing and anointing--the first and most personal section of the ritual ended. And now began a course of sacrifices to God, advancing from the humblest expression of sin, and appeal to heaven to overlook the unworthiness of its servant, to that which best exhibited conscious acceptance, enjoyment of privilege, admission to a feast with God.*²³

Exodus 29:9a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| châgar (חָגַר) [pronounced khaw- GAHR] | <i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i> | 3 rd person masculine singular, Qal perfect | Strong's #2296 BDB #291 |
| 'êth (אֵת) [pronounced ayth] | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |
| 'ab ^e nêṭ (אַבְנֵט) [pronounced ahb-NATE] | <i>belt, girdle, sash, waistband; of high priest; of other priests; of high official</i> | masculine singular noun | Strong's #73 BDB #126 |
| 'Ahârôn (אַהֲרֹן) [pronounced ah-huh- ROHN] | transliterated Aaron | masculine proper noun | Strong's #175 BDB #14 |

²³ Expositor's Bible Commentary; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Exodus 29:1-46.

Exodus 29:9a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |

The NET Bible:: *Hebrew has both the objective pronoun "them" and the names "Aaron and his sons." Neither the LXX nor Leviticus 8:13 has "Aaron and his sons," suggesting that this may have been a later gloss in the text.*²⁴

Translation: You will fasten belts around Aaron and his sons;...

God has already discussed all of the clothing that is to be manufactured for His priest and the sons of the priest; which is Aaron and his sons. They will all wear these belts or girdles or sashes.

Exodus 29:9b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|--|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| châbash (בָּשַׁח) [pronounced <i>khaw-BAHSH</i>] | <i>to bind, to bind on [around, up]; to wrap [a turban, scarf] around; to bind [by allegiance; law, rule]; to join; to restrain; to saddle [up]; to bandage; to govern</i> | 2 nd person masculine singular, Qal perfect | Strong's #2280 BDB #289 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine plural suffix | No Strong's # BDB #510 |
| mig ^e bâ'âh (הַעֲבָאִים) [pronounced <i>mihg-baw-GAW</i>] | <i>(hemispherical) cap, head gear, turban</i> | feminine plural noun | Strong's #4021 BDB #149 |

Translation: ...and you will wrap [their] heads with turbans.

²⁴ From <https://bible.org/netbible/index.htm?exo29.htm> (footnote); accessed January 13, 2021.

All of these men are to wear turbans. Apparently, only Aaron has the crown on his head (as well as a turban).

Aaron and His Sons Being Consecrated as Priests (a graphic); from [Equipping Men for Impact](#); accessed August 24, 2019.

At the time of God speaking to Moses, there is Aaron and 4 sons; there is not this massive group of men as shown here (although, not too far into the future, this would be a reality).

You will note how the High Priest is wearing the ephod and that he clearly stands out from the other priests.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 29:9c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person feminine singular Qal perfect | Strong's #1961 BDB #224 |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine plural suffix | No Strong's # BDB #510 |
| k ^e hûnnâh (כַּהֲנָן) [pronounced <i>keh-hoon-NAW</i>] | <i>priesthood, office of the priest, function of the priesthood</i> | feminine singular noun | Strong's #3550 BDB #464 |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 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 construct | Strong's #2708 BDB #349 |

| Exodus 29:9c | | | |
|--|---|--------------------------------|------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| <p>ʿōwlām (עוֹלָם) [pronounced <i>gō-LAWM</i>]</p> | <p>properly <i>what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i></p> | <p>masculine singular noun</p> | <p>Strong's #5769 BDB #761</p> |

Translation: [This] priesthood to them will be an eternal ordinance...

These men (and their descendants) are being brought into the priesthood by the acts taking place here. Such a membership is a great privilege and subject to these ordinances (which will stand forever).

I do not recall a way of bowing out from such service; but would all of these descendants be priests?

| Exodus 29:9d | | | |
|--|--|---|------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| <p>w^e (or v^e) (וּ, or ו) [pronounced <i>weh</i>]</p> | <p><i>and, even, then; namely; when; since, that; though; as well as</i></p> | <p>simple wâw conjunction</p> | <p>No Strong's # BDB #251</p> |
| <p>mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]</p> | <p><i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i></p> | <p>2nd person masculine singular, Piel perfect</p> | <p>Strong's #4390 BDB #569</p> |
| <p>ʾAhārôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]</p> | <p>transliterated <i>Aaron</i></p> | <p>masculine proper noun</p> | <p>Strong's #175 BDB #14</p> |
| <p>w^e (or v^e) (וּ, or ו) [pronounced <i>weh</i>]</p> | <p><i>and, even, then; namely; when; since, that; though; as well as</i></p> | <p>simple wâw conjunction</p> | <p>No Strong's # BDB #251</p> |
| <p>yâd (יָד) [pronounced <i>yawd</i>]</p> | <p><i>hand; figuratively for strength, power, control; responsibility</i></p> | <p>feminine singular construct</p> | <p>Strong's #3027 BDB #388</p> |
| <p>bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]</p> | <p><i>sons, descendants; children; people; sometimes rendered men; young men, youths</i></p> | <p>masculine plural noun with the 3rd person masculine singular suffix</p> | <p>Strong's #1121 BDB #119</p> |

Translation: ...and [by these actions] you have consecrated Aaron and the hand of his sons.

It is these series of acts which we are studying which will be the means of consecrating Aaron and his sons.

We have the word *hand* inserted here. These men will have specific responsibilities; and duties. Their hands represent their volition and what they do. God will give them responsibilities to take care of; and they will act upon those responsibilities. "Let me put all of this stuff into your hands to do."

Exodus 29:9 You will fasten belts around Aaron and his sons; and you will wrap [their] heads with turbans. [This] priesthood to them will be an eternal ordinance and [by these actions] you have consecrated Aaron and the hand of his sons. (Kukis mostly literal translation)

The office of a priest is a solemn office and the ceremony in connection with it must also be solemn.

Aaron and His Sons (a graphic); from **I Am Coming Soon!**; accessed January 14, 2021.



Exodus 29:8–9 You will bring his sons [to the ceremony of consecration] and you will put tunics on [all of] them. You will fasten belts around Aaron and his sons; and you will wrap [their] heads with turbans. [This] priesthood to them will be an eternal ordinance and [by these actions] you have consecrated Aaron and the hand of his sons. (Kukis mostly literal translation)

Exodus 29:8–9 Because this is the consecration of Aaron and his sons, you will bring his sons forward and put their tunics on them. You will fasten belts around Aaron's sons and wrap their heads with turbans. The priesthood will become an eternal ordinance to the family line of Aaron. By this ceremony, you will consecrate Aaron and give priestly responsibilities to his sons. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Bull Offering

And you have brought the bull to faces of a Tent of Meeting and you have laid upon Aaron and his sons their hands upon a head of the bull.

Exodus
29:10

You then will bring a bull before the Tent of Meeting and you will have Aaron and his sons lay their hands upon the bull.

Then you will bring a bull to the Tent of Meeting and Aaron and his sons will place their hands upon the bull.

Here is how others have translated this verse:

Ancient texts:

| | |
|---------------------------|---|
| Masoretic Text (Hebrew) | And you have brought the bull to faces of a Tent of Meeting and you have laid upon Aaron and his sons their hands upon a head of the bull. |
| Dead Sea Scrolls | . |
| Jerusalem targum | . |
| Targum (Onkelos) | And thou shalt offer the oblation for Aharon and the oblation for his sons, and the bullock shalt thou offer before the tabernacle of ordinance. And Aharon and his sons shall lay their hands upon the head of the bullock;... |
| Targum (Pseudo-Jonathan) | And thou shalt bring the bullock before the tabernacle of ordinance, and Aharon and his sons shall lay their hands upon the head of the bullock,... |
| Revised Douay-Rheims | You shall present also the calf before the tabernacle of the testimony. And Aaron and his sons shall lay their hands upon his head. |
| Douay-Rheims 1899 (Amer.) | . |

| | |
|-----------------------------|--|
| Aramaic ESV of Peshitta | "You shall bring the bull before the Tabernacle: and Aaron and his sons shall lay their hands on the head of the bull. |
| V. Alexander's Aramaic T. | . |
| Plain English Aramaic Bible | . |
| Lamsa's Peshitta (Syriac) | And you shall bring a bullock before the tabernacle of the congregation; and Aaron and his sons shall put their hands on the head of the bullock. |
| Samaritan Pentateuch | . |
| Updated Brenton (Greek) | And you shall bring the calf to the door of the tabernacle of witness; and Aaron and his sons shall lay their hands on the head of the calf, before the Lord, by the doors of the tabernacle of witness. |

Significant differences:

Limited Vocabulary Translations:

| | |
|---------------------------------|---|
| Bible in Basic English | . |
| Easy English | . |
| Easy-to-Read Version–2001 | . |
| Easy-to-Read Version–2006 | . |
| <i>God's Word</i> TM | . |
| Good News Bible (TEV) | . |
| <i>The Message</i> | "This is how you will ordain Aaron and his sons: Bring the bull to the Tent of Meeting. Aaron and his sons will place their hands on the head of the bull. A portion of v. 9 is included for context. |
| Names of God Bible | . |
| NIRV | "Bring the bull to the front of the tent of meeting. Have Aaron and his sons place their hands on its head. |
| New Simplified Bible | »Lead the bull to the entrance of the sacred tent. Aaron and his sons will lay their hands on its head there. |

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

| | |
|----------------------------|---|
| Casual English Bible | . |
| College Press Bible Study | . |
| Contemporary English V. | Lead the bull to the entrance of the sacred tent, where Aaron and his sons will lay their hands on its head. |
| The Living Bible | . |
| New Berkeley Version | . |
| New Life Version | . |
| New Living Translation | . |
| Unlocked Dynamic Bible | . |
| Unfolding Bible Simplified | Then bring the young bull to the entrance of the sacred tent. Tell Aaron and his sons to put their hands on the head of the young bull. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | Bring the calf to the entrance of the Tent of Proofs and have Aaron and his sons lay their hands upon the calf's head before Jehovah. |
| Beck's American Translation | . |
| Common English Bible | . |
| New Advent (Knox) Bible | ^{9b} When thou hast consecrated their hands, ¹⁰ bring out the bullock in front of the tabernacle that bears record of me; there, when Aaron and his sons have laid their hands upon its head, ¹¹ thou shalt slay it in the Lord's presence, at the tabernacle door. A portion of v. 9 and all of v. 11 are included for context. |

Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------------|--|
| Conservapedia Translation | . |
| Ferrar-Fenton Bible | "Next you shall bring forward the heifer before the Hall of Assembly, and Aaron and his sons shall strike their hands upon the head of the heifer. |
| God's Truth (Tyndale) | And fill the hands of Aaron and of his sons, and bring the ox before the tabernacle of witness. And let Aaron and his sons put their hands upon his head and kill him before the Lord in the door of the tabernacle of witness. A portion of v. 9 is included for context. |
| HCSB | . |
| International Standard V | . |
| Jubilee Bible 2000 | . |
| H. C. Leupold | . |
| Lexham English Bible | . |
| NIV, ©2011 | . |
| Peter Pett's translation | . |
| Unfolding Bible Literal Text | . |
| Unlocked Literal Bible | . |
| Urim-Thummim Version | You will cause a young bull to be brought before the Tabernacle at the Appointed Place, and Aaron and his sons will lay their hands on the head of the young bull. |
| Wikipedia Bible Project | And you presented the bull, before the tent of the events, and Aaron and his sons put their hands on the head of the bull. |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | This is how you are to ordain Aaron and his sons. You are to bring the bull in front of the Tent of Meeting. Aaron and his sons are to lay their hands on its head. A portion of v. 9 is included for context. |
| The Heritage Bible | And you shall bring the bullock near before the face of the tent of appointed meeting, and Aaron and his sons shall take hold with their hands upon the head of the bullock. |
| New American Bible (2002) | . |
| New American Bible (2011) | Installation Sacrifices. ^c Now bring forward the bull in front of the tent of meeting. There Aaron and his sons shall lay their hands on its head. c. [29:10–26] Lv 8:14–30. |
| New English Bible–1970 | Next you shall install Aaron and his sons. Bring the bull to the front of the Tent of the Presence, and they shall lay their hands on its head. A portion of v. 9 is included for context. |
| New Jerusalem Bible | . |
| New RSV | . |
| Revised English Bible–1989 | Bring the bull to the front of the Tent of Meeting, where they must lay their hands on its head. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|--|
| Complete Jewish Bible | . |
| exeGesés companion Bible | And oblate a bullock at the face of the tent of the congregation: and Aharon and his sons prop their hands on the head of the bullock:... |
| Hebraic Roots Bible | . |

| | |
|--|--|
| Israeli Authorized Version Kaplan Translation | . Bring the young bull before the Communion Tent, and have Aaron and his sons place their hands on the bull's head. Bring... |
| The Scriptures 2009 | See Leviticus 8:14 ff "And you shall bring near the bull before the Tent of Appointment, and Aharon and his sons shall lay their hands on the head of the bull. |
| Tree of Life Version | . |

Weird English, Old English, Anachronistic English Translations:

| | |
|--|---|
| Alpha & Omega Bible | AND YOU SHALL BRING THE CALF TO THE DOOR OF THE TABERNACLE OF WITNESS; AND AARON AND HIS SONS SHALL LAY THEIR HANDS ON THE HEAD OF THE CALF, BEFORE JESUS, BY THE DOORS OF THE TABERNACLE OF WITNESS. |
| Awful Scroll Bible | The young bull is to have been brought near the tent, of the appointed place, even Aaron and his sons are to have rested their hands, upon the head of the young bull. |
| Charles Thomson OT Concordant Literal Version | . You will bring the young bull near before the tent of appointment, and Aaron and his sons will support their hands on the head of the young bull. |
| Darby Translation | . |
| exeGesés companion Bible | . |
| Orthodox Jewish Bible | And thou shalt cause a bull to be brought before the Ohel Mo'ed; Aharon and his banim shall put their hands upon the head of the bull. |
| Rotherham's <i>Emphasized B.</i> | . |
| Third Millennium Bible | . |

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| <i>The Amplified Bible</i> | The Sacrifices "Then you shall bring the bull before the Tent of Meeting, and Aaron and his sons shall ^[a] lay their hands on the bull's head. ^[a] By laying his hands on the head of the sacrifice the offerer identified himself with it and through its death it became an atonement or covering for his sin. Because the sacrifice "covered" his sin it placed the offerer in a right relationship with God, just as later under the new covenant the perfection and sacrifice of the Christ would cover (atone for) the imperfection and sin of those who identified with Him and accepted Him as Savior. |
| The Expanded Bible | "Bring the bull to the front of the Meeting Tent, and Aaron and his sons must put [lay] their hands on the bull's head [^C a ritual of identification; the animal stood in the place of the offerer]. |
| Kretzmann's Commentary | And thou shalt cause a bullock, the sacrificial animal mentioned above, to be brought before the Tabernacle of the Congregation; and Aaron and his sons shall put their hands upon the head of the bullock, in a gesture symbolizing the transfer of their own sins and guilt to the sacrificial animal, for, indeed, it was necessary that their own sins be expiated before they could offer sacrifice for the sins of the people. |
| Syndein/Thieme The Voice | . Then bring the <i>young</i> bull to the entrance of the congregation tent, and Aaron and his sons will lay their hands on its head. |

Bible Translations with Many Footnotes:

The Complete Tanach You shall bring the bull to the front of the Tent of Meeting, and Aaron and his sons shall lean their hands upon the head of the bull.

The Geneva Bible
Kaplan Translation
NET Bible®

.
.
“You are to present the bull at the front of the tent of meeting, and Aaron and his sons are to put¹⁸ their hands on the head¹⁹ of the bull.

^{18tn} The verb is singular, agreeing with the first of the compound subject – Aaron.

^{19sn} The details of these offerings have to be determined from a careful study of Leviticus. There is a good deal of debate over the meaning of laying hands on the animals. At the very least it identifies the animal formally as their sacrifice. But it may very well indicate that the animal is a substitute for them as well, given the nature and the effect of the sacrifices.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

A Faithful Version And you shall cause a bull to be brought before the tabernacle of the congregation. And Aaron and his sons shall put their hands upon the head of the bull.

Brenner’s Mechanical Trans. ...and you will make the bull come near <in front of> the tent of the appointed place, and "**Aharon** ^{Light bringer}", and his sons, will support their hands upon the head of the bull,...

Charles Thomson OT Then thou shalt bring his sons near, and clothe them with vestures and gird them with girdles and put the tiaras on them. And the office of serving me as priests shall be theirs for ever. Then thou shalt consecrate the bands of Aaron, and the bands of his sons; for this purpose thou shalt bring the young bull to the doors of the tabernacle of the testimony and Aaron and his sons shall lay their bands on the head of the young bull before the Lord at the doors of the tabernacle of the testimony. Vv. 9–10 are included for context.

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green’s Literal Translation

And you shall bring near the bull before the tabernacle of the congregation. And Aaron and his sons shall lay their hands on the head of the bull.

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B.

The Sacrifices

“Then you shall bring the bull in front of the tent of meeting, and Aaron and his sons shall lay their hands on the head of the bull.

New European Version .

New King James Version .

Niobi Study Bible .

Owen’s Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster’s Bible Translation .

World English Bible .

Young’s Literal Translation .

Young’s Updated LT

...and have brought near the bullock before the tent of meeting, and Aaron has laid—his sons also—their hands on the head of the bullock.

The gist of this passage: Laying hands on the sacrifice.

Exodus 29:10a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|--|----------------------------|
| w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>] | <i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i> | 2 nd person masculine singular, Hiphil perfect | Strong #7126 BDB #897 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| par (פָּר) [pronounced <i>pahr</i>] | <i>bull, [especially a] young bull, steer</i> | masculine singular noun with the definite article | Strong's #6499 BDB #830 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>] | <i>face, faces, countenance; presence</i> | masculine plural construct (plural acts like English singular) | Strong's #6440 BDB #815 |
| <p>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^opânîym (לפְּנֵי) 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>.</p> | | | |
| 'ohel (אֹהֶל) [pronounced <i>OH-heh</i>] | <i>tent, tabernacle, house, temporary dwelling</i> | masculine singular construct | Strong's #168 BDB #13 |
| môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>] | <i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i> | masculine singular noun | Strong's #4150 BDB #417 |

Translation: You then will bring a bull before the Tent of Meeting...

Part of this ceremony will involve the killing of a large bull. The bull represents the sacrifice of Jesus Christ for their sins. Their service must be given according to God's ordinances and while the men are in fellowship.

Exodus 29:10b

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

| Exodus 29:10b | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| çâmak ^e (סָמַךְ:) [pronounced saw-MAHK ^e] | <i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i> | 3 rd person masculine singular, Qal perfect | Strong's #5564 BDB #701 |
| 'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN] | transliterated Aaron | masculine proper noun | Strong's #175 BDB #14 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| bânîym (בְּנֵי) [pronounced baw-NEEM] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| yâdôwth (יָדָיו) [pronounced yawd-OATH] | <i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i> | feminine plural noun with the 3 rd person masculine plural suffix | Strong's #3027 BDB #388 |
| 'al (עַל) [pronounced gah] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| rô'sh (רֹאשׁ אוֹ שֵׂאֵר) [pronounced rohsh] | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i> | masculine singular construct | Strong's #7218 BDB #910 |
| par (פָּר) [pronounced pah] | <i>bull, [especially a] young bull, steer</i> | masculine singular noun with the definite article | Strong's #6499 BDB #830 |

Translation: ...and you will have Aaron and his sons lay their hands upon the bull.

When Aaron and his sons place their hands on the bull, they are identifying with the bull. Their sins will be transferred to the bull.

Exodus 29:10 You then will bring a bull before the Tent of Meeting and you will have Aaron and his sons lay their hands upon the bull. (Kukis mostly literal translation)

The entire congregation will see that even Aaron and his sons must have their sins taken away ceremonially. They are not placed in some sinless position above the rest of the congregation. A bull is a sin offering (see v. 14). When they put their hands on the head of the bull, their sins were transferred from themselves to the bull, which becomes the sin bearer (obviously a representative image of Jesus Christ). The bull, in his death, took upon

himself the sins of Aaron and his sons, and bore those sins and symbolically paid for them. The priests must be clean in order to offer sacrifices on behalf of others.

Aaron and Sons with Their Hands on a Bull (a graphic); from [Four Pointer](#); accessed January 14, 2021.

This picture is really unfortunate. It is as if they are all in for their bull at the Houston Livestock and Rodeo Show.

There is some question as to what this means, that they lay their hands on the sacrificial bull. Does it look like what we see here? Does each man put his hand on the bull separately? That would have been my guess; and possibly on the head of the bull; and possibly after the bull has been slaughtered. However, that latter possibility might not line up as well as it would for them to put their hands on the head (or wherever) before the animal is killed.



The priests transfer their sins to the bull, who would be slaughtered.

Exodus 29:10 [Then you will bring a bull to the Tent of Meeting and Aaron and his sons will place their hands upon the bull.](#) (Kukis paraphrase)

Spurgeon: The Hebrew word means more than lightly placing the hand, it gives the idea of pressing hard upon the bullock's head. They came each one and leaned upon the victim, loading him with their burden, signifying their acceptance of its substitution, their joy that the Lord would accept that victim in their stead. When they put their hands on the bullock, they made a confession of sin.²⁵

I originally saw this on [Precept Austin](#).

What is the substitutionary atonement? (From Got Questions)

Question: What is the substitutionary atonement?

Answer: The substitutionary atonement refers to Jesus Christ dying as a substitute for sinners. The Scriptures teach that all men are sinners (Romans 3:9-18, 23). The penalty for our sinfulness is death. Romans 6:23 reads, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

That verse teaches us several things. Without Christ, we are going to die and spend an eternity in hell as payment for our sins. Death in the Scriptures refers to a "separation." Everyone will die, but some will live in heaven with the Lord for eternity, while others will live a life in hell for eternity. The death spoken of here refers to the life in hell. However, the second thing this verse teaches us is that eternal life is available through Jesus Christ. This is His substitutionary atonement.

Jesus Christ died in our place when He was crucified on the cross. We deserved to be the ones placed on that cross to die because we are the ones who live sinful lives. But Christ took the punishment on Himself in our place—He substituted Himself for us and took what we rightly deserved. "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:21+).

"He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his

²⁵ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 29:1-46.

What is the substitutionary atonement? (From Got Questions)

wounds you have been healed” (1 Peter 2:24). Here again we see that Christ took the sins we committed onto Himself to pay the price for us. A few verses later we read, “For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit” (1 Peter 3:18). Not only do these verses teach us about the substitute that Christ was for us, but they also teach that He was the atonement, meaning He satisfied the payment due for the sinfulness of man.

One more passage that talks about the substitutionary atonement is Isaiah 53:5+. This verse talks about the coming Christ who was to die on the cross for our sins. The prophecy is very detailed, and the crucifixion happened just as it was foretold. “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.” Notice the substitution. Here again we see that Christ paid the price for us!

We can only pay the price of sin on our own by being punished and placed in hell for all eternity. But God’s Son, Jesus Christ, came to earth to pay for the price of our sins. Because He did this for us, we now have the opportunity to not only have our sins forgiven, but to spend eternity with Him. In order to do this we must place our faith in what Christ did on the cross. We cannot save ourselves; we need a substitute to take our place. The death of Jesus Christ is the substitutionary atonement.

From <https://www.gotquestions.org/substitutionary-atonement.html> accessed January 17, 2021.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And you have killed the bull to faces of Y^ehowah [at] a door of a Tent of Meeting. And you have taken from blood of the bull and you have put [it] upon horns of the altar in your finger and all the blood you will pour our unto a base of the altar. And you have taken all the fat the [fat] covering the entrail and the appendage along the liver and two of the kidneys and the fat which [is] upon them and you have offered [as incense] [all of this on] the altar-ward. And flesh of the bull and his skin and his dung you will burn in the fire from outside to the camp; a sin [offering] this [is].

Exodus
29:11–14

You will kill the bull before Y^ehowah [before] the door of the Tent of Meeting. You will take [some] of the bull’s blood a put [it] on the horns of the altar with your finger. You will pour out the rest of [lit., *all of*] the blood at the base of the altar. Then you will take all of the fat which is covering the entrails and along the appendage of the liver and the fat which is [near] the two kidneys, and you will offer [it] [as incense] at the altar. But the flesh of the bull, his skin, and his dung you will burn with fire outside of the camp. This [is] a sin [offering].

This bull will be a sin offering on behalf of Aaron and his sons. You will kill the bull before Jehovah in front of the door to the Tent of Meeting. You will dip your finger into the blood and smear it on the horns of the altar; with the rest being poured out at the base of the altar. The fat of the bull, taken from its entrails, liver and kidneys, will be offered up as if incense to God at the altar. However, you will burn the flesh of the bull, along with its skin and dung, in a fire outside of the camp.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have killed the bull to faces of Y^ehowah [at] a door of a Tent of Meeting. And you have taken from blood of the bull and you have put [it] upon horns of the

altar in your finger and all the blood you will pour out unto a base of the altar. And you have taken all the fat the [fat] covering the entrail and the appendage along the liver and two of the kidneys and the fat which [is] upon them and you have offered [as incense] [all of this on] the altar-ward. And flesh of the bull and his skin and his dung you will burn in the fire from outside to the camp; a sin [offering] this [is].

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
...and thou shalt slay the bullock before the Lord at the door of the tabernacle of ordinance. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and all the blood (that remains) thou shalt pour out at the base of the altar. And thou shalt take all the fat which covereth the inwards, and the caul that is upon the liver, and the two kidneys and the fat that is upon them, and sacrifice them upon the altar. And the flesh of the bullock, his skin, and his dung, burn thou with fire without the camp; it is a sin offering.

Targum (Pseudo-Jonathan)

...and thou shalt kill the bullock before the door of the tabernacle of ordinance; and take of the blood of the bullock, and put (it) on the horns of the altar with thy finger, and all the (remaining) blood thou shalt pour out at the foot of the altar. And thou shalt take all the fat that covereth the inwards, and what remaineth upon the caul of the liver, and the two kidneys, and the fat which is upon them, and set them in order upon the altar. And the flesh of the bullock, and his skin, and his dung, thou shalt burn with fire without the camp; it is a sin offering.

Revised Douay-Rheims

And you shall kill him in the sight of the Lord, beside the door of the tabernacle of the testimony.

And taking some of the blood of the calf, you shall put it upon the horns of the altar with your finger, and the rest of the blood you shall pour at the bottom thereof.

You shall take also all the fat that covers the entrails, and the caul of the liver, and the two kidneys, and the fat that is upon them, and shall offer a burnt offering upon the altar:

But the flesh of the calf and the hide and the dung, you shall burn abroad, without the camp, because it is for sin.

Douay-Rheims 1899 (Amer.)
Aramaic ESV of Peshitta

.
You shall kill the bull before Mar-Yah, at the door of the Tabernacle. You shall take of the blood of the bull, and put it on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar. You shall take all the fat that covers the innards, the cover of the liver, the two kidneys, and the fat that is on them, and burn them on the altar. But the flesh of the bull, and its skin, and its dung, you shall burn with fire outside of the camp: it is a sin offering.

V. Alexander's Aramaic T.
Plain English Aramaic Bible
Lamsa's Peshitta (Syriac)

.
And you shall slaughter the bullock before the LORD at the door of the tabernacle of the congregation. And you shall take some of the blood of the bullock and sprinkle it upon the horns of the altar with your finger and pour all the rest of the blood at the bottom of the altar. And you shall take all the fat that covers the entrails, and the caul that is above the liver, and the two kidneys and the fat that is on them and burn them upon the altar. But the flesh of the bullock and its skin and its dung you shall burn with fire outside the camp; it is a sin offering.

Samaritan Pentateuch

And thou shalt kill the bullock before the LORD, [by] the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put [it] upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul [that is] above the liver, and the two kidneys, and the fat that [is] upon them, and burn [them] upon the altar. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it [is] a sin offering.

Updated Brenton (Greek) And you shall slay the calf before the Lord, by the doors of the tabernacle of witness. And you shall take of the blood of the calf, and put it on the horns of the altar with your finger, but all the rest of the blood you shall pour out at the foot of the altar. And you shall take all the fat that is on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and shall put them upon the altar. But the flesh of the calf, and his skin, and his dung, you shall burn with fire outside the camp; for it is a sin *offering*.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English
Easy English

.
Then kill the animal in front of the Lord, at the door of the Tent of Meeting. Take some of the bull's blood. Use your finger to put some blood on the horns of the altar. Pour the blood that remains on the ground round the altar. Take all the fat that is round the inside parts of the animal. Take the skin that covers the liver. Take both the kidneys with the fat that is round them. Burn all these things on the altar. But burn the bull's body outside the camp. You have offered it because of sin.

tent

A home or a building which people have made from animals' skins. You can move it to different places.

horn

(1) Hard bone. Two horns grow on the head of some animals, like cows and some sheep. — (2) A musical instrument. You use your mouth to blow into it.

altar

A special table on which people made offerings and sacrifices to God, or to a false god.

fat

white meat that covers parts of an animal's body. People use it to cook food.

skin

the material that covers an animal's body.

liver

an inside part of an animal.

kidney

an inside part of an animal.

camp

a place where people live together in tents. Also, when people live in tents, they camp.

sin

(1) Any wrong thing that we do when we do not obey God. Or it may be something that we do not do when we should do it. — (2) To sin is to live in a way that does not make God happy. We sin when we do not obey God.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

.
Then kill the bull there in the LORD'S presence at the entrance to the Meeting Tent. Then take some of the bull's blood and go to the altar. Use your finger to put some blood on the horns of the altar. Pour out all the blood that is left at the bottom of the altar. Then take all the fat from inside the bull, the fatty part of the liver, both kidneys, and the fat around them. Burn this fat on the altar. Then take the bull's meat, his skin, and his other parts and go outside your camp and burn them. This bull is an offering to take away the sins of the priests.

God's Word™

Good News Bible (TEV)

.
Kill the bull there in my holy presence at the entrance of the Tent. Take some of the bull's blood and with your finger put it on the projections of the altar. Then pour out

the rest of the blood at the base of the altar. Next, take all the fat which covers the internal organs, the best part of the liver, and the two kidneys with the fat on them, and burn them on the altar as an offering to me. But burn the bull's flesh, its skin, and its intestines outside the camp. This is an offering to take away the sins of the priests.

The Message

Then you will slaughter the bull in the presence of God at the entrance to the Tent of Meeting. Take some of the bull's blood and smear it on the horns of the Altar with your finger; pour the rest of the blood on the base of the Altar. Next take all the fat that covers the innards, fat from around the liver and the two kidneys, and burn it on the Altar. But the flesh of the bull, including its hide and dung, you will burn up outside the camp. It is an Absolution-Offering.

Names of God Bible

Slaughter the bull in **Yahweh's** presence at the entrance to the tent of meeting. Take some of the bull's blood, and put it on the horns of the altar with your finger. Pour the rest of it out at the bottom of the altar.

"Then take all the fat that covers the internal organs, the lobe of the liver, and the two kidneys with the fat on them, and burn them on the altar. But burn the bull's meat, skin, and excrement outside the camp. It is an offering for sin.

NIRV

Kill it in front of the LORD at the entrance to the tent of meeting. Dip your finger into some of the bull's blood. Put it on the horns that stick out from the upper four corners of the altar. Pour the rest of it out at the base of the altar. Then take all the fat on the inside parts. Take the long part of the liver. Get both kidneys with the fat on them. And burn all of it on the altar. But burn the bull's meat, hide and guts outside the camp. It is a sin offering.

New Simplified Bible

»Slaughter the bull near my altar in front of the tent. »Use a finger to smear some of its blood on each of the four corners of the altar. Pour out the rest of the blood on the ground next to the altar. »Take all the fat that covers the internal organs, the lobe of the liver, and the two kidneys with the fat on them, and burn them on the altar. »Burn the bull's meat, skin, and excrement outside the camp. It is an offering for sin.

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

Casual English Bible

.

College Press Bible Study

.

Contemporary English V.

Kill the bull near my altar in front of the tent. Use a finger to smear some of its blood on each of the four corners of the altar and pour out the rest of the blood on the ground next to the altar. Then take the fat from the animal's insides, as well as the lower part of the liver and the two kidneys with their fat, and send them up in smoke on the altar. But the meat, the skin, and the food still in the bull's stomach must be burned outside the camp as an offering to ask forgiveness for the sins of the priests.

The Living Bible

"Then bring the young bull to the Tabernacle, and Aaron and his sons shall lay their hands upon its head; and you shall kill it before the Lord, at the entrance of the Tabernacle. Place its blood upon the horns of the altar, smearing it on with your finger, and pour the rest at the base of the altar. Then take all the fat that covers the inner parts, also the gall bladder and two kidneys, and the fat on them, and burn them upon the altar. Then take the body, including the skin and the dung, outside the camp and burn it as a sin offering. V. 10 is included for context.

New Berkeley Version

.

New Life Version

Then kill the bull before the Lord at the door of the meeting tent. Take some of the blood of the bull and put it on the horns of the altar with your finger. Then pour out all the blood at the base of the altar. Take all the fat that covers the inside parts, and the part that is on the liver, and the two kidneys with the fat that is on them, and

burn them on the altar. But the flesh of the bull, its skin, and its waste you will burn away from the tents. It is a sin gift.

New Living Translation

Then slaughter the bull in the LORD's presence at the entrance of the Tabernacle. Put some of its blood on the horns of the altar with your finger, and pour out the rest at the base of the altar. Take all the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, and burn it all on the altar. Then take the rest of the bull, including its hide, meat, and dung, and burn it outside the camp as a sin offering.

Unlocked Dynamic Bible
Unfolding Bible Simplified

.
Then, while they are doing that, kill the young bull by slitting its throat and catch the blood in a bowl. Take some of that blood with your finger and smear it on the projections of the altar. Throw the rest of the blood against the base of the altar. Take all the fat that covers the inner organs of the young bull, the fatty covering of the liver and the two kidneys with the fat on them, and burn all these on the altar as an offering to me. But the meat of the young bull and its hide and intestines must be burned outside the camp. That will be an offering for your sins.

Partially literal and partially paraphrased translations:

American English Bible

Then you must slaughter the calf before Jehovah there at the entrance to the Tent of Proofs. Take the calf's blood and wipe it on the horns of the Altar with your finger, and pour the rest of the blood out at the base of the Altar. Then take all its belly fat, its liver and kidneys, along with any fat that's on them, and [burn] them on the Altar. However, the calf's flesh, skin, and manure must be burned outside of the camp as an [offering] for sins.

Beck's American Translation
Common English Bible

.
Then slaughter the bull in the Lord's presence at the meeting tent's entrance. Take some of the bull's blood and smear it on the altar's horns with your finger. Pour out the rest of the blood at the altar's base. Then take all the fat that covers the inner organs, the lobe of the liver, and the two kidneys along with the fat that is on them, and burn them up in smoke on the altar. Burn the rest of the meat of the bull, its hide, and the intestines with their contents with a fire outside the camp. It is a purification offering.

New Advent (Knox) Bible

Some of its blood thou shalt smear, with thy hand, upon the horns of the altar; the rest thou shalt pour out at the altar's foot. Then take all the fat about its entrails, the membrane of its liver, and the two kidneys with the fat on them and offer them as a burnt-sacrifice on the altar; the flesh, skin and dung of the bullock thou shalt burn beyond the confines of the camp, as an offering for sin. V. 11 is placed with the previous passage.

Translation for Translators

Then, while they do that, kill the young bull *by slitting its throat*, and catch/drain the blood in a bowl. Take some of that blood with your finger and smear it on the projections of the altar. Throw/Splash the rest of the blood against the base of the altar. Take all the fat that covers the inner organs of the young bull, the best part of the liver, and the two kidneys with the fat on them, and burn all these on the altar *as an offering to me*. But the meat of the young bull and its hide and intestines must be burned outside the camp. That will be an offering to forgive the guilt of your sins.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation
Conservapedia

| | |
|--|--|
| Kill the bullock in front of the LORD, by the portal of the tent of meeting. | |
|--|--|

| | |
|---|--|
| <p>Take the bullock's blood and smear it on the horns of the altar with your finger, and pour out all the blood next to the altar's foundation.</p> | |
| <p>Take all the mesentery fat, the double ligament over the liver, the two kidneys, and the adrenal glands, and burn them on the altar.</p> | <p>Literally, "the fat that is on them." That fat contains the adrenal glands (literally, "glands next to the kidneys").</p> |
| <p>But burn the muscle, skin, and dung of the bullock with fire outside the camp. That is a sin offering.</p> | |

Ferrar-Fenton Bible

Then slay the heifer before the **EVER-LIVING** at the door of the Hall of Assembly, and take of the blood of the heifer and put upon the horns of the altar with your finger, and the rest of the blood pour out at the foundation of the altar. Then take all the fat of the caul of the bowels, and the caul over the liver, and two kidneys, and the fat which is about them, and burn them before the altar. But the flesh of the heifer, and its skin, and the dung, you shall burn with fire outside the camp, as a sin offering.

God's Truth (Tyndale)

And take of the blood of the ox and put it upon the horns of the altar with your finger and pour all the blood upon the bottom of the altar, and take all the fat that covers the inwards, and the caul that is on the liver, and the two kidneys with the fat that is upon them: and burn them upon the altar. But the flesh of the ox and his skin and his dung, shall you burn with fire, without the host. For it is a sin offering.

HCSB

International Standard V

Then you are to slaughter the bull in the Lord's presence at the doorway of the Tent of Meeting. Take some of the blood of the bull, put it on the horns of the altar with your finger, and pour out the rest [Lit. all] of the blood at the base of the altar. You are to take all the fat that covers the entrails, the lobe of the liver, the two kidneys, and the fat that is on them and send them up in smoke on the altar. You are to burn the flesh of the bull, its hide, and its refuse with fire outside the camp. It is a sin offering.

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

Unlocked Literal Bible

Urim-Thummim Version

You will kill the young bull before YHWH by the door of the Tabernacle at the Appointed Place. You will take of the blood of the young bull and put it on the horns of the Altar with your finger, and all the remaining blood you will pour out at the foundation of the Altar. Take all the fat that covers the entrails, also the fatty appendage of the liver and the two kidneys with their fat, and burn them on the Altar. But the flesh and skin of the young bull, and its dung you will burn with fire outside the encampment, it is a Sin-Offering.

Wikipedia Bible Project

And you slaughtered the bull, before Yahweh, at the entrance of the tent of events. And you took of the blood of the bull, and you placed it on the horns of the altar with your fingers, and all the blood spill into the altars foundations. And you took all the fat that covers the inside, and the extra on the liver, and the two kidneys and the fat which is on them, and you rise up smoke from them on the alter. And of the meat of the bull, and its skin and it dung, burn in fire outside the camp. It is sinstuff.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Kill the bull there before Yahweh at the entrance to the Tent of Meeting. Then take some of its blood and with your finger put it on the horns of the altar. Next, pour out the rest of the blood at the foot of the altar. And then take all the fat that covers the inner organs, the fatty mass which is over the liver, the two kidneys with their covering fat, and burn them on the altar. As for the bull's flesh, its skin and its intestines, you must burn them outside the camp, for it is an offering to take away the sins of the priests.

The Heritage Bible And you shall slaughter the bullock before the face of Jehovah, at the door of the tent of appointed meeting. And you shall take of the blood of the bullock, and give it upon the horns of the altar with your finger, and pour all the blood beside the foundation of the altar. And you shall take all the fat that covers the insides, and the lobe upon the liver, and the two kidneys, and the fat upon them, and turn them into fragrance by fire upon the altar. And you shall burn the flesh of the bullock, and his skin, and his dung, with fire outside the camp; it *is* a sin offering.

New American Bible (2002)

New American Bible (2011)

.
Then slaughter the bull before the LORD, at the entrance of the tent of meeting. Take some of its blood and with your finger put it on the horns of the altar. All the rest of the blood you shall pour out at the base of the altar. All the fat that covers its inner organs, as well as the lobe of its liver and its two kidneys, together with the fat that is on them, you shall take and burn on the altar. But the meat and hide and dung of the bull you must burn up outside the camp, since this is a purification offering.^d

d. [29:14] Heb 13:11 [The bodies of the animals whose blood the high priest brings into the sanctuary as a sin offering are burned outside the camp.]. The NAB footnotes Heb. 13:11 with Ex 29:14; Lv 16:27.

New English Bible–1970

New Jerusalem Bible

.
You will then slaughter the bull before Yahweh at the entrance to the Tent of Meeting. You will then take some of the bull's blood and with your finger put it on the horns of the altar. Next, pour out the rest of the blood at the foot of the altar. And then take all the fat covering the entrails, the fatty mass over the liver, the two kidneys with their covering fat, and burn them on the altar. But the young bull's flesh, its skin and its offal, you will burn outside the camp, for this is a sin offering.

New RSV

Revised English Bible–1989

.
Slaughter the bull before the LORD at the entrance to the Tent. Take some of its blood, and smear it with your finger on the horns of the altar. Pour the rest of it at the base of the altar. Then take all the fat covering the entrails, the long lobe of the liver, and the two kidneys with the fat upon them, and burn them on the altar; but the flesh of the bull, and its skin and offal, you must destroy by fire outside the camp. It is a purification-offering.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Bring the young bull to the front of the tent of meeting. Aharon and his sons are to lay their hands on the bull's head, and you are to slaughter the bull in the presence of *ADONAI* at the entrance to the tent of meeting. Take some of the bull's blood, and put it on the horns of the altar with your finger; pour out all the rest of the blood at the base of the altar. Take all the fat that covers the inner organs, the covering of the liver and the two kidneys with their fat, and offer them up in smoke on the altar. But the bull's flesh, skin and dung you are to destroy by fire outside the camp; it is a sin offering. V. 10 is included for context.

exeGesés companion Bible

...and you slaughter the bullock
at the face of Yah Veh
by the opening of the tent of the congregation:
and take of the blood of the bullock

and give it on the horns of the sacrifice altar
with your finger;
and pour all the blood
at the foundation of the sacrifice altar:
and take all the fat covering the inwards
and the caul above the liver
and the two reins and the fat on them;
and incense them on the sacrifice altar:
and burn the flesh of the bullock
and his skin and his dung
with fire outside the camp:
it is for the sin.

Hebraic Roots Bible
Israeli Authorized Version
Kaplan Translation

Slaughter the bull before God, at the door of the Communion Tent.
Take the bull's blood and place it on the altar's protrusions with your finger. Spill all the [remaining] blood on the altar's foundation.
Take all the fat that covers the inner organs, as well as the lobe of the liver, and the two kidneys with the fat around them, and burn them on the altar.
You must burn the bull's flesh, along with its skin and the food in its intestines, outside the camp. It is a sin offering.

protrusions

Or 'horns.' See Exodus 27:2. This is standard procedure for a sin offering (Leviticus 4:30).

foundation

This was a slight protrusion a cubit above the ground (Rashi; Zevachim 59b).

all the fat...

That is, all the fat in the body cavity (Rambam, introduction to Kadshim). See Leviticus 3:3.

lobe

(Ibid.; Septuagint; Abarbanel; Sefer Halttur 2, Asereth HaDibroth 44, p. 3b).
Or, 'the Diaphragm along with some of the liver' (Targum; Rashi; Radak, Sherashim; HaKethav VeHaKabbalah). These were the usual parts burnt with such an offering; Leviticus 3:4, etc.

food in its intestines

(Radak, Sherashim). Peresh in Hebrew. (cf. Targum; Targum Yonathan).

The Scriptures 2009

“And you shall slay the bull before יהוה, by the door of the Tent of Appointment, and take some of the blood of the bull and put it on the horns of the slaughter-place with your finger, and pour all the blood beside the base of the slaughter-place.

“And you shall take all the fat that covers the entrails, and the appendage on the liver, and the two kidneys and the fat that is on them, and burn them on the slaughter-place.

“But the flesh of the bull, and its skin and its dung, you shall burn with fire outside the camp. It is a sin offering.

Tree of Life Version

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL SLAY THE CALF BEFORE JESUS, BY THE DOORS OF THE TABERNACLE OF WITNESS.

AND YOU SHALL TAKE OF THE BLOOD OF THE CALF, AND PUT IT ON THE HORNS OF THE ALTAR WITH YOUR FINGER, BUT ALL THE REST OF THE BLOOD YOU SHALL POUR OUT AT THE FOOT OF THE ALTAR.

AND YOU SHALL TAKE ALL THE FAT THAT IS ON THE BELLY, AND THE LOBE OF THE LIVER, AND THE TWO KIDNEYS, AND THE FAT THAT IS UPON THEM, AND SHALL PUT THEM UPON THE ALTAR.

BUT THE FLESH OF THE CALF, AND HIS SKIN, AND HIS DUNG, SHALL YOU BURN WITH FIRE WITHOUT THE CAMP; FOR IT IS AN OFFERING ON ACCOUNT OF SIN.

Awful Scroll Bible

You is to have slaughtered the young bull turned before Jehovah, at the opening of the tent of the appointed place. You is to have taken of the blood of the young bull, and put it on the horns of the altar with your finger. and was to pour out the blood at the base of the altar. You is to have taken the fat that covers the inner parts, and the appendage of the liver, and the two kidneys, and their fat, and are to have made a smoky burning on the altar. The flesh of the young bull, the skin, and dung, was to be burned with fire without the camp, for their misses of the mark.

Charles Thomson OT
Concordant Literal Version

You will slay the young bull before Yahweh at the portal of the tent of appointment, take some of the blood of the young bull and put it on the horns of the altar with your finger. And you shall pour out all the rest of the blood at the foundation of the altar. Then you will take all the fat covering the inwards and the redundance above the liver and the two kidneys and the fat which is on them, and you will cause them to fume on the altar. Yet the flesh of the young bull and its hide and its dung shall you burn with fire outside the camp. A sin offering is it.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

And thou shalt slaughter (shachat) the bull before Hashem, by the petach of the Ohel Mo'ed.

And thou shalt take of the dahm of the bull, and put it upon the karnenot of the Mizbe'ach with thy finger, and pour all the dahm on the yesod (base) of the Mizbe'ach.

And thou shalt take all the chelev that covereth the innards, and the diaphragm with the liver, and the two kidneys, and the chelev that is upon them, and burn them upon the Mizbe'ach.

But the basar of the bull, and his hide, and his dung, shalt thou burn with eish outside the machaneh; it is a chattat.

Rotherham's *Emphasized B.*

And thou shalt bring near the bullock, before the tent of meeting,—and Aaron and his sons shall lean their hands upon the head of the bullock; then shalt thou slay the bullock before Yahweh,—at the opening of the tent of meeting; and thou shalt take of the blood of the bullock, and place upon the horns of the altar with thy finger,—and <all the remaining blood> shalt thou pour out at the foundation of the altar; and thou shalt take all the fat that covereth the inner part, and the caul upon the liver, and the two kidneys, with the fat which is upon them, and burn as incense on the altar:^e but <the flesh of the bullock, and its skin, and its dung> shalt thou burn up with fire, outside the camp,—a ||sin-bearer|| it is'. V. 10 is included for context.

e MI: "shalt incense the altar"=make it fragrant [with sacrifice].

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

Then ·kill [slaughter] the bull before the Lord at the entrance to the Meeting Tent. Use your finger to put some of the bull's blood on the ·corners [^lhorns; 27:2] of the altar, and then pour the blood that is left at the ·bottom [base; foundation] of the altar. Take all the fat that covers the inner organs, as well as the ·best part [appendage] of the liver, both kidneys, and the fat around them, and ·burn them

[^Lturn them into smoke] on the altar. Take the bull's meat, skin, and intestines [or dung], and burn them outside the camp. This is an offering to take away sin [sin offering; Lev. 4:1–5:13].

Kretzmann's Commentary And thou shalt kill the bullock before the Lord, by the door of the Tabernacle of the Congregation, inside the entrance of the court.
And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, smear it upon these peculiar projections of the large altar before the Holy Place, and pour all the blood beside the bottom of the altar, the blood of the animal thus offered to the Lord taking, in a symbolic manner, the place of the sinner's blood.
And thou shalt take all the fat that covereth the inwards, that is found in the abdominal cavity, and the caul that is above the liver, the fatty gathering between the liver and the duodenum, and the two kidneys, and the fat that is upon them, and burn them upon the altar, the rich bloom of life falling to Jehovah as His part.
But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp; it is a sin-offering; the complete destruction probably represented the sinner's complete break with his past life.

Syndein/Thieme
The Voice Slaughter the bull in My presence at the entrance of the congregation tent. 12 Take some of the bull's blood and smear it on the horns of the altar with your finger. Pour out any remaining blood at the foot of the altar. 13 Remove all the fat from around the internal organs, the *long* lobe of the liver, the two kidneys, and the fat surrounding them and burn them on the altar. 14 All the remaining parts of the bull—its hide, meat, and refuse—are to be burned as a sin offering away from the camp.

Bible Translations with Many Footnotes:

The Complete Tanach You shall [then] slaughter the bull before the Lord, at the entrance of the Tent of Meeting.

at the entrance of the Tent of Meeting: In the courtyard of the Mishkan, which is in front of the entrance.

And you shall take [some] of the blood of the bull and apply it on the horns of the altar with your finger, and you shall pour out all the blood upon the base of the altar.

on the horns: On top, actually on the horns. -[from Zev. 53a]

and... all the blood: [i.e.,] the remaining blood.

upon the base of the altar: A sort of protruding receptacle was made all around it [the altar] after it was elevated a cubit from the ground. -[from Middoth 3:1]

You shall then take all the fat that covers the innards, and the diaphragm with the liver, also the two kidneys and the fat that is upon them, and make them go up in smoke upon the altar.

the fat that covers the innards: That is the membrane on the rumen [i.e., the first stomach of a ruminant animal], which is called tele [in Old French, toile in modern French]. -[from Tosefta Chullin 9:3]

and the diaphragm: תִּכְתִּיָּה. This is the membrane of the liver, called ebres [in Old French].

with the liver: He must also take part of the liver along with it. -[from Sifra, Lev. 3:8]

But the flesh of the bull, its hide and its dung you shall burn in fire outside the camp; it is a sin offering.

you shall burn in fire: We do not find any [reference to an] “outside” sin offering burnt except this one.

The Geneva Bible
Kaplan Translation
NET Bible®

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You are to kill the bull before the Lord at the entrance to the tent of meeting and take some of the blood of the bull and put it on the horns of the altar²⁰ with your finger; all the rest of²¹ the blood you are to pour out at the base of the altar. You are to take all the fat that covers the entrails, and the lobe²² that is above the liver, and the two kidneys and the fat that is on them, and burn them²³ on the altar. But the meat of the bull, its skin, and its dung you are to burn up²⁴ outside the camp.²⁵ It is the purification offering.²⁶

^{20sn} This act seems to have signified the efficacious nature of the blood, since the horns represented power. This is part of the ritual of the sin offering for laity, because before the priests become priests they are treated as laity. The offering is better described as a purification offering rather than a sin offering, because it was offered, according to Leviticus, for both sins and impurities. Moreover, it was offered primarily to purify the sanctuary so that the once-defiled or sinful person could enter (see J. Milgrom, Leviticus [ABRAHAM]).

^{21tn} The phrase “rest of” has been supplied in the translation for clarification.

^{22tn} S. R. Driver suggests that this is the appendix or an appendix, both here and in v. 22 (Exodus, 320). “The surplus, the appendage of liver, found with cow, sheep, or goat, but not with humans: *Lobus caudatus*” (HALOT 453 s.v. תִּרְתִּי).

^{23tn} Heb “turn [them] into sweet smoke” since the word is used for burning incense.

^{sn} The giving of the visceral organs and the fat has received various explanations. The fat represented the best, and the best was to go to God. If the animal is a substitute, then the visceral organs represent the will of the worshiper in an act of surrender to God.

^{24tn} Heb “burn with fire.”

^{25sn} This is to be done because there is no priesthood yet. Once they are installed, then the sin/purification offering is to be eaten by the officiating priests as a sign that the offering was received. But priests could not consume their own sin offering.

^{26sn} There were two kinds of “purification offering,” those made with confession for sin and those made without. The title needs to cover both of them, and if it is called in the traditional way “the sin offering,” that will convey that when people offered it for skin diseases, menstruation, or having babies, they had sinned. That was not the case. Moreover, it is usual to translate the names of the sacrifices by what they do more than what they cover – so peace offering, reparation offering, and purification offering.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will slay the bull <in front of> "YHWH ^{HeIs}" at the opening of the appointed place, and you will take from the blood of the bull and you will (place) it upon the horns of the altar (with) your finger, and you will pour out all the blood (at) the foundation of the altar, and you will take all the covering fat, the withins , and the lobe upon the heavy one , and the two kidneys, and the fat which is upon them, and you will burn incense unto the altar, and you will cremate the flesh of the bull, and his skin, and his dung, in the fire outside the campsite, he is an error offering,...

Charles Thomson OT
C. Thompson (updated) OT
Context Group Version
English Standard Version
Green’s Literal Translation
Modern Literal Version
Modern KJV
New American Standard B.

.
.
And you shall slaughter the bull before the Lord at the doorway of the tent of meeting. Then you shall take some of the blood of the bull and put it on the horns

of the altar with your finger; and you shall pour out all *the rest of* the blood at the base of the altar. And you shall take all the fat that covers the entrails, and the ^[f]lobe of the liver, and the two kidneys and the fat that is on them, and offer them up in smoke on the altar. But the flesh of the bull and its hide and its refuse, you shall burn with fire outside the camp; it is a sin offering.

^[f] Exodus 29:13 Or *appendage on*

New European Version
New King James Version

Then you shall kill the bull before the Lord, *by* the door of the tabernacle of meeting. You shall take *some* of the blood of the bull and put *it* on the horns of the altar with your finger, and pour all the blood beside the base of the altar. And you shall take all the fat that covers the entrails, the fatty lobe *attached* to the liver, and the two kidneys and the fat that is on them, and burn *them* on the altar. But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It is a sin offering.

Niobi Study Bible
Owen's Translation
Restored Holy Bible 6.0
Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

“And you have slaughtered the bullock before Jehovah, at the opening of the tent of meeting, and have taken of the blood of the bullock, and have put it on the horns of the altar with your finger, and all the blood you will pour out at the foundation of the altar; and you have taken all the fat which is covering the inwards, and the redundance on the liver, and the two kidneys, and the fat which is on them, and have made perfume on the altar; and the flesh of the bullock, and his skin, and his dung, you will burn with fire at the outside of the camp; it is a sin-offering.

The gist of this passage:

This will be the offering of the bull as a sin offering. Death of the "Substitute." Blood on the horns. Sacrifice. Destroy the waste outside the camp consumed.

11-14

| Exodus 29:11 | | | |
|--|--|---|-----------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| shâchaṭ (שַׁחַט) [pronounced <i>shaw-KHAT</i>] | <i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i> | 2 nd person masculine singular, Qal perfect | Strong's #7819 and 7820 BDB #1006 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| par (פָּר) [pronounced <i>pahr</i>] | <i>bull, [especially a] young bull, steer</i> | masculine singular noun with the definite article | Strong's #6499 BDB #830 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

Exodus 29:11

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|--|----------------------------|
| pānîym (פָּנִים) [pronounced paw-NEEM] | face, faces, countenance; presence | masculine plural construct (plural acts like English singular) | Strong's #6440 BDB #815 |
| Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pānîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> . | | | |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| pethach (פֶּתַח) [pronounced PEH- thakh] | <i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate</i> [of hope, of the mouth] | masculine singular construct | Strong's #6607 BDB #835 |
| 'ohel (אֹהֶל) [pronounced OH-hel] | <i>tent, tabernacle, house, temporary dwelling</i> | masculine singular construct | Strong's #168 BDB #13 |
| môw'êd (מוֹעֵד) [pronounced moh- GADE] | <i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i> | masculine singular noun | Strong's #4150 BDB #417 |

Translation: You will kill the bull before Y^ehowah [before] the door of the Tent of Meeting.

The purpose of offering up this bull was as an animal sacrifice on behalf of Aaron and his sons. Although this is not specifically stated in the text, Aaron and his sons will place their hands upon the bull's head (v. 10), and this symbolically transfers their sins and the guilt for those sins to the bull (which is being slaughtered in this passage)

Like many gatherings of this nature (not as common in our society as theirs), friends and family appear to be invited. The killing of the bull will be in full public view.

Expositor's Bible Commentary: *The bullock was a sin-offering: the word is literally sin, and occurs more than once in the double sense: "let him offer for his sin which he hath sinned a young bullock ... for a sin(-offering)" (Leviticus 4:3, Leviticus 5:6, etc.). And this is the explanation of the verse which has perplexed so many: "He made Him to be sin for us, Who knew no sin" (2Cor. 5:21). The doctrine that pardon comes not by a cheap and painless overlooking of transgression, as a thing indifferent, but by the transfer of its consequences to a victim divinely chosen, could not easily find clearer expression than in this word.*

The Expositor's Bible Commentary: *And it was surely a sobering experience, and a wholesome one, when Aaron, in his glorious robes, sparkling with gems, and bearing on his forehead the legend of his holy calling, laid his hand, beside those of his children and successors, upon the doomed creature*

which was made sin for him. The gesture meant confession, acceptance of the appointed expiation, submission to be freed from guilt by a method so humiliating and admonitory.²⁶

Exodus 29:11 You will kill the bull before Y^ehowah [before] the door of the Tent of Meeting. (Kukis mostly literal translation)

An innocent sacrifice must die to take upon itself their sins.

| Exodus 29:12a | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| dâm (דָּם) [pronounced <i>dawm</i>] | <i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i> | masculine singular construct | Strong's #1818 BDB #196 |
| par (פָּר) [pronounced <i>pahr</i>] | <i>bull, [especially a] young bull, steer</i> | masculine singular noun with the definite article | Strong's #6499 BDB #830 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| nâthan (נָתַן) [pronounced <i>naw-THAHN</i>] | <i>to give, to grant, to place, to put, to set; to make</i> | 2 nd person masculine singular, Qal perfect | Strong's #5414 BDB #678 |
| 'al (לְעַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| qerîym (קִרְיִם) [pronounced <i>keh-REEM</i>] | <i>horns; flashes of lightning, rays of light</i> | feminine plural construct | Strong's #7161 BDB #901 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>] | <i>altar; possibly monument</i> | masculine singular noun with the definite article | Strong's #4196 BDB #258 |
| b ^e (בְּ) [pronounced <i>b^{eh}</i>] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| 'ets ^e ba' (עֲצָבָא) [pronounced <i>etz^e-BAHG</i>] | <i>finger, forefinger, finger used for dipping; toes</i> | feminine singular noun with the 3 rd person masculine singular suffix | Strong's #676 BDB #840 |

²⁶ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Exodus 29:1–46.

Translation: You will take [some] of the bull's blood a put [it] on the horns of the altar with your finger.

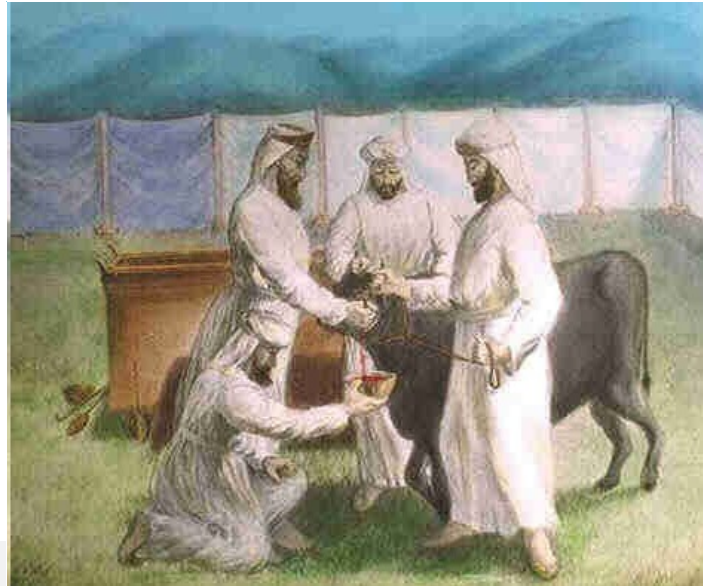
Although in many of these cases, where Moses is ordered by God to do something, he is not necessarily the person who does the doing. The making of the Tabernacle and the priest's clothing was done chiefly by Moses' guidance (in our narrative, that has not been done yet). But here, when this bull is killed and bled, Moses will take a little of this blood and put it upon the horns of the altar. The horns of the altar will be associated with a person guilty of an unintentional killing. He will come to a city where such an altar exists and grab those horns, so that he is not executed for an intentional murder.

So, Aaron and his sons shift their sins and guilt to the bull; and then its blood is put upon the horns of the altar. This illustrates God's mercy towards Aaron and his sons; and forgiveness.

The Blood of the Bull (a graphic); from [Pinterest](#); accessed January 14, 2021.

It is quite rare to find anything related to the actual sacrificing of an animal. Perhaps it seems to gory or perhaps various artists have no point of reference for such a work.

The Expositor's Bible Commentary: *The bullock was immediately slain at the door of "the tent of meeting"; and to show that the shedding of his blood was an essential part of the rite, part of it was put with the finger on the horns of the altar, and the remainder was poured out at the base.*²⁷



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 29:12b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| kôl (כֹּל) [pronounced kohl] | <i>the whole, all of, the entirety of, all; can also be rendered any of</i> | masculine singular construct followed by a definite article | Strong's #3605 BDB #481 |
| dâm (דָּם) [pronounced dawm] | <i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i> | masculine singular construct | Strong's #1818 BDB #196 |

²⁷ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Exodus 29:1–46.

| Exodus 29:12b | | | |
|---|---|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| shâphak ^e (שָׁפַק) [pronounced shaw-FAHK ^e] | <i>to pour, to pour out, to shed; to heap up [on a mound]</i> | 2 nd person masculine singular, Qal imperfect | Strong's #8210 BDB #1049 |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| yeçôwd (יְסוֹד) [pronounced yehs-OHD] | <i>foundation, base; bottom</i> | feminine singular construct | Strong's #3247 BDB #414 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh] | <i>altar; possibly monument</i> | masculine singular noun with the definite article | Strong's #4196 BDB #258 |

Translation: You will pour out the rest of [lit., all of] the blood at the base of the altar.

The rest of the blood of the bull—and there would have been a lot of blood—would be poured out at the base of the altar. The forgiveness of sin in the Old Testament is always associated with blood. Hebrews 9:22 **Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.** (ESV).

David Guzik: *The idea behind the ancient Hebrew word for altar is essentially, “killing-place.” The ancient altar - a place of death - was made holy and was consecrated to God. Like that ancient altar, the altar of the New Covenant - the cross - is transformed from a place to death to a place set apart to bring life.*²⁸

Exodus 29:12 You will take [some] of the bull's blood a put [it] on the horns of the altar with your finger. You will pour out the rest of [lit., all of] the blood at the base of the altar. (Kukis mostly literal translation)

David Guzik: *The washing at the door of the tabernacle was only one aspect of the symbolic cleansing from sin. There had to be the punishment of the guilty, and this happened. As Aaron and his sons put their hands on the head of the bull, they symbolically transferred their sin to the bull.*²⁹

To someone who does not realize that there is an exact parallel between the sacrifice of Jesus Christ and the sacrifice of these animals, all of this would seem rather primitive and macabre. However, the animal sacrifices were meant to be shocking and bloody. These were extreme measures as required by God. We are not cleansed by anything less than the blood of Christ.

All of what we have studied is symbolic of what is yet to come. As we read in Hebrews 9:23 **Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.**

²⁸ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 29:1–46.

²⁹ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 29:1–46.

Exodus 29:13a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| kôl (כֹּל) [pronounced <i>kohl</i>] | <i>the whole, all of, the entirety of, all; can also be rendered any of</i> | masculine singular construct followed by a definite article | Strong's #3605 BDB #481 |
| chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>] | <i>fat; choicest, best part, abundance (of products of the land)</i> | masculine singular noun with the definite article | Strong's #2459 BDB #316 |
| kâçâh (כִּסָּה) [pronounced <i>kaw-SAWH</i>] | <i>covering, clothing, concealing; spreading over, engulfing; overwhelming</i> | Piel participle with the definite article | Strong's #3680 BDB #491 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| qereb (קֶרֶב) [pronounced <i>KEH-re^bv</i>] | <i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i> | masculine singular noun with the definite article | Strong's #7130 BDB #899 |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| yôthereth (תֵּרֶת) [pronounced <i>yoh-THEH-rehth</i>] | <i>appendage; overhang, protrusion, the caudate lobe of the liver of a sacrificial animal; the lobe or flap of the liver</i> | feminine singular noun with the definite article | Strong's #3508 BDB #452 |
| 'al (לְעַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| kâbêd (כֶּבֶד) [pronounced <i>kaw-BADE</i>] | <i>liver</i> | masculine singular noun with the definite article | Strong's #3516 BDB #458 |

| Exodus 29:13a | | | |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>] | <i>two, two of, a pair of, a duo of; both of</i> | dual numeral construct | Strong's #8147 BDB #1040 |
| k ^e lâyôwth (כִּלְיֹוֹתַיִם) [pronounced <i>keh-law-YOUTH</i>] | <i>kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest</i> | feminine plural noun with the definite article | Strong's #3629 BDB #480 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>] | <i>fat; choicest, best part, abundance (of products of the land)</i> | masculine singular noun with the definite article | Strong's #2459 BDB #316 |
| 'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| 'al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity with the 3 rd person feminine plural suffix | Strong's #5921 BDB #752 |

Translation: Then you will take all of the fat which is covering the entrails and along the appendage of the liver and the fat which is [near] the two kidneys,...

The fat of the bull was taken up—and here, God is very specific about where that fat is found. This fat is all gathered up.

| Exodus 29:13b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| qâṭar (קָטַר) [pronounced <i>kaw-TAHR</i>] | <i>to burn incense, to make sacrifices smoke</i> | 2 nd person masculine singular, Hiphil perfect | Strong's #6999 BDB #882 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>] | <i>altar; possibly monument</i> | masculine singular noun with the definite article; with the hê locale | Strong's #4196 BDB #258 |

Exodus 29:13b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|-------------------------|------------------|------------------|
| <p>The <i>hê locale</i> (which I call the <i>locative hê</i> or the <i>directional hê</i>) is a word, after a verb of motion, with the <i>âh</i> (ה) ending. This is called the <i>directive hê</i> or the <i>he locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional <i>hê</i> indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the <i>hê directional</i> by supplying the prepositions <i>to</i> or <i>toward</i>.</p> | | | |

Translation: ...and you will offer [it] [as incense] at the altar.

All of this fat would be offered up at the altar. We do not have a word that strictly means *to burn*, but one which is associated with the burning of incense. When the fat is burned, this is a sweet savor to the Lord. For those of us who love eating meat, the burning or smoking of fat is a wonderful aroma. However, God does not appreciate the aroma because this means that a heavy meat dinner is in the offing; but because the sins of Aaron and his sons will be covered over. This forgiveness of sin is a sweet savor to God.

Exodus 29:13 Then you will take all of the fat which is covering the entrails and along the appendage of the liver and the fat which is [near] the two kidneys, and you will offer [it] [as incense] at the altar. (Kukis mostly literal translation)

The actual structure of this sentence ends with *and you will incense the altar [or, make fragrant the altar]*. The entire animal is judged and offered to Y^ehowah, including that which cannot be seen. When we hear the word *fat*, it conjures up something entirely different than what is meant here. *Fat* is the choicest portion of the bull; it is the very best meat of the bull. Jesus Christ is the very best that God had to offer. When He dies on our behalf, He was the choicest from God.

Exodus 29:14a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>] | <i>flesh; body; animal meat</i> | masculine singular construct | Strong's #1320 BDB #142 |
| par (פָּר) [pronounced <i>pahr</i>] | <i>bull, [especially a] young bull, steer</i> | masculine singular noun with the definite article | Strong's #6499 BDB #830 |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |

| Exodus 29:14a | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| ʿōwr (רוע) [pronounced <i>gohr</i>] | <i>skin, skins, hide</i> ; poetically used of the <i>body, life</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #5785 BDB #736 |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʿêth (אָת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| peresh (פֶּרֶשׁ) [pronounced <i>PEH-rehsh</i>] | <i>fecal matter [from the intestines], excrement, dung</i> | masculine singular noun | Strong's #6569 BDB #831 |
| sâraph (שָׂרַף) [pronounced <i>saw-RAHF</i>] | <i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i> | 2 nd person masculine singular, Qal imperfect | Strong's #8313 BDB #976 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| ʿesh (אֵשׁ) [pronounced <i>aysh</i>] | <i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i> | feminine singular noun with the definite article | Strong's #784 BDB #77 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| chûts (חוּץ) (חָוֶה) [pronounced <i>khoots</i>] | <i>outside, outward; street</i> | masculine singular construct | Strong's #2351 BDB #299 |
| I have come across this combination several times. How is it being translated? | | | |
| machăneh (הַמַּחֲנֶה) [pronounced <i>mah-khuh-NEH</i>] | <i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i> | masculine singular noun with the definite article | Strong's #4264 BDB #334 |

Translation: But the flesh of the bull, his skin, and his dung you will burn with fire outside of the camp.

This verse has the word *to burn*; and the flesh of the bull, along with its hide and dung, would be burned outside of the camp.

I do not fully appreciate why this is done this way.

Exodus 29:14b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|----------------------------|
| 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 BDB #308 |
| Several translations refer to this as a <i>purification offering</i> . This is the normal word for <i>sin, misstep</i> . | | | |
| hûw' (אוּ) [pronounced <i>hoo</i>] | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214 |

Translation: This [is] a sin [offering].

All that is taking place is a sin offering to God; this is a part of the consecration process for Aaron and his sons.

The NET Bible: *There were two kinds of "purification offering," those made with confession for sin and those made without. The title needs to cover both of them, and if it is called in the traditional way "the sin offering," that will convey that when people offered it for skin diseases, menstruation, or having babies, they had sinned. That was not the case. Moreover, it is usual to translate the names of the sacrifices by what they do more than what they cover – so peace offering, reparation offering, and purification offering.*³⁰

The Complete Tanach: *We do not find any [reference to an] "outside" sin offering burnt except this one.*³¹

I may have to consult other commentators to determine how this ought to be interpreted/understood. I am still trying to apprehend the purpose here.

Exodus 29:14 **But the flesh of the bull, his skin, and his dung you will burn with fire outside of the camp. This [is] a sin [offering].** (Kukis mostly literal translation)

The word *offering* does not occur in this verse; however, the Bible often uses the word *sin* instead of *sin offering* to show that the two are so closely intertwined (Gen. 4:7 Ex 30:10 Lev. 4:3 6:25 Num. 8:8).

This verse parallels the death of Jesus Christ. Even though the right (in fact, the duty) of capital punishment was conferred upon the Israelites with the Law, by the time our Lord was sacrificed, He was taken outside the camp of Israel, as it were, and placed on the cross by the Romans. **For the bodies of those animals whose blood is brought into the holy place by the high priest for sin are burned outside the camp. Therefore, Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. Therefore, let us go out to Him outside the camp, bearing His reproach** (Heb. 13:11–13).

David Guzik: *Like these ancient priests, every believer can only be consecrated to God through sacrifice. Our consecration should be greater, because it was made through a far greater sacrifice - the sacrifice of God's own Son.*³²

Exodus 29:11–14 **You will kill the bull before Y^ehowah [before] the door of the Tent of Meeting. You will take [some] of the bull's blood a put [it] on the horns of the altar with your finger. You will pour out the rest of [lit., all**

³⁰ From <https://bible.org/netbible/index.htm?exo29.htm> (footnote) accessed January 14, 2021.

³¹ From Chabad.org (Rashi's commentary) Exodus 29:14; accessed January 14, 2021.

³² *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 29:1–46.

of] the blood at the base of the altar. Then you will take all of the fat which is covering the entrails and along the appendage of the liver and the fat which is [near] the two kidneys, and you will offer [it] [as incense] at the altar. But the flesh of the bull, his skin, and his dung you will burn with fire outside of the camp. This [is] a sin [offering]. (Kukis mostly literal translation)

Exodus 29:10–14 Then you will bring a bull to the Tent of Meeting and Aaron and his sons will place their hands upon the bull. This bull will be a sin offering on behalf of Aaron and his sons. You will kill the bull before Jehovah in front of the door to the Tent of Meeting. You will dip your finger into the blood and smear it on the horns of the altar; with the rest being poured out at the base of the altar. The fat of the bull, taken from its entrails, liver and kidneys, will be offered up as if incense to God at the altar. However, you will burn the flesh of the bull, along with its skin and dung, in a fire outside of the camp. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The First Ram Offering

And the ram the one you will take and have placed Aaron and his sons their hands upon a head of the ram. And you have slaughtered the ram and you have taken his blood and you have thrown [it] upon the altar round about. And the ram you will cut up into pieces and you have washed his entrails and his [two] legs and have put along his pieces and along his head. And you have made smoke all the ram [at] the altar-ward. A burnt offering he [is] to Y^ehowah; a scent pleasant to Y^ehowah he [is].

Exodus
29:15–18

You will take the one ram and Aaron and his sons will place their hands upon the head of the ram. You will then slaughter the ram and take its blood and throw [it] all around the altar. Then you will cut up the ram into pieces. You will wash its entrails and its legs and place [those parts] next to the [cut up] pieces and next to its head. Finally, you will make all of the ram smoke at the altar. It [is] a burnt offering to Y^ehowah; it [is] a pleasant scent to Y^ehowah.

First you will take a ram that Aaron and his sons have placed their hands upon, and you will slaughter that ram. Its blood will be gathered and thrown against the altar. Then you will cut up the ram into pieces. Its inner parts and legs will be washed and then set next to its legs and head. Finally, you will cause the ram to smoke at the altar as a burnt offering to Jehovah. The rising smoke will be a pleasant scent to Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And the ram the one you will take and have placed Aaron and his sons their hands upon a head of the ram. And you have slaughtered the ram and you have taken his blood and you have thrown [it] upon the altar round about. And the ram you will cut up into pieces and you have washed his entrails and his [two] legs and have put along his pieces and along his head. And you have made smoke all the ram [at] the altar-ward. A burnt offering he [is] to Y^ehowah; a scent pleasant to Y^ehowah he [is].

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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And thou shalt take of the ram, the fat, and the tall, and the fat which covereth the inwards, and the caul which is on the liver, and the two kidneys, and the fat which is on them, and the right shoulder, for it is a ram for oblation; and one loaf of bread, and one cake of bread (with) oil, and one wafer from the basket of the unleavened

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| Targum (Pseudo-Jonathan) | <p>ones which is before the Lord: and put thou all upon the hands of Aharon and upon the hands of his sons, and uplift them for an elevation before the Lord; and take them from their hands, and offer them at the altar upon the burnt offering, that they may be received with acceptance before the Lord; it is an oblation before the Lord.</p> <p>And the one ram thou shalt take, and Aharon and his sons shall lay their hands on the head of the ram. And thou shalt kill the ram, and take his blood and sprinkle on the altar round about. And the ram shalt thou divide according to his members (dividings), and wash his inwards and his legs, and set them in order upon his members, and upon his head. [JERUSALEM. And the ram thou shalt divide according to his divisions, and shalt cleanse his inwards and his legs, and lay them upon his divided parts, upon his head.] And thou shalt offer the whole ram upon the altar, it is a holocaust before the Lord to be accepted with favour, an oblation it is before the Lord.</p> |
| Revised Douay-Rheims | <p>You shall take also one ram upon the head whereof Aaron and his sons shall lay their hands.</p> <p>And when you have killed him, you shall take of the blood thereof, and pour round about the altar:</p> <p>And you shall cut the ram in pieces, and having washed his entrails and feet, you shall put them upon the flesh that is cut in pieces, and upon his head.</p> <p>And you shall offer the whole ram for a burnt offering upon the altar: it is an oblation to the Lord, a most sweet savour of the victim of the Lord.</p> |
| Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta | <p>. "You shall also take the one ram; and Aaron and his sons shall lay their hands on the head of the ram. You shall kill the ram, and you shall take its blood, and sprinkle it around on the altar. You shall cut the ram into its pieces, and wash its innards, and its [two] legs, and put them with its pieces, and with its head. You shall burn the whole ram on the altar: it is a burnt offering to Mar-Yah; it is a pleasant aroma, an offering made by fire to Mar-Yah.</p> |
| V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) | <p>. You shall also take one ram; and Aaron and his sons shall put their hands on the head of the ram. And you shall slaughter the ram; and you must take some of its blood and sprinkle it round about upon the altar. And then you shall cut the ram into pieces, and wash its entrails and its legs, and put them over its pieces and over its head. And you shall burn the whole ram upon the altar; it is a burnt offering to the LORD; it is a sweet savour, an offering made by fire to the LORD..</p> |
| Samaritan Pentateuch | <p>Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.</p> <p>And thou shalt slay the ram, and thou shalt take his blood, and sprinkle [it] round about upon the altar.</p> <p>And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put [them] unto his pieces, and unto his head.</p> <p>And thou shalt burn the whole ram upon the altar: it [is] a burnt offering unto the LORD: it [is] a sweet savour, an offering made by fire unto the LORD.</p> |
| Updated Brenton (Greek) | <p>And you shall take one ram, and Aaron and his sons shall lay their hands on the head of the ram. And you shall kill it, and take the blood and pour it on the altar round about. And you shall divide the ram by his several limbs, and you shall wash the inward parts and the feet with water, and you shall put them on the divided parts with the head. And you shall offer the whole ram on the altar, a whole burnt offering to the Lord for a sweet-smelling aroma: it is an offering of incense to the Lord.</p> |

Significant differences:

Limited Vocabulary Translations:

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|---------------------------|--|
| Bible in Basic English | Then take one of the sheep, and let Aaron and his sons put their hands on its head. Then let it be put to death, so that the sides of the altar are marked with its blood. Then the sheep is to be cut up into its parts, and after washing its legs and its inside parts, you are to put them with the parts and the head, And let them all be burned on the altar as a burned offering to the Lord: a sweet smell, an offering made by fire to the Lord. |
| Easy English | Take one of the male sheep. Aaron and his sons must put their hands on its head. Kill it and take the blood to the altar. Throw some of the blood on to every side of the altar. Cut the male sheep in pieces and wash the inside parts and the legs. Then put them with the head and with the other pieces. Burn the whole male sheep on the altar. It is a gift to the Lord and a good smell. You will offer this gift to the Lord by fire. |
| | altar A special table on which people made offerings and sacrifices to God, or to a false god. |
| Easy-to-Read Version–2001 | . |
| Easy-to-Read Version–2006 | "Then tell Aaron and his sons to put their hands on the head of one of the rams. Kill that ram and save the blood. Throw the blood against the altar on all four sides. Then cut the ram into several pieces. Wash all the parts from inside the ram and the legs. Put these things with the head and the other pieces of the ram. Then burn everything on the altar. It is a burnt offering to the LORD. It is a sweet-smelling gift to the LORD. |
| God's Word™ | . |
| Good News Bible (TEV) | "Take one of the rams and tell Aaron and his sons to put their hands on its head. Kill it, and take its blood and throw it against all four sides of the altar. Cut the ram in pieces; wash its internal organs and its hind legs, and put them on top of the head and the other pieces. Burn the whole ram on the altar as a food offering. The odor of this offering pleases me. |
| <i>The Message</i> | "Then take one of the rams. Have Aaron and his sons place their hands on the head of the ram. Slaughter the ram and take its blood and throw it against the Altar, all around. Cut the ram into pieces; wash its innards and legs, then gather the pieces and its head and burn the whole ram on the Altar. It is a Whole-Burnt-Offering to GOD, a pleasant fragrance, an offering by fire to GOD. |
| Names of God Bible | "Take one of the rams. Then Aaron and his sons will place their hands on its head. Slaughter it, take the blood, and throw it against the altar on all sides. Cut the ram into pieces, wash the internal organs and legs, and put them with the other pieces and the head. Then burn the whole ram on the altar. It's a burnt offering, a soothing aroma, an offering by fire to Yahweh . |
| NIRV | "Get one of the rams. Have Aaron and his sons place their hands on its head. Kill it. Take the blood and splash it against the sides of the altar. Cut the ram into pieces. Wash the inside parts and the legs. Put them with the head and the other pieces. Then burn the whole ram on the altar. It is a burnt offering to me. It has a pleasant smell. It is a food offering presented to the LORD. |
| New Simplified Bible | »Take one of the rams and Aaron and his sons are to put their hands on its head. »Slaughter the ram. Take its blood and sprinkle it all around the altar. »Cut the ram in pieces. Wash its internal organs and its legs, and put them on top of the head and the other pieces. »Burn the whole ram on the altar. It is burnt offering to Jehovah. The odor of this offering pleases me. |

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

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|---------------------------|---|
| Casual English Bible | . |
| College Press Bible Study | . |

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| Contemporary English V. | Bring one of the rams to Aaron and his sons and have them lay their hands on its head. Kill the ram and splatter its blood against all four sides of the altar. Cut up the ram, wash its insides and legs, and lay all of its parts on the altar, including the head. Then make sure that the whole animal goes up in smoke with a smell that pleases me. |
| The Living Bible | “Next, Aaron and his sons shall lay their hands upon the head of one of the rams as it is killed. Its blood shall also be collected and sprinkled upon the altar. Cut up the ram and wash off the entrails and the legs; place them with the head and the other pieces of the body, and burn it all upon the altar; it is a burnt offering to the Lord, and very pleasant to him. |
| New Berkeley Version New Life Version | . “Then take one of the rams and have Aaron and his sons lay their hands on the head of the ram. Kill the ram and take its blood and put it around the altar. Cut the ram into pieces. Wash its inside parts and its legs. And put them with its pieces and its head. Burn the whole ram on the altar for a burnt gift in worship to the Lord. It is a pleasing smell, a gift by fire to the Lord. |
| New Living Translation | “Next Aaron and his sons must lay their hands on the head of one of the rams. Then slaughter the ram, and splatter its blood against all sides of the altar. Cut the ram into pieces, and wash off the internal organs and the legs. Set them alongside the head and the other pieces of the body, then burn the entire animal on the altar. This is a burnt offering to the LORD; it is a pleasing aroma, a special gift presented to the LORD. |
| Unlocked Dynamic Bible Unfolding Bible Simplified | . Then select one of the rams, and tell Aaron and his sons to put their hands on its head. Then kill the ram by slitting its throat. Catch some of the blood and sprinkle it upon all four sides of the altar. Then cut the ram into pieces. Wash its inner organs and its legs, and put those with the head. Then burn them completely on the altar with the rest of the ram. That will be a burnt offering to me, Yahweh, and the smell will please me. |

Partially literal and partially paraphrased translations:

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|---|--|
| American English Bible | ‘Next, take one of the rams, and have Aaron and his sons lay their hands on its head, and slaughter it. Collect the blood and pour it on and around the Altar, then cut the ram into several pieces and wash the insides and the feet with water, and set the pieces and the head aside. Then you must put the whole ram on the Altar as a burnt offering and a sweet-smelling delight to Jehovah. It will be like incense to Jehovah. |
| Beck’s American Translation Common English Bible | . Choose one of the rams, and have Aaron and his sons lay their hands on the ram’s head. Then slaughter the ram. Take its blood and throw it against all the altar’s sides. Cut up the ram into parts. Wash its inner organs and legs, and put them together with its parts and its head. Then turn the entire ram into smoke by burning it on the altar. It is an entirely burned offering for the LORD, a soothing smell, a food gift for the LORD. |
| New Advent (Knox) Bible | Take one of the rams, too, and bid Aaron and his sons lay their hands upon its head; then kill it, and pour out some of its blood round the altar. Cut up the ram itself into pieces; put these and the head underneath, the entrails (when thou hast washed them) and the feet above, and so make a burnt-sacrifice of the whole ram upon the altar; the scent of the victim so offered to the Lord will find acceptance with him. |
| Translation for Translators | Then select one of the rams, and tell Aaron and his sons to put their hands on the head of the ram. Then kill the ram <i>by slitting its throat</i> . Catch/Drain some of the blood and splash it against all four sides of the altar. Then cut the ram into pieces. |

Wash its inner organs and its rear legs and put those with the head and burn those pieces *completely* on the altar with the rest of the ram. That will be an offering to me, Yahweh, and the smell will please me.

Mostly literal renderings (with some occasional paraphrasing):

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|---|---|
| Conservapedia Translation | You will then take a ram. Aaron and his sons must put their hands on the ram's head. And you will slay the ram, and take its blood and pour it around the altar. And you will carve the ram into pieces, and you will wash its guts and legs and put them on its pieces and on its head. You will burn the entire ram on the altar as a burnt sacrifice for the LORD, its scent will please the LORD. |
| Ferrari-Fenton Bible | "Then you shall take one of the rams, and Aaron and his sons shall strike their hands upon the head of the ram. Afterwards slay the ram, and take its blood and sprinkle upon the altar all round. But divide the ram into portions, and wash its entrails and its legs, and lay them upon the portions with its head, and burn all the ram upon the altar. It is a whole burnt offering to the EVER-LIVING , it is a sweet odour to the EVER-LIVING . |
| God's Truth (Tyndale) | Then take one of the rams, and let Aaron and his sons put their hands upon the head of the ram, and cause him to be slain, and take of his blood, and sprinkle it round about upon the altar, and cut the ram in pieces and wash the inwards of him and his legs, and put them unto the pieces and unto his head, and burn the whole ram upon the altar. For it is a burnt offering unto the Lord, and a sweet savour of the Lords sacrifice. |
| HCSB | "Take one ram, and Aaron and his sons are to lay their hands on the ram's head. You are to slaughter the ram, take its blood, and sprinkle it on all sides of the altar. Cut the ram into pieces. Wash its entrails and shanks, and place them with its head and its pieces on the altar. Then burn the whole ram on the altar; it is a burnt offering to the Lord. It is a pleasing aroma, a fire offering to the Lord. |
| International Standard V | "You are to take one of the rams, and Aaron and his sons shall lay their hands on its [Lit. the head of the ram] head. Then you are to slaughter the ram, take its blood, and scatter it around the altar. You are to cut the ram into pieces, [Lit. its pieces] wash its entrails and legs, put them on the altar along [The Heb. lacks on the altar along] with the pieces [Lit. its pieces] and its head, and send up the whole ram in smoke on the altar. It is a burnt offering to the Lord; it's a soothing aroma, an offering by fire to the Lord. |
| Jubilee Bible 2000 H. C. Leupold Lexham English Bible NIV, ©2011 Peter Pett's translation | . |
| Unfolding Bible Literal Text | You must also take the one ram, and Aaron and his sons must lay their hands on its head. You must kill the ram, then take its blood and sprinkle it on all sides of the altar. You must cut the ram into pieces and wash its inner parts and its legs, and you must put the inner parts, together with its pieces and with its head, on the altar. Then burn the whole ram. It will be a burnt offering to Yahweh, a sweet aroma, an offering made to Yahweh by fire. |
| Unlocked Literal Bible Urim-Thummim Version | . |
| Unlocked Literal Bible Urim-Thummim Version | You will also take one ram and Aaron and his sons will lay their hands on the head of the ram. And you will slaughter the ram and you will take its blood, and sprinkle it on every side upon the Altar. You will cut the ram in pieces and wash its entrails and its legs, set them with the pieces and the head. You will sacrifice the whole ram on the Altar, it is a Burnt-Offering to YHWH, a satisfying aroma comes up from this Altar fire to YHWH. |
| Wikipedia Bible Project | And take the one ram, and Aaron and his sons will anoint their hands on the head of the ram. and you slaughtered the ram, and you took ts blood and you threw it on |

the alter, around. And the ram carve into its cuts, and you washed its insides and its limbs, and you gave it with its cuts and with its head. And you sent smoke from the whole ram on the altar, it is a sacrifice for Yahweh. A comforting smell is roasting for Yahweh.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Next you are to take one of the rams. Aaron and his sons are to lay their hands on its head. You are to kill the ram, take up its blood and pour it out on the sides of the altar. Next, divide the ram in pieces and wash the inner organs and legs and put them on top of the head and the other pieces. Then burn the whole ram on the altar. This is a fire offering to Yahweh, a fragrant offering by fire. Eph 5:2; Phil 4:18
- The Heritage Bible And you shall take one ram, and Aaron and his sons shall take hold with their hands upon the head of the ram; And you shall slaughter the ram, and you shall take his blood, and sprinkle it all around upon the altar. And you shall cut the ram in pieces, and wash his insides, and his legs, and give them upon his pieces, and upon his head. And you shall turn the whole ram into fragrance by fire upon the altar; it is a burnt offering to Jehovah; it is a restful odor, a burnt offering to Jehovah.
- New American Bible (2002) "Then take one of the rams, and after Aaron and his sons have laid their hands on its head, slaughter it. The blood you shall take and splash on all the sides of the altar. Cut the ram into pieces; its inner organs and shanks you shall first wash, and then put them with the pieces and with the head. The entire ram shall then be burned on the altar, since it is a holocaust, a sweet-smelling oblation to the LORD.
- New American Bible (2011) .
- New English Bible–1970 .
- New Jerusalem Bible .
- New RSV .
- Revised English Bible–1989 Take one of the rams and, after Aaron and his sons have laid their hands on its head, slaughter it; take its blood, and fling it against the sides of the altar. Cut up the ram; wash its entrails and its shins, lay them with the pieces and the head, and burn the whole ram on the altar: it is a whole-offering to the LORD; it is a soothing odour, a food-offering to the LORD.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible “Take one of the rams: Aharon and his sons are to lay their hands on the ram’s head; and you are to slaughter the ram, take its blood, and splash it on all sides of the altar. Quarter the ram, wash the inner organs and the lower parts of the legs, and put them with the quarters and the head. Then offer up the whole ram in smoke on the altar. It is a burnt offering for *ADONAI*, a pleasing aroma, an offering made to *ADONAI* by fire.
- exeGesés companion Bible And take one ram:
and Aharon and his sons
prop their hands on the head of the ram;
and you slaughter the ram and take his blood
and sprinkle it around on the sacrifice altar:
and dismember the members of the ram
and baptize his inwards and his legs
and give them to his members and to his head:
and incense the whole ram on the sacrifice altar:
it is a holocaust to Yah Veh
- a scent of rest, a firing to Yah Veh.
- Hebraic Roots Bible .
- Israeli Authorized Version .

Kaplan Translation

Take the first ram and have Aaron and his sons place their hands on its head. When you then slaughter the ram, take its blood and sprinkle it on all sides of the altar.

Cut the ram into pieces. Then wash off its intestines and legs, and place them together with the cut up pieces [of the ram] and its head.

Burn the entire ram on the altar; it is a burnt offering to God. It shall thus be an appeasing fragrance, a fire-offering to God.

all sides...

This is done by sprinkling blood on the two opposite corners of the altar, so that the blood reaches all four sides of the altar (Rashi). See Leviticus 1:5.

wash

See Leviticus 1:9, 1:13.

intestines

(Targum Yonathan). Or, 'body cavity' (Targum).

together with

(Rashi; Mizrachi).

burnt offering

See Leviticus 1:3 ff.

appeasing fragrance

See note on Genesis 8:21.

The Scriptures 2009

“And take one ram, and Aharon and his sons shall lay their hands on the head of the ram, and you shall slay the ram, and you shall take its blood and sprinkle it all around on the slaughter-place.

“And cut the ram in pieces, and wash its entrails and its legs, and place them upon its pieces and on its head.

“And you shall burn the entire ram on the slaughter-place. It is an ascending offering to הוהי, it is a sweet fragrance, an offering made by fire to הוהי.

Tree of Life Version

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Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL TAKE ONE RAM, AND AARON AND HIS SONS SHALL LAY THEIR HANDS ON THE HEAD OF THE RAM.

AND YOU SHALL KILL IT, AND TAKE THE BLOOD AND POUR IT ON THE ALTAR ROUND ABOUT.

AND YOU SHALL DIVIDE THE RAM BY HIS SEVERAL LIMBS, AND YOU SHALL WASH THE INWARD PARTS AND THE FEET WITH WATER, AND YOU SHALL PUT THEM ON THE DIVIDED PARTS WITH THE HEAD.

AND YOU SHALL OFFER THE WHOLE RAM ON THE ALTAR, A WHOLE BURNT-OFFERING TO JESUS FOR A SWEET-SMELLING AROMA: IT IS AN OFFERING OF INCENSE TO JESUS.

Awful Scroll Bible

You was to take one ram, and Aaron and his sons, they are to have rested their hands on the head of the ram. You is to have slaughtered the ram, and taken of its blood, even is to have sprinkled it around the altar. You was to cut up the ram into pieces, and you is to have washed its inner parts and legs, and set them on the pieces and head. You was to make a smoky burning of the ram on the altar, it is a whole burnt offering to Jehovah, a soothing aroma of fire to Jehovah.

Charles Thomson OT

.

Concordant Literal Version

You shall take one ram, and Aaron and his sons shall support their hands on the head of the ram.

You will slay the ram, take its blood and sprinkle it on the altar round about.

You shall piece the ram into its pieces, wash its inwards and its shanks and put them on its pieces and on its head.

Then you will cause all the ram to fume on the altar. An ascent offering is it to Yahweh. It is a fragrant odor, a fire offering to Yahweh.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

Thou shalt also take one ram; and Aharon and his banim shall put their hands upon the head of the ram.

And thou shalt slaughter the ram, and thou shalt take his dahm, and sprinkle it around upon the Mizbe'ach [see Yeshayah 52:15 on Moshiach's sprinkling of the Goiim].

And thou shalt cut the ayil (ram) into pieces, and wash the innards of him, and his legs, and put them with his pieces, and his head.

And thou shalt burn the whole ram upon the Mizbe'ach: it is an olah unto Hashem: it is a re'ach hannichoach [see Pp 4:18 OJBC], an offering made by eish unto Hashem.

Rotherham's *Emphasized B.*

<One' ram^f also> shalt thou take,—and Aaron and his sons shall lean their hands upon the head of the ram; then shalt thou slay the ram,—and take its blood, and dash upon the altar round about; but <the ram itself> shalt thou cut up into its pieces,—and shalt bathe its inner part and its legs, and lay upon its pieces and upon its head;

and shalt burn the whole ram as incense on the altar, <an ascending-sacrifice> it is' to Yahweh,—<a satisfying^g odour, an altar-flame to Yahweh> it is'.

^fOr: "the first' ram."

^g"Soothing, tranquillising"—O.G.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

"Take one of the male sheep [rams], and have Aaron and his sons put [lay] their hands on its head. Kill [Slaughter] it, and take its blood and sprinkle [dash] it on all four sides of the altar. Then cut the ram into pieces and wash its inner organs and its legs, putting them with its head and its other pieces. Burn [^l Turn into smoke] the whole sheep on the altar; it is a burnt offering made by fire [Lev. 1] to the LORD. Its smell is pleasing to the LORD.

Kretzmann's Commentary

Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram, as in the case of the bullock, v. 10.

And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar, as a token of complete surrender to the Lord.

And thou shalt cut the ram in pieces, dissect it according to the rules of the craft, and wash the inwards of him and his legs, that is, the thighs, and put them unto his pieces, and unto his head, the head forming the center of the pile.

And thou shalt burn the whole ram upon the altar, after the removal of the skin and the unclean parts; it is a burnt offering unto the Lord; it is a sweet savor, an offering made by fire unto the Lord. An odor of pleasantness was this fire-offering unto Jehovah, because it signified that the priests were dedicating themselves with body and soul to the service of the Lord.

Syndein/Thieme
The Voice

Select one of the rams and have Aaron and his sons lay their hands on its head. Slaughter the ram and splatter its blood on all sides of the altar. Then cut the ram up into pieces. Clean out the intestines and wash off the legs so nothing unclean is mixed with the sacrifice. Then place them alongside the other pieces, including the head, and burn the entire animal as a burnt offering to Me. This offering by fire presented to Me will give off a pleasing aroma.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall take the one ram, and Aaron and his sons shall lean their hands upon the ram's head. You shall slaughter the ram, and you shall take its blood and sprinkle [it] on the altar all around.

and sprinkle: with a vessel. He [Moses] would grasp the sprinkling basin and sprinkle [the blood] opposite the horn [of the altar], in order that it [the blood would] be visible on both sides. The only sacrifice requiring the blood to be applied with the finger is the sin offering. The other sacrifices require neither [that the blood be sprinkled on the] horn, nor [that it be applied with the] finger, because the application of their [the other sacrifices'] blood is on the lower half of the altar, and [the kohen] does not ascend the ramp [of the altar], but he stands on the ground and sprinkles [the blood]. -[from Zev. 53b]

all around: Heb. בִּיָּסָב. Thus it is delineated in Shechitath Kodashim (Zev. 53b) that בִּיָּסָב refers to only two applications, which [actually] are four-one [application is] on this corner and one on the diagonally opposite corner. Each application was visible on both sides of the corner, thus the blood was applied on the four directions all around. Therefore, it [the sprinkling of the blood] is called בִּיָּסָב, all around.

And you shall dissect the ram into its parts, and you shall wash its innards and its legs and put them with its parts and with its head,

into its parts: Heb. וַיִּחַתְּנֵהוּ לְעֵי, [equivalent to] וַיִּחַתְּנֵהוּ עִם, with its parts, in addition to the rest of the parts.

...and you shall make the entire ram go up in smoke upon the altar; it is a burnt offering made to the Lord; it is a spirit of satisfaction, a fire offering for the Lord.

it is a spirit of satisfaction: It is satisfaction to Me that I commanded and My will was performed. -[from Zev. 46b]

a fire offering: Heb. אֶשְׁה, a word related to fire אֵשׁ, and it means burning the limbs that are on the fire.

The Geneva Bible

Holy Bible Improved Edition

And thou shalt take the one ram, and Aaron and his sons shall lean their hands upon the head of the ram; and thou shalt kill the ram, and thou shalt take its blood, and sprinkle it upon the altar round about. And thou shalt cut the ram into pieces, and wash its inwards and its legs, and put them with its pieces, and with its head; and thou shalt burn all the ram upon the altar; it is a burnt offering to Jehovah, it is an odor of delight,^[1] a fire offering to Jehovah.

^[1] Odor of delight, one that quiets, delights, give pleasure. Fire offering, so called, because burnt when offered.

Kaplan Translation
NET Bible®

“You are to take one ram, and Aaron and his sons are to lay their hands on the ram’s head, and you are to kill the ram and take its blood and splash it all around on the altar. Then you are to cut the ram into pieces and wash the entrails and its legs and put them on its pieces and on its head and burn²⁷ the whole ram on the altar. It is a burnt offering²⁸ to the Lord, a soothing aroma; it is an offering made by fire²⁹ to the Lord.³⁰

²⁷tn Heb “turn to sweet smoke.”

²⁸sn According to Lev 1 the burnt offering (often called whole burnt offering, except that the skins were usually given to the priests for income) was an atoning sacrifice. By consuming the entire animal, God was indicating that he had completely accepted the worshiper, and as it was a sweet smelling fire sacrifice, he was indicating that he was pleased to accept it. By offering the entire animal, the worshiper was indicating on his part a complete surrender to God.

²⁹tn The word אֶשְׁה (“isheh) has traditionally been translated “an offering made with fire” or the like, because it appears so obviously connected with fire. But further

evidence from Ugaritic suggests that it might only mean “a gift” (see Milgrom, Leviticus 1-16, 161).

^{30sn} These sections show that the priest had to be purified or cleansed from defilement of sin and also be atoned for and accepted by the Lord through the blood of the sacrifice. The principles from these two sacrifices should be basic to anyone seeking to serve God.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will take the (one) buck, and "**Aharon** ^{Light bringer}" and his sons will support their hands upon the head of the buck, and you will slay the buck, and you will take his blood and you will sprinkle it upon the altar all around, and you will divide the buck into pieces according to his pieces , and you will bathe his withins and his legs, and you will (place) them upon his pieces and upon his head, and you will burn as incense all of the buck unto the altar, he is a rising sacrifice (for) "**YHWH** ^{He Is}", a sweet aroma, he is a fire offering (for) "**YHWH** ^{He Is}",...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version

You shall also take the one ram; and Aaron and his sons shall lay their hands on the head of the ram. And you shall kill the ram, and you shall take its blood, and sprinkle it round about on the altar. And you shall cut the ram into its pieces, and wash its insides, and its legs, and put them with its pieces, and with its head. And you shall burn the entire ram on the altar: it is an ascension [offering] to YHWH; it is a sweet aroma, an offering made by fire to YHWH.

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B.

“You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram; and you shall slaughter the ram and take its blood and sprinkle it around on the altar. Then you shall cut the ram into its pieces, and wash its entrails and its legs, and put *them* ^[g]with its pieces and ^[h]its head. And you shall offer up in smoke the whole ram on the altar; it is a burnt offering to the LORD: it is a soothing aroma, an offering by fire to the LORD.

^[g] Exodus 29:17 Lit *on*

^[h] Exodus 29:17 Lit *on its*

New European Version .

New King James Version .

Niobi Study Bible .

Owen’s Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster’s Bible Translation .

World English Bible .

Young’s Literal Translation .

Young’s Updated LT

“And the one ram you will take, and Aaron and his sons have laid their hands on the head of the ram, and you have slaughtered the ram, and have taken its blood, and have sprinkled it on the altar round about, and the ram you will cut into its pieces, and have washed its inwards, and its legs, and have put them on its pieces, and on

its head; and you have made perfume with the whole ram on the altar. It is a burnt-offering to Jehovah, a sweet fragrance; a fire-offering it is to Jehovah.

The gist of this passage: Burnt offering first ram.
15-18

| Exodus 29:15a | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'ayil (אֵיל) [pronounced <i>AH-yil</i>] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular noun with the definite article | Strong's #352 BDB #17 |
| 'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | numeral adjective with the definite article | Strong's #259 BDB #25 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal imperfect; pausal form | Strong's #3947 BDB #542 |

Translation: You will take the one ram...

At this consecration (or ordination), a bull and two rams would be offered up to God. I wonder if this is the one bull offered for Aaron or the two rams offered up for Aaron's youngest sons? This is not stated anywhere in this chapter, but it would make sense, coming from an omniscient God.

The bull would stand in for Aaron; and the rams for his two younger sons, the next generation of priests.

Two Rams (a graphic); from [Dwelling in the Word](#); accessed January 15, 2021.

There were two rams required in the consecration of the priest. One is offered up in vv. 15–18 as a burnt offering; and the other is offered up in vv. 19–22 as a consecration offering.



| Exodus 29:15b | | | |
|---|---|------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |

Exodus 29:15b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|---|----------------------------|
| çâmak ^e (סָמַךְ:) [pronounced saw- MAHK ^e] | <i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i> | 3 rd person plural, Qal perfect | Strong's #5564 BDB #701 |
| 'Ahărôn (אַהֲרֹן) [pronounced ah-huh- ROHN] | transliterated Aaron | masculine proper noun | Strong's #175 BDB #14 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| bânîym (בְּנֵי־יָמ) [pronounced baw- NEEM] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| yâdôwth (יָדָוּת) [pronounced yawd- OATH] | <i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i> | feminine plural noun with the 3 rd person masculine plural suffix | Strong's #3027 BDB #388 |
| 'al (עַל) [pronounced gah/] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| rô'sh (רֹאשׁ אוֹ שָׂרָא) [pronounced rohsh] | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i> | masculine singular construct | Strong's #7218 BDB #910 |
| 'ayil (אֵיִל) [pronounced AH-yil] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular noun with the definite article; pausal form | Strong's #352 BDB #17 |

See v. 10.

Translation: ...and Aaron and his sons will place their hands upon the head of the ram.

All Aaron's sons and Aaron will place their hands upon the ram. By this, their sins and guilt are transferred to the ram, who will be slaughtered on their behalf (or in their stead).

Exodus 29:15 You will take the one ram and Aaron and his sons will place their hands upon the head of the ram. (Kukis mostly literal translation)

There should be no question within the camp that there must be a covering for the sins of Aaron and his sons. They all have old sin natures. Whenever some religious icon in Christianity is portrayed as sinless, this causes confusion among both Christians and heathen alike. All men are fallen. All men continue to have a sin nature after regeneration.

David Guzik: *As the sin offering before it, the burnt offering also symbolically received the sins of the priests and they laid their hands on the head of the animal and confessed their sin.*³³

| Exodus 29:16a | | | |
|--|--|---|-----------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| shâchaṭ (שחט) [pronounced <i>shaw-KHAT</i>] | <i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i> | 2 nd person masculine singular, Qal perfect | Strong's #7819 and 7820 BDB #1006 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'ayil (אֵיל) [pronounced <i>AH-yil</i>] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular noun with the definite article | Strong's #352 BDB #17 |

Translation: You will then slaughter the ram...

The ram is sacrificed, just as the bull was. Each animal offered up as a sacrifice represents the Lord Jesus Christ. Offering up animal sacrifices has never been a part of the Christian religion; and the Jewish people ceased doing this as well—despite the very specific instructions which we read in their Torah.

| Exodus 29:16b | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| dâm (דָּם) [pronounced <i>dawm</i>] | <i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #1818 BDB #196 |

Translation: ...and take its blood...

The blood again is important. If you are simply slaughtering an animal for food, the blood is first drained and discarded. However, this blood would be used.

³³ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 29:1–46.

Exodus 29:16c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| zâraq (זָרַק) [pronounced <i>zaw-RAHK</i>] | <i>to scatter, to sprinkle; to toss, to throw</i> | 3 rd person masculine singular, Qal perfect | Strong's #2236 BDB #284 |
| 'al (עַל) [pronounced <i>gah]</i> | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>] | <i>altar; possibly monument</i> | masculine singular noun with the definite article | Strong's #4196 BDB #258 |
| çâbîyb (בִּיבֹ) [pronounced <i>saw^b-VEE^bV</i>] | <i>around, surrounding, circuit, round about, encircle; all around; on every side</i> | adverb/preposition | Strong's #5439 BDB #686 |

Translation: ...and throw [it] all around the altar.

The blood of the ram would be thrown or sprinkled around the altar. The blood always represents the offering of Jesus Christ for our sins. It represents our Lord's spiritual death for our sins.

Exodus 29:16 You will then slaughter the ram and take its blood and throw [it] all around the altar. (Kukis mostly literal translation)

The sacrificial animals were not tortured in their deaths; however, once they were dead, the ceremonials gave testimony to a violent judgement.

Exodus 29:17a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'ayil (אֵיל) [pronounced <i>AH-yil</i>] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular noun with the definite article | Strong's #352 BDB #17 |
| nâthach (נָחַךְ) [pronounced <i>naw-THAHKH</i>] | <i>to cut up, to cut in pieces, to divide by joints</i> | 3 rd person masculine singular, Piel imperfect | Strong's #5408 BDB #677 |
| This is the first of 9 appearances that this word is found in the Bible. 4x in the Toral. | | | |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

Exodus 29:17a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|---|----------------------------|
| nêthach (חֲתָךְ) [pronounced NAY-thahkh] | <i>piece, pieces; fragments;</i> primarily used for dividing the carcass of a sacrificial animal | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #5409 BDB #677 |

Translation: Then you will cut up the ram into pieces.

The ram would be then cut into pieces. The slaughtering represents judgment and the cutting into pieces may possibly be a reference to the LORD at His physical death, where His body, soul and Spirit are in different places.

Exodus 29:17b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| râchats (רָחַץ) [pronounced raw-BAHTS] | <i>to wash, to bathe (oneself), to</i> <i>wash off (away); possibly to</i> <i>declare oneself innocent</i> | 2 nd person masculine singular, Qal perfect | Strong's #7364 BDB #934 |
| qereb (קֶרֶב) [pronounced KEH-re ^b v] | <i>midst, among, from among [a</i> <i>group of people]; an [actual,</i> <i>physical] inward part; the inner</i> <i>person with respect to thinking</i> <i>and emotion; as a faculty of</i> <i>thinking or emotion; heart, mind,</i> <i>inner being; entrails [of sacrificial</i> <i>animals]</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #7130 BDB #899 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| k ^r â'ayim (כַּיָּתֵימ) [pronounced keh-raw- GAH-yihm] | <i>legs; [two] legs</i> | feminine dual noun with the 3 rd person masculine singular suffix | Strong's #3767 BDB #502 |

According to one source, this is a dual. Owens sometimes lists a dual noun as simply plural.

Translation: You will wash its entrails and its legs...

The washing of the inner parts of the ram and its legs represent the cleanliness of Jesus Christ. This appears to be a reference to *two legs*, despite the fact that a ram has four.

The Expositor's Bible Commentary takes note that there is some cleansing/washing spoken of here, yet the laver has not yet been discussed (we will find it in the next chapter). They comment: *What we actually find is quite natural to a creative imagination, striking out the broad design of the work and its uses first, and then filling in the outlines.*³⁴

³⁴ Expositor's Bible Commentary; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Exodus 29:1–46.

| Exodus 29:17c | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| nâthan (נָתַן) [pronounced <i>naw-THAHN</i>] | <i>to give, to grant, to place, to put, to set; to make</i> | 2 nd person masculine singular, Qal perfect | Strong's #5414 BDB #678 |
| ‘al (לְעַל) [pronounced <i>gahʼl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| nêthach (נֶתַח) [pronounced <i>NAY-thahkh</i>] | <i>piece, pieces; fragments; primarily used for dividing the carcass of a sacrificial animal</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #5409 BDB #677 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ‘al (לְעַל) [pronounced <i>gahʼl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| rô'sh (רֹאשׁ) [pronounced <i>rohsh</i>] | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i> | masculine singular noun with the definite article | Strong's #7218 BDB #910 |

Translation: ...and place [those parts] next to the [cut up] pieces and next to its head.

I am assuming that all of this is being done on the altar. The cut up pieces will be placed next to the head.

Exodus 29:17 Then you will cut up the ram into pieces. You will wash its entrails and its legs and place [those parts] next to the [cut up] pieces and next to its head. (Kukis mostly literal translation)

God judged the entirety of the animal.

| Exodus 29:18a | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| qâṭar (קָטַר) [pronounced <i>kaw-TAHR</i>] | <i>to burn incense, to make sacrifices smoke</i> | 2 nd person masculine singular, Hiphil perfect | Strong's #6999 BDB #882 |
| ’êth (אֵת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |

Exodus 29:18a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|---|----------------------------|
| kôl (כֹּל) [pronounced kohl] | <i>the whole, all of, the entirety of, all; can also be rendered any of</i> | masculine singular construct followed by a definite article | Strong's #3605 BDB #481 |
| 'ayil (אֵייל) [pronounced AH-yil] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular noun with the definite article | Strong's #352 BDB #17 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh] | <i>altar; possibly monument</i> | masculine singular noun with the definite article; with the hê locale | Strong's #4196 BDB #258 |

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: Finally, you will make all of the ram smoke at the altar.

Just as we have a variety of methods of cooking food, this appears to be the method of smoking the meat of this animal. The smoke and the fire would represent the judgment of God.

We find smoke used in two primary ways in the Old Testament: (1) It can carry the sweet savor of an animal sacrifice up to God; and (2) it is sometimes used as a manifestation of God (as we will see in Exodus 40).

Exodus 29:18b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|----------------------------|
| 'ôlâh (עֹלָה) [pronounced ô-LAW] | <i>burnt offering, ascending offering</i> | feminine singular noun | Strong #5930 BDB #750 |
| hûw' (אוּהוּ) [pronounced hoo] | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: It [is] a burnt offering to Y^ehowah;...

This ram is a burnt offering to God.

Exodus 29:18c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|--|----------------------------|
| rêyach (רִיחַ) [pronounced RAY-akh] | <i>scent, odor, pleasant smell</i> | masculine singular construct | Strong's #7381 BDB #926 |
| nîychôach (נִיחֹחַ) [pronounced nee-KHOH-ahkh] | <i>tranquilizing, soothing, quieting; sweet, pleasant</i> | masculine singular noun | Strong #5207 BDB #629 |
| ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW] | <i>a fire offering, a burnt offering; an offering, sacrifice</i> | masculine singular noun | Strong's #801 BDB #77 |
| This is said to be equivalent to Strong's #800, although a vowel point is different. One source says this word occurs 65 in the OT; another says none. These two same sources have #800 not occurring at all. | | | |
| lâmed (ל) [pronounced lʰ] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| hûw' (אוּ) [pronounced hoo] | <i>he, it; him, himself as a demonstrative pronoun: that, this; (one); same</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214 |

Translation: ...it [is] a pleasant scent to Y^ehowah.

The fact that the offering is a pleasant odor to God indicates that He accepts the sacrifice being offered to Him.

We as unbelievers stink horribly to God. We have nearly all come upon the carcass of an animal hit by a car, and, if you are there at the exact wrong time, the stench is horrendous. That is how we smell to God, because of our sin. However, when there is a substitutionary sacrifice offered up in our place, then we are no longer a stench before God.

Exodus 29:18 Finally, you will make all of the ram smoke at the altar. It [is] a burnt offering to Y^ehowah; it [is] a pleasant scent to Y^ehowah. (Kukis mostly literal translation)

Fire also stands for judgement. In this verse and several others in this chapter, the anthropopathism of smelling is attributed to God the Father; this is to convey to us divine information on a human level.

I first saw this on [Precept Austin](#).

What is a burnt offering? (From Got Questions?)

Question: What is a burnt offering?

Answer: The burnt offering is one of the oldest and most common offerings in history. It's entirely possible that Abel's offering in Genesis 4:4 was a burnt offering, although the first recorded instance is in Genesis 8:20 when Noah offers burnt offerings after the flood. God ordered Abraham to offer his son, Isaac, in a burnt offering in Genesis 22, and then provided a ram as a replacement. After suffering through nine of the ten plagues, Pharaoh decided to let the people go from bondage in Egypt, but his refusal to allow the Israelites to take their

What is a burnt offering? (From Got Questions?)

livestock with them in order to offer burnt offerings brought about the final plague that led to the Israelites' delivery (Exodus 10:24-29).

The Hebrew word for “burnt offering” actually means to “ascend,” literally to “go up in smoke.” The smoke from the sacrifice ascended to God, “a soothing aroma to the LORD” (Leviticus 1:9). Technically, any offering burned over an altar was a burnt offering, but in more specific terms, a burnt offering was the complete destruction of the animal (except for the hide) in an effort to renew the relationship between Holy God and sinful man. With the development of the law, God gave the Israelites specific instructions as to the types of burnt offerings and what they symbolized.

Leviticus 1 and 6:8-13 describe the traditional burnt offering. The Israelites brought a bull, sheep, or goat, a male with no defect, and killed it at the entrance to the tabernacle. The animal's blood was drained, and the priest sprinkled blood around the altar. The animal was skinned and cut it into pieces, the intestines and legs washed, and the priest burned the pieces over the altar all night. The priest received the skin as a fee for his help. A turtledove or pigeon could also be sacrificed, although they weren't skinned.

A person could give a burnt offering at any time. It was a sacrifice of general atonement—an acknowledgement of the sin nature and a request for renewed relationship with God. God also set times for the priests to give a burnt offering for the benefit of the Israelites as a whole, although the animals required for each sacrifice varied

- Every morning and evening (Exodus 29:38-42; Numbers 28:2)
- Each Sabbath (Numbers 28:9-10)
- The beginning of each month (Numbers 28:11)
- At Passover (Numbers 28:19)
- With the new grain/firstfruits offering at the Feast of Weeks (Numbers 28:27)
- At the Feast of Trumpets/Rosh Hashanah (Numbers 29:1)
- At the new moon (Numbers 29:6)

The ultimate fulfillment of the burnt offering is in Jesus' sacrifice on the cross. His physical life was completely consumed, He ascended to God, and His covering (that is, His garment) was distributed to those who officiated over His sacrifice (Matthew 27:35). But most importantly, His sacrifice, once for all time, atoned for our sins and restored our relationship with God.

From <https://www.gotquestions.org/burnt-offering.html> accessed January 17, 2021.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 29:15–18 You will take the one ram and Aaron and his sons will place their hands upon the head of the ram. You will then slaughter the ram and take its blood and throw [it] all around the altar. Then you will cut up the ram into pieces. You will wash its entrails and its legs and place [those parts] next to the [cut up] pieces and next to its head. Finally, you will make all of the ram smoke at the altar. It [is] a burnt offering to Y^ehowah; it [is] a pleasant scent to Y^ehowah. (Kukis mostly literal translation)

Exodus 29:15–18 First you will take a ram that Aaron and his sons have placed their hands upon, and you will slaughter that ram. Its blood will be gathered and thrown against the altar. Then you will cut up the ram into pieces. Its inner parts and legs will be washed and then set next to its legs and head. Finally, you will cause the ram to smoke at the altar as a burnt offering to Jehovah. The rising smoke will be a pleasant scent to Jehovah. (Kukis paraphrase)

The Expositor's Bible Commentary: Thus, by sacrifice for sin, the priest is rendered fit to offer up to God the symbol of a devoted life. Again, therefore, the hands of Aaron and his sons are laid upon the head of the ram, because they come to offer what represents themselves in another sense than that of expiation--a sweet savour now, an offering made by fire unto Jehovah (Exodus 29:18). And to show

that it is perfectly acceptable to Him, the whole ram shall be burnt upon the altar, and not now without the camp: "it is a burnt-offering unto the Lord." Such is the appointed way of God with man--first expiation, then devotion.³⁵ By devotion, the Expositor's Bible Commentary means, a lifetime of priestly service.

David Guzik: *The ram was completely burnt before the LORD, with its blood sprinkled on the altar. The burnt offering said, "We have failed to give our all to God. This animal now gives its all to atone for our failure, and we decide to live now giving our all, even as this animal who dies in our place."*³⁶

Chapter Outline

Charts, Graphics and Short Doctrines

The Second Ram Offering

And you have taken the ram the second and have laid Aaron and his sons their hands upon the head of the ram. And you have slaughtered the ram and you have taken from his blood and you have placed [some of it] upon a tip of an ear of Aaron and upon a tip of an ear of his sons, the right [ear]; and upon a thumb of their hand, the right and upon a big toe of their foot, the right. And you have thrown the blood upon the altar round about. And you have taken from the blood which [is] upon the altar and from oil of the anointing and you will make [it] be sprinkled upon Aaron and upon his garments and upon his sons and upon garments of his sons with him. And has been holy he and his garments and his sons and garments of his sons with him.

Exodus
29:19–21

You will then take the second ram and, [after] Aaron and his sons have laid their hands on its head [lit., *the head of the ram*], you will slaughter it [lit., *the ram*]. You will take from the blood and place [it] on the tip of Aaron's [right] ear and upon the tip of his sons' right ears; and [you will put some blood] on the thumb of their right hands and on the big toe of their right feet. You will throw the blood around the altar and then take from the blood which [is] on the altar and from the anointing oil and you will cause it to be sprinkled upon Aaron and upon his clothing, as well as upon his sons with him and upon their clothing. [By this] Aaron, his garments, his sons with him, and his sons' garments will be made holy [or, *consecrated*].

Then you will take the second ram, and after Aaron and his sons have all placed their hands upon the ram's head, you will slaughter it. Then you will take some of the blood from the slaughtered ram and put it on the tip of Aaron's right ear and upon the tips of his sons' right ears. You will also put some of this blood on the thumbs of everyone's right hands and on the toes of everyone's right feet. Afterwards, you will throw the blood around the altar. Then, you will take a portion of that blood, mix it with the anointing oil, and cause it to be sprinkled upon Aaron and his sons and on the garments they are wearing. By this, you have consecrated these men and their garments for service.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have taken the ram the second and have laid Aaron and his sons their hands upon the head of the ram. And you have slaughtered the ram and you have taken from his blood and you have placed [some of it] upon a tip of an ear of Aaron

³⁵ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Exodus 29:1–46.

³⁶ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 29:1–46.

and upon a tip of an ear of his sons, the right [ear]; and upon a thumb of their hand, the right and upon a big toe of their foot, the right. And you have thrown the blood upon the altar round about. And you have taken from the blood which [is] upon the altar and from oil of the anointing and you will make [it] be sprinkled upon Aaron and upon his garments and upon his sons and upon garments of his sons with him. And has been holy he and his garments and his sons and garments of his sons with him.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
And thou shalt take the second ram, and Aharon and his sons shall lay their hands upon the head of the ram. And thou shalt kill the ram, and take of his blood, and put it on the tip of Aharon's ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the toe of their right foot; and thou shalt sprinkle the blood upon the altar round about. And thou shalt take of the blood which is upon the altar, and of the oil of anointing, and drop it on Aharon and on his vestments, and on his sons, and on the vestments of his sons with him, and he shall be consecrated, he and his vestments, and his sons, and the vestments of his sons with him.

Targum (Pseudo-Jonathan)

And thou shalt take the second ram, and Aharon and his sons shall lay their hands upon the head of the ram. And thou shalt kill the ram, and take of his blood, and put upon the tip [Lit., "cartilage."] of Aharon's right ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hands, and upon the toe of their right feet, and pour the rest of the blood upon the altar round about.

And thou shalt take of the blood which is upon the altar, and of the anointing oil, and drop it upon Aharon, and upon his vestments, and on his sons, and on his sons' vestments with him.

Revised Douay-Rheims

You shall take also the other ram, upon whose head Aaron and his sons shall lay their hands.

And when you have sacrificed him, you shall take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right hand and foot, and you shall pour the blood upon the altar round about.

And when you have taken of the blood, that is upon the altar, and of the oil of unction, you shall sprinkle Aaron and his vesture, his sons and their vestments. And after they and their vestments are consecrated.

Douay-Rheims 1899 (Amer.)
Aramaic ESV of Peshitta

"You shall take the other ram; and Aaron and his sons shall lay their hands on the head of the ram. Then you shall kill the ram, and take some of its blood, and put it on the tip of the right ear of Aaron, and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the big toe of their right foot, and sprinkle the blood around on the altar. You shall take of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron, and on his garments, and on his sons, and on the garments of his sons with him: and he shall be made holy, and his garments, and his sons, and his sons' garments with him.

V. Alexander's Aramaic T.
Plain English Aramaic Bible
Lamsa's Peshitta (Syriac)

.
And you shall take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. Then you shall slaughter the ram, and take some of its blood, and sprinkle it upon the tip of the right ear of Aaron and upon the tips of the right ears of his sons and upon the thumbs of their right hands and upon the great toes of their right feet, and sprinkle the blood upon the altar round about. And you shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle it upon Aaron and upon his vestments and upon his sons and upon the vestments of his sons with him; and he shall be consecrated and his vestments and his sons and his sons vestments with him.

| | |
|-------------------------|--|
| Samaritan Pentateuch | <p>And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.</p> <p>Then shalt thou kill the ram, and take of his blood, and put [it] upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.</p> <p>And thou shalt take of the blood that [is] upon the altar, and of the anointing oil, and sprinkle [it] upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.</p> |
| Updated Brenton (Greek) | <p>And you shall take the second ram, and Aaron and his sons shall lay their hands on the head of the ram. And you shall kill it, and take its blood, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the big toe of his right foot, and on the tips of the right ears of his sons, and on the thumbs of their right hands, and on the big toes of their right feet. And you shall take of the blood from the altar, and of the anointing oil; and you shall sprinkle it upon Aaron and on his garments, and on his sons and on his sons' garments with him; and he and his garments shall be sanctified, and his sons and his sons' garments with him. But the blood of the ram you shall pour round about upon the altar.</p> |

Significant differences:

Limited Vocabulary Translations:

| | |
|------------------------|--|
| Bible in Basic English | <p>Then take the other sheep; and after Aaron and his sons have put their hands on its head,</p> <p>You are to put the sheep to death, and take some of its blood and put it on the point of Aaron's right ear, and of the right ears of his sons, and on the thumbs of their right hands and the great toes of their right feet, dropping the rest of the blood on the sides of the altar.</p> <p>Then take some of the blood on the altar, and the oil, and put it on Aaron and his robes and on his sons and on their robes, so that he and his robes and his sons and their robes may be made holy.</p> |
| Easy English | <p>Take the second male sheep. Aaron and his sons must put their hands on its head. Kill it and put some of the blood on the right ears of Aaron and his sons. Put some blood also on their right hands and on the big toes of their right feet. Then throw some blood on to every side of the altar. Mix together some of the blood on the altar and some of the special oil. Put this on to Aaron and on to his clothes. Put it also on to his sons and on to their clothes. Then Aaron and his sons and their clothes will be holy.</p> <p>altar A special table on which people made offerings and sacrifices to God, or to a false god.</p> <p>holy (1) Describes God. He is completely different to all other people and things. He is completely good and pure and perfect. He has no sin. — (2) Also describes the people and things that are special because they belong to God. God has made them clean.</p> |

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006 "Tell Aaron and his sons to put their hands on the other ram. Kill that ram and save some of its blood. Put that blood on the right ear lobes of Aaron and his sons. Also put some of the blood on the thumbs of their right hands and on the big toes of their right feet. Then throw blood against all four sides of the altar. Then take some of

the blood from the altar. Mix it with the special oil and sprinkle it on Aaron and his clothes. And sprinkle it on his sons and their clothes. This will show that Aaron and his sons serve me in a special way. And it will show that their clothes are used only at special times.

God's Word™
Good News Bible (TEV)

.
"Take the other ram---the ram used for dedication---and tell Aaron and his sons to put their hands on its head. Kill it, and take some of its blood and put it on the lobes of the right ears of Aaron and his sons, on the thumbs of their right hands and on the big toes of their right feet. Throw the rest of the blood against all four sides of the altar. Take some of the blood that is on the altar and some of the anointing oil, and sprinkle it on Aaron and his clothes and on his sons and their clothes. He, his sons, and their clothes will then be dedicated to me.

The Message

"Then take the second ram. Have Aaron and his sons place their hands on the ram's head. Slaughter the ram. Take some of its blood and rub it on Aaron's right earlobe and on the right earlobes of his sons, on the thumbs of their right hands and on the big toes of their right feet. Sprinkle the rest of the blood against all sides of the Altar. Then take some of the blood that is on the Altar, mix it with some of the anointing oil, and splash it on Aaron and his clothes and on his sons and their clothes so that Aaron and his clothes and his sons and his sons' clothes will be made holy.

Names of God Bible
NIRV

.
"Get the other ram. Have Aaron and his sons place their hands on its head. Kill it. Put some of its blood on the right earlobes of Aaron and his sons. Put some on the thumbs of their right hands. Also put some on the big toes of their right feet. Then splash the blood against the sides of the altar. Get some of the blood from the altar. Also get some of the anointing oil. Sprinkle both of them on Aaron and his clothes and on his sons and their clothes. Then he and his sons and their clothes will be set apart to serve the LORD.

New Simplified Bible

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

Casual English Bible
College Press Bible Study
Contemporary English V.

.
. Bring the other ram to Aaron and his sons and have them lay their hands on its head. Kill the ram and place some of its blood on Aaron's right ear lobe, his right thumb, and the big toe of his right foot. Do the same for each of his sons and splatter the rest of the blood against the four sides of the altar. Then take some of the blood from the altar, mix it with the oil used for ordination, and sprinkle it on Aaron and his clothes, and also on his sons and their clothes. This will show that they and their clothes have been dedicated to me.

The Living Bible

"Now take the other ram, and Aaron and his sons shall lay their hands upon its head as it is killed. Collect the blood and place some of it upon the tip of the right ear of Aaron and his sons, and upon their right thumbs and the big toes of their right feet; sprinkle the rest of the blood over the altar. Then scrape off some of the blood from the altar and mix it with some of the anointing oil and sprinkle it upon Aaron and his sons and upon their clothes; and they and their clothing shall be sanctified to the Lord.

New Berkeley Version
New Life Version

.
"Then take the other ram and have Aaron and his sons lay their hands on the ram's head. Kill the ram and put some of its blood on the bottom of Aaron's right ear, on the bottom of his sons' right ears, on the thumbs of their right hands, and on the big toes of their right feet. Put the rest of the blood around the altar. Take some of the blood from the altar and some of the special oil. Put some on Aaron and his sons

and their clothing. So Aaron and his clothing and his sons and their clothing will be set apart and made holy.

New Living Translation

“Now take the other ram, and have Aaron and his sons lay their hands on its head. Then slaughter it, and apply some of its blood to the right earlobes of Aaron and his sons. Also put it on the thumbs of their right hands and the big toes of their right feet. Splatter the rest of the blood against all sides of the altar. Then take some of the blood from the altar and some of the anointing oil, and sprinkle it on Aaron and his sons and on their garments. In this way, they and their garments will be set apart as holy.

Unlocked Dynamic Bible
Unfolding Bible Simplified

.
Take the other ram that was selected for these rituals, and tell Aaron and his sons to put their hands on its head. Then kill the ram by slitting its throat, and catch some of the blood in a bowl. Smear some of the blood on the lobe of the right ears of Aaron and his sons, and on the thumbs of their right hands, and on the big toes of their right feet. Throw the rest of the blood against the four sides of the altar. Wipe up some of the blood that is on the altar, mix it with some of the oil for anointing, and sprinkle it on Aaron and his clothes, and on his sons and their clothes. By doing this, you will dedicate them and their clothes to me.

Partially literal and partially paraphrased translations:

American English Bible

‘Then take the second ram, and have Aaron and his sons lay their hands on its head; you must slaughter it and collect the blood, and touch a little of the blood to the tip of Aaron’s right ear, to the thumb of his right hand, and to the big toe of his right foot.

[Then touch some of it to] the tips of his sons’ right ears, the thumbs of their right hands, and the big toes of their right feet.

Thereafter, take some of the blood from the Altar and [mix it with] anointing oil, and sprinkle it on Aaron and on his clothes, as well as on his sons and on his sons’ clothes. This will purify him and his clothing, and his sons and their clothing.

Then pour the rest of the blood out around the Altar.

Beck’s American Translation .

Common English Bible .

New Advent (Knox) Bible

Then take the other ram, Aaron and his sons laying their hands on its head meanwhile; and when thou hast killed this ram, put some of the blood on the tip of Aaron’s right ear, the thumb of his right hand, and the great toe of his right foot, and do the same by his sons. Pour blood, too, all round the surface of the altar, and then sprinkle with this, and with the oil used for anointing, Aaron and his sons, and the vestments they wear.

Translation for Translators

Take the other ram *that was selected for these rituals*, and tell Aaron and his sons to put their hands on the ram’s head. Then kill the ram by slitting its throat, and drain the blood *into a bowl*. Smear some of the blood on the lobe of the right ears of Aaron and his sons, and on the thumbs of their right hands, and on the big toes of their right feet. Throw/Splash the rest of the blood against the four sides of the altar. Wipe up some of the blood that is on the altar, mix it with some of the oil for anointing, and sprinkle it on Aaron and his clothes, and on his sons and their clothes. By doing that, you will dedicate them and their clothes *to me*.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .

Ferrar-Fenton Bible

"Afterwards take the second ram, and let Aaron and his sons strike their hands upon the head of the ram. Then slay the ram, and take some of its blood and put upon the tip of the right ear of Aaron, and on the tip of the ears of his sons, and

upon the thumb of their right hands, and upon the great toe of their feet, and sprinkle the blood all around the altar. Next take some of the blood which is upon the altar, and some of the oil of consecration, and sprinkle upon Aaron, and upon his robes, and upon his sons, and upon their robes with him, and sanctify him and his robes, and his sons, and their robes as well.

God's Truth (Tyndale)

And take the other ram and let Aaron and his sons, put their hands upon his head and let him then be killed. And take of his blood and put it upon the tip of the right ear of Aaron and of his sons, and upon the thumb of their right hands, and upon the great toe of their right feet and sprinkle the blood upon the altar round about.

Then take of the blood that is upon the altar and of the anointing oil, and sprinkle it upon Aaron and his vestments, and upon his sons and upon their garments also. Then is he and his clothes holy and his sons and their clothes holy also.

HCSB

International Standard V

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

“And you will take the second ram, and Aaron and his sons will lay their hands on the head of the ram. And you will slaughter the ram and take some of its blood and put it on Aaron's right earlobe and on the right earlobe of his sons and on the thumb of their right hand and on the big toe [Literally “the thumb of”] of their right foot, and you will sprinkle the blood at the base of the altar all around. And you will take some of the blood that is on the altar and some of the anointing oil, and you will spatter it on Aaron and on his garments and on his sons and on his sons' garments with him, and he will be sacred, and his garments and his sons and his sons' garments with him.

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

Unlocked Literal Bible

Urim-Thummim Version

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Next you are to take the other ram. Aaron and his sons are to lay their hands on its head. You are to kill the ram, take some of its blood and put it on the lobe of Aaron's right ear, on the lobes of his sons' right ears, the thumbs of their right hands, and the big toes of their right feet, and pour out the rest of the blood on the sides of the altar. Then take some of the blood that remains on the altar, together with the chrism oil, and sprinkle it on Aaron and his vestments and on his sons and their vestments so that he and his vestments will be consecrated and his sons, too, and their vestments.

The Heritage Bible

And you shall take the second ram, and Aaron and his sons shall take hold with their hands upon the head of the ram. And you shall slaughter the ram, and take of his blood, and give it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar all around. And you shall take of the blood that is upon the altar and of the anointing oil, and sprinkle upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be sanctified and his garments, and his sons and his sons' garments with him.

New American Bible (2002)

New American Bible (2011)

New English Bible—1970

| | |
|----------------------------|---|
| New Jerusalem Bible | . |
| New RSV | . |
| Revised English Bible–1989 | Take the second ram and, after Aaron and his sons have laid their hands on its head, slaughter it; take some of its blood, and put it on the lobes of the right ears of Aaron and his sons, and on their right thumbs and the big toes of their right feet. Fling the rest of the blood against the sides of the altar. Take some of the blood which is on the altar and some of the anointing oil, and sprinkle it on Aaron and his vestments, and on his sons and their vestments. So he, his sons, and the vestments will become sacred. |

Jewish/Hebrew Names Bibles:

| | |
|---|--|
| Complete Jewish Bible | (v) “Take the other ram: Aharon and his sons are to lay their hands on the ram’s head; and you are to slaughter the ram, take some of its blood, and put it on the lobe of Aharon’s right ear, on the lobes of his sons’ right ears, on the thumbs of their right hands and on the big toes of their right feet. Take the rest of the blood and splash it on all sides of the altar. Then take some of the blood that is on the altar and some of the anointing oil, and sprinkle it on Aharon and his clothing and on his sons and the clothing of his sons with him; so that he and his clothing will be consecrated, and with him his sons and his sons’ clothing. |
| exeGeses companion Bible | And take the second ram: and Aharon and his sons prop their hands on the head of the ram: and you slaughter the ram and take of his blood and give it on the tip of the right ear of Aharon and on the tip of the right ear of his sons and on the great digit of their right hand and on the great digit of their right foot; and sprinkle the blood around on the sacrifice altar: and take of the blood on the sacrifice altar and of the anointing oil and sprinkle on Aharon and on his clothes and on his sons and on the clothes of his sons with him: and he and his clothes become hallowed with his sons and the clothes of his sons with him:... |
| Hebraic Roots Bible Israeli Authorized Version Kaplan Translation | . . . Take the second ram, and have Aaron and his sons place their hands on its head. When you then slaughter the ram, take its blood and place some of it on the right ear lobe of Aaron and his sons, as well as on their right thumbs and right big toes. Sprinkle the [remaining] blood on all sides of the altar. Collect the blood that is on the altar, and [together] with the anointing oil, sprinkle it on Aaron and his vestments, as well as on his sons and their vestments. This will consecrate [Aaron] and his vestments, as well as his sons and their vestments. lobe The helix or upper part of the ear (Targum; Midrash HaGadol). See Leviticus 8:24, 14:14. thumbs On the middle joint (Rashi). See Leviticus 8:24. |
| The Scriptures 2009 | “And you shall take the second ram, and Aharon and his sons shall lay their hands on the head of the ram, and you shall slay the ram, and take some of its blood and put it on the tip of the right ear of Aharon and on the tip of the right ear of his sons, |

on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the slaughter-place.

“And you shall take some of the blood that is on the slaughter-place, and some of the anointing oil, and sprinkle it on Aharon and on his garments, on his sons and on the garments of his sons with him. And he and his garments shall be set-apart, and his sons and the garments of his sons with him.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

· AND YOU SHALL TAKE THE SECOND RAM, AND AARON AND HIS SONS SHALL LAY THEIR HANDS ON THE HEAD OF THE RAM. AND YOU SHALL KILL IT, AND TAKE OF THE BLOOD OF IT, AND PUT IT ON THE TIP OF AARON'S RIGHT EAR, AND ON THE THUMB OF HIS RIGHT HAND, AND ON THE GREAT TOE OF HIS RIGHT FOOT, AND ON THE TIPS OF THE RIGHT EARS OF HIS SONS, AND ON THE THUMBS OF THEIR RIGHT HANDS, AND ON THE GREAT TOES OF THEIR RIGHT FEET. AND YOU SHALL TAKE OF THE BLOOD FROM THE ALTAR, AND OF THE ANOINTING OIL; AND YOU SHALL SPRINKLE IT UPON AARON AND ON HIS GARMENTS, AND ON HIS SONS AND ON HIS SONS' GARMENTS WITH HIM; AND HE SHALL BE SANCTIFIED AND HIS APPAREL, AND HIS SONS AND HIS SONS' APPAREL WITH HIM: BUT THE BLOOD OF THE RAM YOU SHALL POUR ROUND ABOUT UPON THE ALTAR.

Awful Scroll Bible

You is to have taken the other ram, and Aaron and his sons, they are to have rested their hands on the head of the ram. You is to have slaughtered the ram, and you is to have taken of its blood, and put it on the tip of the right ear of Aaron, and the tip of the right ear of his sons, and on the thumb of their right hand, and on the big toe of their right foot; and you is to have sprinkle the blood on the altar on around. You is to have taken of the blood on the altar, and the anointing oil, and are to have sprinkled it on Aaron and his garments, and on his sons and the garments of his sons, even is he to have been made set apart and his garment, his sons and his son's garments.

Charles Thomson OT
Concordant Literal Version

·
Then you will take the second ram, and Aaron and his sons will support their hands on the head of the ram.
You will slay the ram, take some of its blood and put it on the lobe of Aaron's right ear and on the lobes of the right ears of his sons and on the thumbs of their right hands and on the big toes of their right feet; and you will sprinkle the blood on the altar round about.
Then you will take some of the blood which is on the altar and some of the anointing oil and splatter it on Aaron and on his garments and on his sons and on the garments of his sons with him, so that he will be holy, he and his garments, and his sons and the garments of his sons with him.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

·
·
And thou shalt take the other ayil; and Aharon and his banim shall lay their hands upon the head of the ayil.
Then shalt thou slaughter (shachat) the ayil, and take of his dahm, and put it upon the lobe of the right ear of Aharon, and upon the lobe of the right ear of his banim, and upon the thumb of their right yad, and upon the bohen of their right foot, and sprinkle the dahm upon the Mizbe'ach, all around.
And thou shalt take of the dahm that is upon the Mizbe'ach, and of the shemen hamishchah, and sprinkle it upon Aharon, upon his garments, upon his banim, upon

the garments of his banim with him; he shall be set apart as kodesh, and his garments, his banim, his banim's garments with him.

Rotherham's *Emphasized B.* Then shalt thou take the second' ram,—and Aaron and his sons shall lean their hands upon the head of the ram; then shalt thou slay the ram, and take of its blood, and place upon the tip of the ear of Aaron, and upon the tip of the ear of his sons—the right ear, and upon the thumb of their right hand, and upon the great toe of their right foot,—and shalt dash the blood upon the altar, round about. Then shalt thou take of the blood that is upon the altar, and of the anointing oil, and sprinkle upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons, with him,—so shall he be hallowed—[he, and his garments, and his sons, and the garments of his sons, with him]].

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

“Take the other male sheep [second ram], and have Aaron and his sons put [lay] their hands on its head [29:10]. Kill [Slaughter] it and take some of its blood. Put the blood on the bottom [lobe] of the right ears of Aaron and his sons and on the thumbs of their right hands and on the big toes of their right feet [Lev. 14:14; ^Cthe significance is unclear]. Then sprinkle the rest of the blood against all four sides of [all around] the altar. Take some of the blood from the altar, and mix it with the special oil used in appointing priests [anointing oil]. Sprinkle this on Aaron and his clothes and on his sons and their clothes. This will show that Aaron [Then he] and his sons and their clothes are given to my service [will be holy/consecrated].

Kretzmann's Commentary

And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram, as before.

Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron and upon the tip of the right ear of his sons, that is, upon the ear-lap, next to the opening, and upon the thumb of their right hand and upon the great toe of their right foot, the gestures conveying the duties of obedience, of willing work, and of a walk according to the precepts of God's holy Law, and sprinkle the blood upon the altar round about.

And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

Syndein/Thieme

The Voice

Then bring the other ram, and have Aaron and his sons lay their hands on its head. Slaughter the ram, and smear some of its blood on the right earlobe of Aaron and his sons. Then smear it on the thumbs of their right hands and the big toes of their right feet. Splatter the remaining blood on all sides of the altar. Collect some of the blood from the altar and some of the anointing oil, and sprinkle it on Aaron and his garments and on his sons and their garments. This is how you are to consecrate Aaron, his sons, and their garments.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall take the second ram, and Aaron and his sons shall lean their hands upon the ram's head. You shall slaughter the ram, take [some] of its blood and put it upon the cartilage of Aaron's right ear and upon the cartilage of Aaron's sons' right ears, upon the thumbs of their right hands, and upon the big toes of their right feet, and you shall sprinkle the blood upon the altar all around.

cartilage: Heb. קַרְתָּךְ. That is the cartilage, the middle wall within the ear, which is known [in Old French] as tendron, tendrum, tenron, tenrum, or teneros.

the thumbs of their... hands: Heb. בְּהֵן קִדְּיָהּ. This is the thumb, and [the blood was to be applied to] the middle joint. -[from Sifra on Lev. 8:24]

You shall [then] take [some] of the blood that is upon the altar and [some] of the anointing oil, and sprinkle it upon Aaron and upon his garments, upon his sons and upon the garments of his sons with him; thus he will become holy along with his garments, and his sons and their garments with him.

The Geneva Bible
Kaplan Translation
NET Bible®

“You are to take the second ram, and Aaron and his sons are to lay their hands on the ram’s head, and you are to kill the ram and take some of its blood and put it on the tip of the right ear of Aaron, on the tip of the right ear of his sons, on the thumb of their right hand, and on the big toe of their right foot,³¹ and then splash the blood all around on the altar. You are to take some of the blood that is on the altar and some of the anointing oil and sprinkle it³² on Aaron, on his garments, on his sons, and on his sons’ garments with him, so that he may be holy,³³ he and his garments along with his sons and his sons’ garments.

^{31sn} By this ritual the priests were set apart completely to the service of God. The ear represented the organ of hearing (as in “ears you have dug” in Ps 40 or “awakens my ear” in Isa 50), and this had to be set apart to God so that they could hear the Word of God. The thumb and the hand represented the instrument to be used for all ministry, and so everything that they “put their hand to” had to be dedicated to God and appropriate for his service. The toe set the foot apart to God, meaning that the walk of the priest had to be consecrated – where he went, how he conducted himself, what life he lived, all belonged to God now.

^{32tn} Here “it” has been supplied.

^{33tn} The verb in this instance is Qal and not Piel, “to be holy” rather than “sanctify.” The result of all this ritual is that Aaron and his sons will be set aside and distinct in their life and their service.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ... and you will take the second buck, and "**Aharon** ^{Light bringer^m}, and his sons, will support their hands upon the head of the buck, and you will slay the buck, and you will take from his blood and you will (place) it upon the tip of the ear of "**Aharon** ^{Light bringer^m} and upon the tip of the right ear of his sons, and upon the right thumb of their hands, and upon the right thumb of their feet, and you will sprinkle the blood upon the altar all around, and you will take from the blood which is upon the altar, and from the oil of the ointment, and you will spatter it upon "**Aharon** ^{Light bringer^m} and upon his garments and upon his sons and upon the garments of his sons (with) him, and he will set him apart, and his garments, and his sons, and the garments of his sons (with) him,...

Charles Thomson OT
C. Thompson (updated) OT
Context Group Version

And you shall take the other ram; and Aaron and his sons shall lay their hands on the head of the ram. Then you shall kill the ram, and take of its blood, and put it on the tip of Aaron's and his sons' right ear, and on the thumb of their right hand, and on the great toe of their right foot, and sprinkle the blood on the altar round about. And you shall take of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron, and on his garments, and on his sons, and on the garments of his sons with him: and he shall be made special, and his garments, and his sons, and his sons' garments with him.

English Standard Version .
 Green’s Literal Translation .
 Modern English Version .
 Modern Literal Version .
 Modern KJV .
 New American Standard B.

“Then you shall take the ^[1]other ram, and Aaron and his sons shall lay their hands on the head of the ram. And you shall slaughter the ram, and take some of its blood and put *it* on the lobe of Aaron’s right ear and on the lobes of his sons’ right ears, and on the thumbs of their right hands, and on the big toes of their right feet, and sprinkle the *rest of the* blood around on the altar. Then you shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle it on Aaron and on his garments, and on his sons and on his sons’ garments with him; so he and his garments shall be consecrated, as well as his sons and his sons’ garments with him.

[1] Exodus 29:19 Lit *second*

New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen’s Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster’s Bible Translation .
 World English Bible .
 Young’s Literal Translation .
 Young’s Updated LT

“And you have taken the second ram, and Aaron has laid—his sons also—their hands on the head of the ram, and you have slaughtered the ram, and have taken of its blood, and have put on the tip of the right ear of Aaron, and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the great toe of their right foot, and have sprinkled the blood on the altar round about; and you have taken of the blood which is on the altar, and of the anointing oil, and have sprinkled on Aaron, and on his garments, and on his sons, and on the garments of his sons with him, and he has been hallowed, he, and his garments, and his sons, and the garments of his sons with him.

The gist of this passage:

Laying hands on second ram. Blood on the ear, hands and feet. Blood mixed with oil to set apart as holy.

19-21

| Exodus 29:19a | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong’s # BDB #251 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong’s #3947 BDB #542 |
| ’êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong’s #853 BDB #84 |

Exodus 29:19a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---------------------------------------|--|---|-----------------------------|
| ʾayil (אֵיל) [pronounced AH-yil] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular noun with the definite article | Strong's #352 BDB #17 |
| shênîy (שֵׁנִי) [pronounced shay-NEE] | <i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i> | adjective singular numeral ordinal; masculine form; with the definite article | Strong's #8145 BDB #1041 |

Translation: You will then take the second ram...

The first ram has been slaughtered; and now they take the second ram. I see this as the two rams being substitutes for the two *good* sons of Aaron. By *good*, I mean that they are regenerate and growing spiritually.

Exodus 29:19b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| çâmak ^e (צָמַק:) [pronounced saw-MAHK ^e] | <i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i> | 3 rd person masculine singular, Qal perfect | Strong's #5564 BDB #701 |
| ʾAhârôn (אַהֲרֹן) [pronounced ah-huh-ROHN] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| bânîym (בָּנִים) [pronounced baw-NEEM] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| ʾêth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| yâdôwth (יָדוֹת) [pronounced yawd-OATH] | <i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i> | feminine plural noun with the 3 rd person masculine plural suffix | Strong's #3027 BDB #388 |
| ʿal (עַל) [pronounced ǵah] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |

Exodus 29:19b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|--|----------------------------|
| rō'sh (שׂאֵר אוֹ שֹׂאֵר) [pronounced <i>rohsh</i>] | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i> | masculine singular construct | Strong's #7218 BDB #910 |
| 'ayil (אֵיל) [pronounced <i>AH-yil</i>] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular noun with the definite article; pausal form | Strong's #352 BDB #17 |

See v. 15b.

Translation: ...and, [after] Aaron and his sons have laid their hands on its head [lit., *the head of the ram*],...

Aaron and all of his sons will put their hands on the head of this second ram. Again, the sinner is identified with the sin bearer; although there does not appear to be an emphasis upon sin in this passage.

Exodus 29:20a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|--------------------------------------|
| w ^e (or v ^e) (וּ, or וְ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| shâchaṭ (שַׁחַט) [pronounced <i>shaw-KHAT</i>] | <i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i> | 2 nd person masculine singular, Qal perfect | Strong's #7819 and 7820 BDB #1006 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'ayil (אֵיל) [pronounced <i>AH-yil</i>] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular noun with the definite article | Strong's #352 BDB #17 |

See v. 16a.

Translation: ...you will slaughter it [lit., *the ram*].

I have changed the structure slightly of these sentences to give it a better flow. After Aaron and his sons place their hands on the head of the second ram, then that ram is slaughtered.

Exodus 29:19–20a **You will then take the second ram and, [after] Aaron and his sons have laid their hands on its head [lit., *the head of the ram*], you will slaughter it [lit., *the ram*].** (Kukis mostly literal translation)

When this ceremony is finished, there will be no question in the minds of the congregation that their priests require ceremonial cleansing, just as they do.

David Guzik: *Atonement for sin was performed with the sin offering and the burnt offering. Yet in their consecration, the priests still had to identify with the sacrificial victim. Their identification with the sacrifice went beyond atonement.*³⁷

Leviticus 17:11 *For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.*

| Exodus 29:20b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| dâm (דָּם) [pronounced <i>dawm</i>] | <i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #1818 BDB #196 |

Translation: You will take from the blood...

Then Moses is to take from this blood, the blood from the second ram.

| Exodus 29:20c | | | |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| nâthan (נָתַן) [pronounced <i>naw-THAHN</i>] | <i>to give, to grant, to place, to put, to set; to make</i> | 2 nd person masculine singular, Qal perfect | Strong's #5414 BDB #678 |
| ‘al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| t ^e nûwk ^e (תְּנוּכָה) [pronounced <i>tehn-OOK</i>] | <i>lobe [tip, extremity, pinnacle] of the ear</i> | masculine singular construct | Strong's #8571 BDB #1072 |
| This word only occurs 8x in Scripture; 6 of those times in Leviticus. | | | |
| ’ôzen (אָזֵן) [pronounced <i>OH-zen</i>] | <i>ear; metaphorically for hearing; audience</i> | feminine singular construct | Strong's #241 BDB #23 |

³⁷ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 29:1–46.

| Exodus 29:20c | | | |
|--|---|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| ʾAhārôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʿal (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| t ^e nûwk ^e (תִּנְוֶכֶה) [pronounced <i>tehn-OOK</i>] | <i>lobe [tip, extremity, pinnacle] of the ear</i> | masculine singular construct | Strong's #8571 BDB #1072 |
| ʾôzen (אָזֶן) [pronounced <i>OH-zen</i>] | <i>ear; metaphorically for hearing; audience</i> | feminine singular construct | Strong's #241 BDB #23 |
| bânîym (בְּנֵיִם) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| y ^e mânîy (יְמִינֵי) [pronounced <i>yehm-aw-NEE</i>] | <i>right hand, right</i> | feminine singular adjective with the definite article | Strong's #3233 BDB #412 |

Translation: ...place [it] on the tip of Aaron's [right] ear and upon the tip of his sons' right ears;...

Moses will put the blood on the tip of Aaron's right ear and the tips of his sons right ears. Because they are redeemed by the blood, these men can hear and understand the teaching of the Word of God. To anyone else, the teaching of the Bible is foolishness.

Key in the spiritual life is *listening*. This is exactly what most Christians do not do. God has a purpose for our lives; He has guidance for our lives, and all of this is found in the Word of God. But we get the accurate teaching of the Word of God inside of a church taught by a well-qualified pastor-teacher.

For these men, soon to be priests, they needed to carefully hear the Word of God as taught to Moses. They were going to be responsible for a great many things as priests, so the only way that they would know what to do is to first listen to Moses.



Moses Puts Blood on Aaron's Ear (a graphic); from [Wikimedia Commons](#),³⁸ accessed January 16, 2021.

Jim Padgett, who may be the artist here, was quite prolific in his illustrations of various Bible scenes. There may not be anyone else with a greater volume of Bible art.

³⁸ Originally *Biblical illustrations* by Jim Padgett, courtesy of Sweet Publishing, Ft. Worth, TX, and Gospel Light, Ventura, CA. Copyright 1984.

| Exodus 29:20d | | | |
|--|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʿal (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| bôhen (בֹּהֵן) [pronounced <i>BOH-hen</i>] | <i>thumb, big (great) toe</i> | feminine singular construct | Strong's #931 BDB #97 |
| This word is found 14x in Exodus and Leviticus; and 4x in Judges. | | | |
| yâd (יָד) [pronounced <i>yawd</i>] | <i>hand; figuratively for strength, power, control; responsibility</i> | feminine singular noun with the 3 rd person masculine plural suffix | Strong's #3027 BDB #388 |
| y ^e mânîy (יְמִינֵי) [pronounced <i>yehm-aw-NEE</i>] | <i>right hand, right</i> | feminine singular adjective with the definite article | Strong's #3233 BDB #412 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʿal (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| bôhen (בֹּהֵן) [pronounced <i>BOH-hen</i>] | <i>thumb, big (great) toe</i> | feminine singular construct | Strong's #931 BDB #97 |
| In Scripture, we always find the concept of the thumb and big toe together when using this word. | | | |
| regel (רֶגֶל) [pronounced <i>REH-gehl</i>] | <i>foot, leg; metaphorically step, gait, pace; turn</i> | feminine singular noun with the 3 rd person masculine plural suffix | Strong's #7272 BDB #919 |
| y ^e mânîy (יְמִינֵי) [pronounced <i>yehm-aw-NEE</i>] | <i>right hand, right</i> | feminine singular adjective with the definite article | Strong's #3233 BDB #412 |

Translation: ...and [you will put some blood] on the thumb of their right hands and on the big toe of their right feet.

Blood will also be placed on the right thumbs and the right big toes of these men. Most people are right handed and they lead with their right hands. So, in all that they do, they have been redeemed and made holy. The hand illustrates what we do.

When we walk, we often put the same foot forward (the right foot³⁹); and walking indicates living the spiritual life. Aaron and his sons will be able to enjoy good and productive spiritual lives because they have been redeemed and made holy. The foot illustrates the spiritual walk.



Exodus 29:20b-d You will take from the blood and place [it] on the tip of Aaron's [right] ear and upon the tip of his sons' right ears; and [you will put some blood] on the thumb of their right hands and on the big toe of their right feet. (Kukis mostly literal translation)

The Ear, Thumb and Big Toe (a graphic); from [I Read Therefore I Write](#); accessed January 16, 2021.

Aaron and his sons are all sinful and require God's covering for their sins. They must come into contact with the blood of the sacrifice, as we must come into contact with the blood of Jesus Christ (which we do be believing

in Him and His sacrificial death on our behalf on the cross). The blood on their ears symbolizes hearing God's Word and being guided by the Holy Spirit; the blood colors all that we hear from His Word. The blood on the toes and the hands refers to service to God and their service to the people of Israel.

David Guzik: *These consecrated priests were stained with the blood of sacrifice. They should hear differently because the blood was on their ear. They should work differently because the blood was on their thumb. They should walk differently because the blood was on their toe.*⁴⁰

Exodus 29:20e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| zâraq (זָרַק) [pronounced <i>zaw-RAHK</i>] | <i>to scatter, to sprinkle; to toss, to throw</i> | 3 rd person masculine singular, Qal perfect | Strong's #2236 BDB #284 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| dâm (דָּם) [pronounced <i>dawm</i>] | <i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i> | masculine singular noun with the definite article | Strong's #1818 BDB #196 |
| 'al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>] | <i>altar; possibly monument</i> | masculine singular noun with the definite article | Strong's #4196 BDB #258 |

³⁹ This is for the majority of people.

⁴⁰ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 29:19–21.

Exodus 29:20e

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

Translation: You will throw the blood around the altar...

Then Moses would take the rest of the blood and throw it all around the altar. This is the Lord dying for our sins and us being sanctified by His spiritual death.

Exodus 29:21a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|--|-----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| dâm (דָּם) [pronounced <i>dawm</i>] | <i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i> | masculine singular noun with the definite article | Strong's #1818 BDB #196 |
| 'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| 'al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>] | <i>altar; possibly monument</i> | masculine singular noun with the definite article | Strong's #4196 BDB #258 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>] | <i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i> | masculine singular construct | Strong's #8081 BDB #1032 |

Exodus 29:21a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|--|----------------------------|
| mosh ^e châh (מֹשַׁח) [pronounced <i>mosh-KHAW</i>] | <i>anointing, consecrated oil, ointment, consecrated portion</i> | feminine singular noun with the definite article | Strong's #4888 BDB #603 |

Translation: ...and then take from the blood which [is] on the altar and from the anointing oil...

The blood speaks of the spiritual death of our Lord and the anointing oil is a reference to the empowerment of God the Holy Spirit. We must be redeemed by Jesus Christ before we are able to be empowered. The two go hand-in-hand.

Exodus 29:21b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| nâzâh (נָזַח) [pronounced <i>naw-ZAW</i>] | <i>to cause to spurt, to make spatter, to make sprinkle</i> | 2 nd person masculine singular, Hiphil perfect | Strong's #5137 BDB #633 |

This verb is found 24 times in the Old Testament; 22 of those times in the Torah. This is the first time it is found in Scripture.

| | | | |
|--|---|---|----------------------------|
| ‘al (עַל) [pronounced <i>gah!</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| ’Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHM</i>] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>] | <i>garments, clothes, clothing, apparel; possibly blankets</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #899 BDB #93 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ‘al (עַל) [pronounced <i>gah!</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |

| Exodus 29:21b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| ʿal (עַל) [pronounced <i>gahʼl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>] | <i>garments, clothes, clothing, apparel; possibly blankets</i> | masculine plural construct | Strong's #899 BDB #93 |
| bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| ʾêth (אֶת) [pronounced <i>ayth</i>] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix | Strong's #854 BDB #85 |

Translation: ...and you will cause it to be sprinkled upon Aaron and upon his clothing, as well as upon his sons with him and upon their clothing.

I can see in my mind's eye the High Priest and his sons, all dressed up in these clean, dramatic uniforms, if you will; and then right near the beginning of the ceremony, blood is sprinkled onto these clean garments.

The blood and the anointing oil are to be sprinkled upon Aaron and his sons. They are able to serve because they have trusted in the **Revealed God** (Jesus before His incarnation); and they are able to serve as empowered by God the Holy Spirit. Both they and their uniforms are thus consecrated for service.

Spurgeon: [The] double anointing, the blood of Jesus which cleanses, and the oil of the Holy Spirit which perfumes us. It is well to see how these two blend in one . . . It is a terrible blunder to set the blood and the oil in opposition, they must always go together.⁴¹

| Exodus 29:21c | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>] | <i>to be pure, to be clean; to be holy, to be sacred; to set apart, to consecrate, to sanctify, to dedicate, to hallow</i> | 3 rd person masculine singular, Qal perfect | Strong's #6942 BDB #872 |
| hûw' (הוּא) [pronounced <i>hoo</i>] | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214 |

⁴¹ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 29:1–46.

| Exodus 29:21c | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| b ^e gâdîym (בגדִים) [pronounced <i>b^e-gaw-DEEM</i>] | <i>garments, clothes, clothing, apparel; possibly blankets</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #899 BDB #93 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| b ^e gâdîym (בגדִים) [pronounced <i>b^e-gaw-DEEM</i>] | <i>garments, clothes, clothing, apparel; possibly blankets</i> | masculine plural construct | Strong's #899 BDB #93 |
| bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix | Strong's #854 BDB #85 |

Translation: [By this] Aaron, his garments, his sons with him, and his sons' garments will be made holy [or, consecrated].

What we have read here is the consecration of Aaron and his sons for service.

Exodus 29:20e–21 You will throw the blood around the altar and then take from the blood which [is] on the altar and from the anointing oil and you will cause it to be sprinkled upon Aaron and upon his clothing, as well as upon his sons with him and upon their clothing. [By this] Aaron, his garments, his sons with him, and his sons' garments will be made holy [or, consecrated]. (Kukis mostly literal translation)

Everything is based upon the blood; and all of Aaron's sons *must be washed by blood*. Their very foundation was based upon blood sacrifices.

The oil represents the power of God the Holy Spirit. The Holy Spirit makes the Revealed God known to the people who observe these rituals, so that people might believe in the Revealed God.

The entire basis of the Aaronic priesthood is, they stand upon the blood of the Savior and they function with the assistance of God the Holy Spirit.

We have spent a full chapter discussing the beauty and the intricacy of the clothes that Aaron and his sons would wear and notice that even this must be stained with the blood for the sacrifice. No matter what a scholar a

particular Bible teacher is; unless they have been washed by the blood of Jesus Christ, they have nothing to teach; they cannot minister to the people of God.

Exodus 29:19–21 You will then take the second ram and, [after] Aaron and his sons have laid their hands on its head [lit., *the head of the ram*], you will slaughter it [lit., *the ram*]. You will take from the blood and place [it] on the tip of Aaron's [right] ear and upon the tip of his sons' right ears; and [you will put some blood] on the thumb of their right hands and on the big toe of their right feet. You will throw the blood around the altar and then take from the blood which [is] on the altar and from the anointing oil and you will cause it to be sprinkled upon Aaron and upon his clothing, as well as upon his sons with him and upon their clothing. [By this] Aaron, his garments, his sons with him, and his sons' garments will be made holy [or, *consecrated*]. (Kukis mostly literal translation)

Exodus 29:19–21 Then you will take the second ram, and after Aaron and his sons have all placed their hands upon the ram's head, you will slaughter it. Then you will take some of the blood from the slaughtered ram and put it on the tip of Aaron's right ear and upon the tips of his sons' right ears. You will also put some of this blood on the thumbs of everyone's right hands and on the toes of everyone's right feet. Afterwards, you will throw the blood around the altar. Then, you will take a portion of that blood, mix it with the anointing oil, and cause it to be sprinkled upon Aaron and his sons and on the garments they are wearing. By this, you have consecrated these men and their garments for service. (Kukis paraphrase)

Some translations take a breath at the end of v. 23; more take v. 23 into v. 24.

And you have taken from the ram the fat and the fat tail and the fat the covering the entrails and an appendage of the liver and two of the kidneys and the fat which [is] upon them; and a thigh of the right. For a ram of ordination he [is]. And a loaf of bread one and a cake of bread [with] oil one and a wafer one from a basket of the unleavened breads which [is] to faces of Y^ehowah. And you have placed the all upon palms of Aaron and upon palms of his sons and you have waved them, a wave offering, to faces of Y^ehowah.

Exodus
29:22–24

You will take from the ram the fat, the rump, the fat covering the entrails and the appendage of the liver, the two kidneys and the fat which is on them, and the right thigh—this [is] the ram of consecration. Also [you will take] one loaf of bread, one cake of bread [with] oil and one wafer from the basket of unleavened breads which [is] before Y^ehowah. You will place all [this] into the hands of Aaron and his sons. Then you will hold them up, a (public) presentation offering [or, *you will wave them, a wave offering*], before Y^ehowah.

From the ram you will take the fat, the rump, the fat around the innards, a portion of the liver, the two kidneys and the fat which is on them, and the right thigh, for this is the ram of consecration. You will also take one loaf of bread, one cake of bread with oil and a single wafer from the basket of the unleavened breads which is before Jehovah. You will place all these things into the hands of Aaron and his sons. Then you will hold them up before Jehovah as a presentation offering.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have taken from the ram the fat and the fat tail and the fat the covering the entrails and an appendage of the liver and two of the kidneys and the fat which [is] upon them; and a thigh of the right. For a ram of ordination he [is]. And a loaf of bread one and a cake of bread [with] oil one and a wafer one from a basket of the unleavened breads which [is] to faces of Y^ehowah. And you have placed the all

upon palms of Aaron and upon palms of his sons and you have waved them, a wave offering, to faces of Y^ehowah.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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And thou shalt take of the ram, the fat, and the tail, and the fat which covereth the inwards, and the caul which is on the liver, and the two kidneys, and the fat which is on them, and the right shoulder, for it is a ram for oblation; and one loaf of bread, and one cake of bread (with) oil, and one wafer from the basket of the unleavened ones which is before the Lord: and put thou all upon the hands of Aharon and upon the hands of his sons, and uplift them for an elevation before the Lord; and take them from their hands, and offer them at the altar upon the burnt offering, that they may be received with acceptance before the Lord; it is an oblation before the Lord.

Targum (Pseudo-Jonathan)

And thou shalt take of the blood which is upon the altar, and of the anointing oil, and drop it upon Aharon, and upon his vestments, and on his sons, and on his sons' vestments with him. And thou shalt take of the ram, the fat and the tail, and the fat that covereth the inwards, and which remaineth upon the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for it is the ram of the oblation; and one round of bread, and one cake of bread mingled with oil, and one wafer from the basket of unleavened bread which is before the Lord; and thou shalt put all upon the hands of Aharon and upon the hands of his sons, and shalt uplift them for an elevation before the Lord.

Revised Douay-Rheims

You shall take the fat of the ram, and the rump, and the fat that covers the lungs, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, because it is the ram of consecration.

And one roll of bread, a cake tempered with oil, a wafer out of the basket of unleavened bread, which is set in the sight of the Lord.

And you shall put all upon the hands of Aaron and of his sons, and shall sanctify them elevating before the Lord.

Douay-Rheims 1899 (Amer.)

Aramaic ESV of Peshitta

Also you shall take some of the ram's fat, the fat tail, the fat that covers the innards, the cover of the liver, the two kidneys, the fat that is on them, and the right thigh (for it is a ram of consecration), and one loaf of bread, one cake of oiled bread, and one wafer out of the basket of unleavened bread that is before Mar-Yah. You shall put all of this in Aaron's hands, and in his sons' hands, and shall wave them for a wave offering before Mar-Yah.

V. Alexander's Aramaic T.
Plain English Aramaic Bible
Lamsa's Peshitta (Syriac)

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And you shall take of the fat and the rump, and the fat that covers the entrails, the caul of the liver, the two kidneys, and the fat that is on them and the right shoulder; for it is a ram of consecration; And you shall take one loaf of bread and one loaf of bread baked with oil and a cake baked with flour and oil out of the basket of the unleavened bread that is before the LORD; And you shall put all of these in the hands of Aaron and in the hands of his sons; and you shall wave them for a wave offering before the LORD.

Samaritan Pentateuch

Also thou shalt take of the ram the fat, the rump, and the fat that covereth the inwards, and the caul [above] the liver, and the two kidneys, and the fat that [is] upon them, and the right shoulder; for it [is] a ram of consecration:

And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that [is] before the LORD:

And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them [for] a wave offering before the LORD.

Updated Brenton (Greek)

And you shall take from the ram its fat, both the fat that covers the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for this is a consecration. And one cake made with oil, and one cake

from the basket of unleavened bread set forth before the Lord. And you shall put them all on the hands of Aaron, and on the hands of his sons, and you shall separate them as a separate offering before the Lord.

Significant differences:

Limited Vocabulary Translations:

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| Bible in Basic English | Then take the fat of the sheep, the fat tail, the fat covering the insides, and the fat joining the liver and the two kidneys with the fat round them, and the right leg; for by the offering of this sheep they are to be marked out as priests: And take one bit of bread and one cake of oiled bread and one thin cake out of the basket of unleavened bread which is before the Lord: And put them all on the hands of Aaron and of his sons, to be waved for a wave offering before the Lord. |
| Easy English | Take all the fat from this male sheep. Take the fat tail, the fat round the inside parts and the skin round the liver. Take also the two kidneys with the fat round them. And take the top part of the right leg. (You will use this male sheep when you give authority to Aaron and to his sons.) Take out of the basket a loaf of bread that has no yeast in it. Take also a cake with oil in it and a biscuit. These are all in the basket that is in front of the Lord. Put all these things in the hands of Aaron and his sons. Then lift these things up to the Lord as a gift. fat white meat that covers parts of an animal's body. People use it to cook food. skin the material that covers an animal's body. liver an inside part of an animal. kidney an inside part of an animal. yeast People put yeast into flour and water (dough) when they make bread. The yeast makes the dough rise before they bake it. |
| Easy-to-Read Version–2001 | . |
| Easy-to-Read Version–2006 | "Then take the fat from the ram. (This is the ram that will be used in the ceremony to make Aaron the high priest.) Take the fat from around the tail and the fat that covers the organs inside the body. Then take the fat that covers the liver, both kidneys and the fat on them, and the right leg. Then take the basket of bread that you made without yeast. This is the basket you put before the LORD. Take these things out of the basket: one loaf of bread, one cake made with oil, and one small thin cake. Give them to Aaron and his sons. Tell them to hold these things in their hands before the Lord. This will be a special offering to the LORD. |
| God's Word™ Good News Bible (TEV) | . "Cut away the ram's fat, the fat tail, the fat covering the internal organs, the best part of the liver, the two kidneys with the fat on them, and the right thigh. From the basket of bread which has been offered to me, take one loaf of each kind: one loaf made with olive oil and one made without it and one thin cake. Put all this food in the hands of Aaron and his sons and have them dedicate it to me as a special gift. |
| The Message | "Take the fat from the ram, the fat tail, the fat that covers the innards, the long lobe of the liver, the two kidneys and the fat on them, and the right thigh: this is the ordination ram. Also take one loaf of bread, an oil cake, and a wafer from the breadbasket that is in the presence of God. "Place all of these in the open hands of Aaron and his sons who will wave them before God, a Wave-Offering. |

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| Names of God Bible | “From this same ram take the fat, the fat from the tail, the fat that covers the internal organs, the lobe of the liver, the two kidneys with the fat on them, and the right thigh. (This is the ram for the ordination.) From the basket of unleavened bread which is in Yahweh’s presence, take a round loaf of bread, a ring of bread made with olive oil, and a wafer. Put all of these in the hands of Aaron and his sons, who will offer them to Yahweh . |
| NIRV | “Here is what you must take from this second ram. Take the fat, the fat tail and the fat around the inside parts. Take the long part of the liver. Also take both kidneys with the fat on them, and the right thigh. It is the ram you must use when you prepare the priests to serve the Lord. Get one round loaf of bread and one thick loaf of bread with olive oil mixed in. Also get one thin loaf of bread. Take them from the basket of bread made without yeast. It is the one in front of the Lord. Put all these things in the hands of Aaron and his sons. Tell them to lift them up and wave them in front of the Lord as a wave offering. |
| New Simplified Bible | »Remove the ram’s fat, the fat tail, the fat covering the internal organs, the fat attached to the liver, the two kidneys with the fat on them, and the right thigh. »From the basket of bread which has been offered to me, take one loaf of each kind: one loaf made with olive oil and one made without it and one thin cake. »Put all this food in the hands of Aaron and his sons and have them dedicate it to me as a special gift. |

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

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| Casual English Bible | . |
| College Press Bible Study | . |
| Contemporary English V. | This ram is part of the ordination service. So remove its right hind leg, its fat tail, the fat on its insides, as well as the lower part of the liver and the two kidneys with their fat. Take one loaf of each kind of bread from the basket, and put this bread, together with the meat, into the hands of Aaron and his sons. Then they will lift it all up to show that it is dedicated to me. |
| The Living Bible | “Then take the fat of the ram, including the fat tail and the fat that covers the insides, also the gall bladder and the two kidneys and the fat surrounding them, and the right thigh—for this is the ram for ordination of Aaron and his sons— and one loaf of bread, one cake of shortening bread, and one wafer from the basket of unleavened bread that was placed before the Lord: Place these in the hands of Aaron and his sons, to wave them in a gesture of offering to the Lord. |
| New Berkeley Version | . |
| New Life Version | Take the fat from the ram, the fat tail, the fat that covers the inside parts, the part that is on the liver, the two kidneys with their fat, and the fat that is on the right thigh. For it is a ram used to set apart those who work for Me. And take one loaf of bread, and one loaf of bread mixed with oil, and one piece of hard bread from the basket of bread without yeast that is set before the Lord. Put all these in the hands of Aaron and his sons. They will wave them for a wave gift before the Lord. |
| New Living Translation | “Since this is the ram for the ordination of Aaron and his sons, take the fat of the ram, including the fat of the broad tail, the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, along with the right thigh. Then take one round loaf of bread, one thin cake mixed with olive oil, and one wafer from the basket of bread without yeast that was placed in the LORD’s presence. Put all these in the hands of Aaron and his sons to be lifted up as a special offering to the LORD. |
| Unlocked Dynamic Bible | . |
| Unfolding Bible Simplified | Also, cut off the ram's fat, its fat tail, and the fat that covers the inner organs, the covering of the liver, the two kidneys with the fat on them, and the right thigh. (This ram is for setting Aaron and his sons apart for me as priests.) From the basket, |

also take one of each of the kinds of bread that was baked without yeast—one made with no oil, one with oil, and one thin wafer. Put all these things in the hands of Aaron and his sons. Then tell them to lift them up high to dedicate them to me.

Partially literal and partially paraphrased translations:

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| American English Bible | 'After that, [set aside] all of the ram's fat, including the belly fat, the liver and kidneys and any fat on them, and the right shoulder, to complete [the ceremony]. And take one of the round cakes [that have been covered] with oil and one loaf from the basket of fermentation-free bread, and set them before Jehovah. Then give the rest to Aaron and his sons. But the [loaf and the round cake] must be offered separately to Jehovah. |
| Beck's American Translation Common English Bible | Take the fatty parts of the ram: the fat tail, the fat around the inner organs, the lobe of the liver, the two kidneys with the fat around them, and the right thigh (because it is a ram for ordination). Add one loaf of bread, one flatbread made with oil, and one wafer from the basket of unleavened bread that was presented to the LORD. Place all of these in the hands of Aaron and his sons, and lift them as an uplifted offering in the LORD's presence. |
| New Advent (Knox) Bible | So hallowing all alike, take the fat, the tail, the covering of the entrails, the membrane of the liver, the two kidneys with the fat on them, and the right shoulder from this ram, the victim of their consecration; take a loaf of bread, too, a piece of pastry cooked in oil, and one of the cakes, out of the basket that lies there before the Lord; and put all this in the hands of Aaron and his sons. Then raise it aloft in the Lord's presence, and by that act they shall be consecrated, Aaron and his sons both. |
| Translation for Translators | Also, cut off the ram's fat and its fat tail and the fat that covers the inner organs, the best part of the liver, the two kidneys with the fat on them, and the right thigh. Take also one of each of the kinds of bread <i>that was baked</i> —one made with no oil, one with oil, and one thin wafer. Put all these things in the hands of Aaron and his sons. <i>Then tell them to lift them up high to dedicate them to me.</i> |

Mostly literal renderings (with some occasional paraphrasing):

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| Conservapedia Translation | Also, you will take from the ram the fat and the tail, and the fat covering its guts, and the liver and the two kidneys and the fat above them, and the right thigh. This is because the ram is for consecration. And one loaf of bread, and one cake of oiled bread, and one cracker out of the basket of the unleavened bread that is to the LORD: And you will put all in the hands of Aaron, and in the hands of his sons, and you will wave them as a wave offering to the LORD. |
| Ferrar-Fenton Bible | "Afterwards take from the ram the fat, and the suet; and the fat of the caul of the bowels, and the lobe of the liver, and the two kidneys, and the fat that is over them,—for it is a ram of consecration,— and one round loaf of bread; and one loaf buttered with oil; and one thin cake from the basket of unfermented cakes that are before the EVER-LIVING , and place the whole on the hands of Aaron and the hands of his sons, and they shall wave them before the EVER-LIVING . |
| God's Truth (Tyndale) | Then take the fat of the ram and his rump and the fat that covers the inwards and the caul of the liver and the two kidneys, and the fat that is upon them and the right shoulder (for that ram is a full offering) and a *simnel of bread and a cake of oiled bread and a wafer out of the basket of sweet bread that is before the Lord, and put all upon the hands of Aaron and on the hands of his sons: and wave them in and out a wave offering unto the Lord. *simnel: bread made from fine wheat |
| HCSB | "Take the fat from the ram, the fat tail, the fat covering the entrails, the fatty lobe of the liver, the two kidneys and the fat on them, and the right thigh (since this is a ram |

for ordination^[b]); take one loaf of bread, one cake of bread made with oil, and one wafer from the basket of unleavened bread that is before the Lord; and put all of them in the hands of Aaron and his^[c] sons and wave them as a presentation offering before the Lord.

^[b] Exodus 29:22 The priest would normally receive the right thigh to be eaten, but here it is burned; Lv 7:32-34.

^[c] Exodus 29:24 Lit *in the hands of his*

International Standard V

“You are to take the fat from the ram, the fat tail, the fat that covers the entrails, the lobe of the liver, the two kidneys and the fat that is on them, the right thigh (for it’s a ram of ordination), and one loaf of bread, one cake of bread mixed with oil, and one wafer out of the basket of unleavened bread that is in the Lord’s presence. You are to put all of these in the hands of Aaron and in the hands of his sons, and present them as a wave offering in the Lord’s presence.

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

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And you will take from the ram the fat and the fat tail and the fat covering the inner parts and the lobe of the liver and the two kidneys and the fat that is on them and the right thigh, because it is the ram of ordination.

¶ “And one loaf of bread and one ring-shaped bread cake of oiled bread and one wafer from the basket of unleavened bread that is before Yahweh— you will put them all on the palms of Aaron and on the palms of his sons, and you will wave them as a wave offering before Yahweh.

NIV, ©2011

“Take from this ram the fat, the fat tail, the fat on the internal organs, the long lobe of the liver, both kidneys with the fat on them, and the right thigh. (This is the ram for the ordination.) From the basket of bread made without yeast, which is before the Lord, take one round loaf, one thick loaf with olive oil mixed in, and one thin loaf. Put all these in the hands of Aaron and his sons and have them wave them before the Lord as a wave offering.

Peter Pett’s translation

Unfolding Bible Literal Text

Unlocked Literal Bible

Urim-Thummim Version

Wikipedia Bible Project

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And you took the fat from the ram and the tail and the fat that covers the insides, and the extra on the liver, and the two kidneys and the fat which is upon them, and the right thigh, because it is a ram of fulfillment. And one loaf of bread, and a cake of oiled bread and one wafer from the basket of crackers which is before Yahweh. And you put everything on Aaron's palms and on his son's palms, and you wave them as a wave-offer before Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) You are to take the fatty parts of the ram: the tail, the fat that covers the inner organs, the fatty mass which is over the liver, the two kidneys with their covering fat and also the right thigh, for this is a ram for the clothing ceremony. You are to take a loaf of bread, a cake of bread made with oil, and a wafer, from the basket of unleavened bread placed before Yahweh, and put it all into Aaron’s hands and those of his sons and make the gesture of offering before Yahweh.

The Heritage Bible

New American Bible (2002)

New American Bible (2011)

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Now, from this ram you shall take its fat: its fatty tail,* the fat that covers its inner organs, the lobe of its liver, its two kidneys with the fat that is on them, and its right thigh, since this is the ram for installation; then, out of the basket of unleavened food that you have set before the LORD, you shall take one of the loaves of bread, one of the cakes made with oil, and one of the wafers. All these things you shall put

into the hands of Aaron and his sons, so that they may raise them as an elevated offering* before the LORD.

* [29:22] Fatty tail: the thick layer of fat surrounding the tails of sheep and rams bred in the Middle East. It is regarded as a choice food. Cf. Lv 3:9.

* [29:24–26] Elevated offering: the portions of a communion offering, brisket and right thigh, which the officiating priest raised in the presence of the Lord. They were reserved for Aaron and his sons.

New English Bible–1970
New Jerusalem Bible

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'You will then take the fatty parts of the ram: the tail, the fat covering the entrails, the fatty mass over the liver, the two kidneys with their covering fat and also the right thigh -- for this is a ram of investiture- and a loaf of bread, a cake of bread made with oil, and a wafer, from the basket of unleavened bread before Yahweh, and put it all on the palms of Aaron and his sons, and make the gesture of offering before Yahweh.

New RSV
Revised English Bible–1989

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Take the fat from the ram, the fat-tail, the fat covering the entrails, the long lobe of the liver, the two kidneys with the fat upon them, and the right leg: for it is a ram of installation. Take also one round loaf of bread, one cake cooked with oil, and one wafer from the basket of unleavened bread that is before the LORD. Place all these on the hands of Aaron and of his sons and present them as a special gift before the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Also take the fat from the ram, the fat tail, the fat that covers the inner organs, the two kidneys, the fat covering them and the right thigh — for it is a ram of consecration — along with one loaf of bread, one cake of oiled bread and one wafer from the basket of *matzah* which is before *ADONAI* — and put it all in the hands of Aharon and his sons. They are to wave them as a wave offering in the presence of *ADONAI*.

exeGesés companion Bible
Hebraic Roots Bible

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And you shall take the fat from the ram, and the fat tail, and the fat that covers the inward parts, and the lobe of the liver, and the two kidneys, and the fat on them, and the right leg; for it is a ram of consecration; also one loaf of bread, and one cake of oil bread, and one wafer, from the basket of unleavened bread which is before the face of YAHWEH. And you shall put all on the hands of Aaron and on the hands of his sons. And you shall wave them, a wave offering before the face of YAHWEH.

Israeli Authorized Version
Kaplan Translation

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Take the [intestinal] fat of the [second] ram, along with its broad tail, the fatty layer covering the stomachs, the lobe of the liver, the two kidneys together with their fat, and the right hind leg, since this ram is an installation [offering].

[Also take] one cake of [unleavened] bread, one loaf of oil bread, and one flat cake from the basket of unleavened bread that is before God.

Place all [these items] onto the open hands of Aaron and his sons, and have them wave [these items] in the prescribed motions of a wave offering before God.

intestinal fat

The fat on the stomachs. See Leviticus 3:3. (The portion of the peace offerings that must be presented as a fire offering to God must include the layer of fat covering the stomachs and all the other fat attached to the stomachs.)

broad tail

On sheep, the tail grows long and very fat.

stomachs

See Leviticus 3:3.

installation offering

It is offered like a peace offering, see Leviticus 3.

Also take...

See Exodus 29:2. (...loaves of unleavened bread, unleavened loaves kneaded with olive oil, and flat matzahs brushed with olive oil. All [the cakes] must be made of fine wheat flour.)

prescribed motions

It is waved back and forth in the four compass directions, and then up and down (Menachoth 62a; Rashi). Some say that the order, with the individual facing east, is right, left, front, up, down, back.

The Scriptures 2009

“And you shall take the fat of the ram, and the fat tail, and the fat that covers the entrails, and the appendage on the liver, and the two kidneys and the fat on them, and the right thigh – it is for a ram of ordination – and one loaf of bread, and one cake made with oil, and one thin cake from the basket of the unleavened bread that is before יהוה.

“And you shall put all these in the hands of Aharon and in the hands of his sons, and you shall wave them – a wave offering before יהוה..

Tree of Life Version

Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL TAKE FROM THE RAM ITS FAT, BOTH THE FAT THAT COVERS THE BELLY, AND THE LOBE OF THE LIVER, AND THE TWO KIDNEYS, AND THE FAT THAT IS UPON THEM, AND THE RIGHT SHOULDER, FOR THIS IS A CONSECRATION.

AND ONE CAKE MADE WITH OIL, AND ONE CAKE FROM THE BASKET OF UNLEAVENED BREAD SET FORTH BEFORE JESUS.

AND YOU SHALL PUT THEM ALL ON THE HANDS OF AARON, AND ON THE HANDS OF HIS SONS, AND YOU SHALL SEPARATE THEM AS A SEPARATE OFFERING BEFORE JESUS.

Awful Scroll Bible

You is to have taken the ram's fat, its tail's fat, the fat covering the inner parts, the appendage of the liver, and the two kidneys and their fat, and the right leg, for it is a ram of fulfilling, and one round loaf of bread, and one perforated cake being oiled, and one wafer, from the basket of that unleavened that is turned before Jehovah, even is you to have put them in the palms of Aaron, and the palms of his sons, and is to have waved them; it is a wave offering turned before Jehovah.

Charles Thomson OT
Concordant Literal Version

You will take from the ram the fat: the fat tail and the fat covering the inwards and the redundance above the liver and the two kidneys and the fat which is on them and the right leg (for it is a ram of consecrations), and one cake of bread and one perforated cake of oiled bread and one wafer from the tray of unleavened bread which is before Yahweh. You will place the whole on the palms of Aaron and on the palms of his sons and wave them for a wave offering before Yahweh.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

Also thou shalt take of the ram the chelev and the tail, and the fat that covereth the innards, and the diaphragm with the liver, and the two kidneys, and the chelev that is on them, and the right thigh; for it is an ayil millu'im (ram of ordination);

And one kekar lechem (loaf of bread), and one challah of lechem shemen (oily loaf of bread), and one wafer out of the basket of the matzot that is before Hashem;

And thou shalt put all in the hands of Aharon, and in the hands of his banim; and shalt wave them for a tenufah before Hashem.

Rotherham's *Emphasized B.* Then shalt thou take from the ram—the fat and the fat-tail, and the fat that covereth the inner part, and the caul of the liver and the two kidneys, with the fat that is upon them, and the right' shoulder,^a—for <a ram of installation> it is',— and one round-cake of bread, and one cake of oiled bread, and one wafer,—out of the basket of unleavened cakes, which is before Yahweh; and shalt lay the whole, upon the hands^b of Aaron, and upon the hands^c of his sons,—then shalt thou wave them to and fro, as a wave-offering, before Yahweh; and shalt take them from^d their hand, and burn them as incense on the altar, upon^e the ascending-sacrifice,—as a satisfying odour, before Yahweh, <an altar-flame> it is' to Yahweh. V. 25 is included for context.

^a“Leg”—Kalisch.

^bOr: “open palms.”

^cOr: “open palms.”

^dOr: “at.”

^e“Besides”—Kalisch.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

“You shall also take the fat of the ram, the fat tail, the fat that covers the intestines, the lobe of the liver, the two kidneys with the fat that is on them, and the right thigh; (for it is a ram of ordination), and one loaf of bread and one cake of oiled bread and one wafer out of the basket of the unleavened bread that is before the Lord; and you shall put all these in the hands of Aaron and his sons, and wave them as a ^[b]wave offering before the Lord.

^[b] Exodus 29:24 The wave (undulation, wavelike) offering and the heave (lifted up, raised) offering were named after their manner of presentation. These were either voluntary gifts or contributions required for a specific religious purpose such as the atonement offering. It was understood that God received these offerings and then designated them for a religious purpose such as the support of the priests and their families, or the preparation and maintenance of the tabernacle.

The Expanded Bible

“Then take the fat from the ·male sheep [ram], the fat tail, and the fat that covers the inner organs. In addition, take the best part of the liver, both kidneys, and the fat around them, and the right thigh. (This is the ·male sheep to be used in appointing priests [ordination ram].)

“Then take the basket of ·bread that you made without yeast [unleavened bread], which you put before the Lord. From it take a loaf of bread, a cake made with olive oil, and a wafer. Put all of these in the hands of Aaron and his sons, and tell them to ·present them as an [^l wave them as a wave] offering to the Lord [^c a ritual whereby the offerer symbolically waves the offering before God but then uses it].

Kretzmann's Commentary

Also thou shalt take of the ram the fat and the rump, the heavy tail of fat which is a characteristic of the sheep referred to, and the fat that covereth the inwards, the fat of the abdominal net, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, "these parts representing the vigor of life, its comfort, and its conscientiousness," and the shoulder-piece being included here, though it otherwise belonged to the priests, for a special reason; for it is a ram of consecration. The priests here voluntarily returned to Jehovah a part of the emoluments belonging to them.

And one loaf of bread and one cake of oiled bread and one wafer out of the basket of the unleavened bread that is before the Lord, vv. 2 and 3; Leviticus 8:26; and thou shalt put all in the hands of Aaron and in the hands of his sons, and shalt wave them for a wave-offering before the Lord, moving them up and down, and back and forth, in token of their voluntary surrender to the Lord.

Syndein/Thieme .

The Voice

Next remove the fat from the ram, the fat tail, the fat from around the internal organs, the *long* lobe of the liver, the two kidneys and the fat surrounding them, and the right thigh (because this is an offering for ordination). Take one loaf of bread, one cake of bread with oil, and one wafer from the basket of yeastless bread that was placed before Me. Place all of these in the hands of Aaron and his sons to lift up as a wave offering to Me.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall take out of the ram the fat and the fat tail and the fat that covers the innards, the diaphragm of the liver, the two kidneys along with the fat that is upon them, and the right thigh, for it is a ram of perfection.

the fat: This is the fat on the intestines or [the fat on] the maw [the obomasum, or the last stomach of a ruminant animal]. [from Chullin 49a, b]

and the fat tail: Below the kidneys, as is explained in [parshath] Vayikra, as it is said: "opposite the atzeh (הַצֶּהָ) he shall remove it" (Lev. 3:9), [meaning] the place where the kidneys give advice (תּוֹצְעוּי) (Chul. 11a). In connection with the sacrificial parts of the bull, however, the fat tail is not mentioned, because the fat tail is sacrificed only with a male lamb, a ewe lamb, and a ram, but a bull and a goat do not require the [sacrifice of] the fat tail. [In fact, bulls and goats have no fat tails. Rashi means that the tail need not be sacrificed.]

and the right thigh: We do not find that the right thigh should be sent up in smoke with the sacrificial parts except this one alone.

for it is a ram of perfection: Heb. מִיְאֵלֵם, [the same as] מִיְמָלָה, an expression denoting perfection שֶׁתּוֹמַלְוּ i.e., it has been completed with everything. Scripture informs [us] that the perfection offering is a peace offering, because it makes peace for the altar, for the one who performs the service, and for the owner (Mid. Tanchuma, Tzav 4; Sifra 8:19). Therefore, I [God] require that the breast be given to the one who performs the service, as a portion. This was Moses, who officiated at the investiture rites, and the rest was eaten by Aaron and his sons, who were the owners [of the sacrifices], as is explained in [the section dealing with] this topic.

And one loaf of bread, one loaf of oil bread, and one wafer from the basket of matzoth that stands before the Lord,...

and one loaf of bread: of the loaves.

one loaf of oil bread: of the kind [of bread known as] the scalded dough. -[from Men. 78a]

and one wafer: of the wafers, one out of ten of each kind (Men. 76a). We do not find that the offering of bread that comes with any sacrifice should be burned except this [bread] only, for the offering of the loaves of the thanksgiving offering and the ram of the Nazirite are given to the kohanim with the breast and the thigh, but from this [sacrifice] Moses had for [his] portion only the breast.

...and you shall place it all upon Aaron's palms and upon his sons' palms, and you shall wave them as a waving before the Lord.

upon Aaron's palms..., and you shall wave: Both of them were engaged in the waving, the owner [of the animal] and the kohen. How so? The kohen placed his hand under the owner's hand and waved⁴² (Men. 61b). In this case, Aaron and his sons were the owners, and Moses was the kohen.

⁴² I have a graphic of this in Leviticus 7. I admit that I did not get it at first when I came across the graphic.

and ^[o]in the ^[p]hands of his sons, and shall wave them as a wave offering before the LORD.

- [i] Exodus 29:22 Or appendage on
- [k] Exodus 29:22 Lit *filling*
- [l] Exodus 29:24 Lit *the whole*
- [m] Exodus 29:24 Lit *on*
- [n] Exodus 29:24 Lit *palms*
- [o] Exodus 29:24 Lit *on*
- [p] Exodus 29:24 Lit *palms*

- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen's Translation .
- Restored Holy Bible 6.0 .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Bible Translation .
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

“And you have taken from the ram the fat, and the fat tail, and the fat which is covering the inwards, and the redundance on the liver, and the two kidneys, and the fat which is on them, and the right leg, for it is a ram of consecration, and one round cake of bread, and one cake of oiled bread, and one thin cake out of the basket of the unleavened things which is before Jehovah.

“And you have set the whole on the hands of Aaron, and on the hands of his sons, and have waved them—a wave-offering before Jehovah;...

The gist of this passage: The ram of ordination.
22-24

| Exodus 29:22a | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'ayil (אֵיל) [pronounced <i>AH-yil</i>] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular noun with the definite article | Strong's #352 BDB #17 |
| chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>] | <i>fat; choicest, best part, abundance (of products of the land)</i> | masculine singular noun with the definite article | Strong's #2459 BDB #316 |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |

Exodus 29:22a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|---|----------------------------|
| ʾal ^e yâh (אֵלֵיָּהּ) [pronounced al-YAW] | <i>rump, fat tail [of sheep, ram]</i> | feminine singular noun with the definite article | Strong's #451 BDB #46 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾêth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| chêleb (חֵלֶב) [pronounced KHAY-le ^b v] | <i>fat; choicest, best part, abundance (of products of the land)</i> | masculine singular noun with the definite article | Strong's #2459 BDB #316 |
| kâçâh (כֹּסֵף) [pronounced kaw-SAWH] | <i>covering, clothing, concealing; spreading over, engulfing; overwhelming</i> | Piel participle with the definite article | Strong's #3680 BDB #491 |
| ʾêth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| qereb (קֶרֶב) [pronounced KEH-re ^b v] | <i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i> | masculine singular noun with the definite article | Strong's #7130 BDB #899 |

Translation: You will take from the ram the fat, the rump, the fat covering the entrails...

These two rams are offered up differently. Here, there is an emphasis upon the portions which are offered up. What is being done here is very similar to what was done to the bull back in v. 13.

Exodus 29:22b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾêth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| yôthereth (תֹּרֵת) [pronounced yoh-THEH- rehth] | <i>appendage; overhang, protrusion, the caudate lobe of the liver of a sacrificial animal; the lobe or flap of the liver</i> | feminine singular noun with the definite article | Strong's #3508 BDB #452 |

Exodus 29:22b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|--|-----------------------------|
| ‘al (עַל) [pronounced <i>gahʼ</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| kâbêd (כַּבֵּד) [pronounced <i>kaw-BADE</i>] | <i>liver</i> | masculine singular noun with the definite article | Strong's #3516 BDB #458 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ’êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>] | <i>two, two of, a pair of, a duo of; both of</i> | dual numeral construct | Strong's #8147 BDB #1040 |
| k ^e lâyôwth (תּוֹלְדוֹת) [pronounced <i>keh-law-YOUTH</i>] | <i>kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest</i> | feminine plural noun with the definite article | Strong's #3629 BDB #480 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ’êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>] | <i>fat; choicest, best part, abundance (of products of the land)</i> | masculine singular noun with the definite article | Strong's #2459 BDB #316 |
| ’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| ‘al (עַל) [pronounced <i>gahʼ</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity with the 3 rd person feminine plural suffix | Strong's #5921 BDB #752 |
| This is equivalent to v. 13a. | | | |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ’êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |

Exodus 29:22b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|--|-----------------------------|
| shôwq (שׁוֹךְ) [pronounced <i>shohk</i>] | <i>leg</i> (when referring to man, it is the lower portion of the leg—the calf; when referring to a sacrificial animal, it is the upper portion of the leg, or the thigh) | feminine singular construct | Strong's #7785 BDB #1003 |
| yâmîyn (יְמִינִי) [pronounced <i>yaw-MEEN</i>] | [to] <i>the right hand, the right side, on the right, at the right; the south</i> | feminine singular noun with the definite article | Strong's #3225 BDB #411 |

Translation: ...and the appendage of the liver, the two kidneys and the fat which is on them, and the right thigh...

A specific set of inner parts of the animal are taken here, and they will be offered up to God in v. 25.

Exodus 29:22c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|---|----------------------------|
| kîy (כי) [pronounced <i>kee</i>] | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| 'ayil (אֵיִל) [pronounced <i>AH-yil</i>] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular construct | Strong's #352 BDB #17 |
| mîllu'yîm (מִיָּלִים) [pronounced <i>mil-loo-EEM</i>] | <i>installation [of a priest]; ceremonial activities re: consecration of a priest</i> | masculine plural noun | Strong's #4394 BDB #571 |
| hûw' (אוּו) [pronounced <i>hoo</i>] | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214 |

Translation: ...—this [is] the ram of consecration.

This is the ram of consecration. The bull is the sin offering (v. 14), the first ram is a burnt offering (v. 18), and this second ram is the ram of consecration. The sin offering means that there is an offering made for the sins of Aaron and his sons; the burnt offering indicates that this is a judgment offering and that a sweet savor goes up to God. The second ram is the ram specifically offered up for this particular ceremony of consecration.

In this verse, in Owen's translation, we have the word *ordination* (also translated this way by the NASB and the NIV); it is *consecration* in the KJV and in Young's. However, the word which is found here occurs for only the second time in the Old Testament. It is *mîllu'yîm* (מִיָּלִים) [pronounced *mil-loo-EEM*]; it is found only in the plural and we have seen this word previously in Exodus 25:7 for stones *inset* in the ephod. The related feminine word is found in Exodus 28:17, 20 and all of these words are forms of the word we have been properly rendering *fill* [the hands]. However, you could look at a dozen of the best translations and not have a clue as to this word's correct rendering from the Hebrew.

Exodus 29:22 You will take from the ram the fat, the rump, the fat covering the entrails and the appendage of the liver, the two kidneys and the fat which is on them, and the right thigh—this [is] the ram of consecration. (Kukis mostly literal translation)

Fat-tailed Ram (a photograph); from [Learn Natural Farming](#); accessed January 16, 2021.

From Learn Natural Farming: *Dagliç sheep raised for meat and milk. The short-fat tailed breed is from Turkey. The western Anatolia is the region in Turkey where Dagliç is seen in abundant and thought to be the origin of the Chios and Kamakuyruk breeds.*⁴³



Until I looked it up, I had no idea that this was actually a thing. I found an abundance of photographs and articles. Apparently, this is thought to be the best part of the animal for meat.

| Exodus 29:23 | | | |
|---|--|-------------------------------------|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| kikâr (כִּיכָר) [pronounced <i>kik-KAWR</i>] | <i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i> | feminine singular construct | Strong's #3603 BDB #503 |
| lechem (לֶחֶם) [pronounced <i>LEH-khem</i>] | literally means <i>bread</i> ; used more generally for <i>food</i> | masculine singular noun | Strong's #3899 BDB #536 |
| ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | feminine singular numeral adjective | Strong's #259 BDB #25 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| challâh (חַלָּה) [pronounced <i>khahl-LAW</i>] | <i>cake, a kind of cake, perforated cake</i> | feminine singular construct | Strong's #2471 BDB #319 |
| lechem (לֶחֶם) [pronounced <i>LEH-khem</i>] | literally means <i>bread</i> ; used more generally for <i>food</i> | masculine singular noun | Strong's #3899 BDB #536 |

⁴³ From <https://learnnaturalfarming.com/daglic-sheep-turkish-short-fat-tailed-breed/> accessed January 16, 2021.

Exodus 29:23

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|--|-----------------------------|
| shemen (שֶׁמֶן) [pronounced SHEH-men] | <i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i> | masculine singular noun | Strong's #8081 BDB #1032 |
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| râqîyq (רֶקִיעַ) [pronounced raw-KEEK] | <i>a thin cake, wafer</i> | masculine singular construct | Strong's #7550 BDB #956 |
| 'echâd (אֶחָד) [pronounced eh-KHAWD] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | masculine singular numeral adjective | Strong's #259 BDB #25 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| çal (לֶ) [pronounced sah] | <i>basket</i> | masculine singular construct | Strong's #5536 BDB #700 |
| matstsâh (מַצֵּה) [pronounced mahts-TSAWH] | <i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i> | feminine plural noun with the definite article | Strong's #4682 BDB #595 |
| 'âsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| lâmed (לְ) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פְּנֵי) [pronounced paw-NEEM] | <i>face, faces, countenance; presence</i> | masculine plural construct (plural acts like English singular) | Strong's #6440 BDB #815 |
| Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> . | | | |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: Also [you will take] one loaf of bread, one cake of bread [with] oil and one wafer from the basket of unleavened breads which [is] before Y^ehowah.

A basket of unleavened breads was prepared earlier in vv. 2–3. Specific individual breads are drawn from this basket. Often, bread is association with divine provision.

Exodus 29:23 Also [you will take] one loaf of bread, one cake of bread [with] oil and one wafer from the basket of unleavened breads which [is] before Y^ehowah. (Kukis mostly literal translation)

The bread symbolizes the Word of God, the oil the Holy Spirit, and the lack of leaven is the purity of the doctrine.

Basket of Homemade Matzoh (a photograph); from [Leiti's Culminaria](#); accessed January 16, 2021.

Accepting the words of the text as I have them, this should correspond with the 3rd category of unleavened breads named above, called *wafers* or *crackers*.

Obviously, I have no idea whether the recipes used 3500 years ago are very similar to those which are used today; but the key is the fact that they are unleavened. That is quite an amazing thing to me.



Exodus 29:24a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|--|----------------------------|
| w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 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> | 2 nd person masculine singular, Qal perfect | Strong's #7760 BDB #962 |
| kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>kol</i>] | <i>all, all things, the whole, totality, the entirety, everything</i> | masculine singular noun with the definite article | Strong's #3605 BDB #481 |
| ‘al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| kaph (כַּף) [pronounced <i>kaf</i>] | <i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i> | feminine plural construct | Strong's #3709 BDB #496 |
| ‘Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |
| w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ‘al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |

Exodus 29:24a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|---|----------------------------|
| kaph (כף) [pronounced <i>kaf</i>] | <i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i> | feminine plural construct | Strong's #3709 BDB #496 |
| bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |

Translation: You will place all [this] into the hands of Aaron and his sons.

Definitely the breads are placed into the hands of Aaron and his sons. It is unclear whether the particular fat portions and internal organs are.

Exodus 29:24b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| nûwph (נוּפַח) [pronounced <i>noof</i>] | <i>to wave, to shake [e.g., the hand to beckon someone]; to present (to, before); to scatter, to shake forth [rain]</i> | 2 nd person masculine singular, Hiphil perfect | Strong's #5130 BDB #631 |

This is the first occurrence of this word which occurs 37 times in the Old Testament—primarily in the law and a few times in the prophets.

| | | | |
|--|--|---|----------------------------|
| 'êth (אֶת) [pronounced <i>ayth</i>] | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |
| t ^e nûwphâh (תְּנוּפְחָהּ) [pronounced <i>t'noo-PHAWH</i>] | <i>wave-offering; a swinging, brandishing [of God's hand, weapons]</i> | feminine singular noun | Strong's #8573 BDB #632 |

This is also the first occurrence of this word, which occurs 29 times in the Scriptures (primarily in the Torah).

| | | | |
|--|---|--|----------------------------|
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>] | <i>face, faces, countenance; presence</i> | masculine plural construct (plural acts like English singular) | Strong's #6440 BDB #815 |

Together, they mean *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^epânîym (לְפָנַיִם) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

| | | | |
|--|--|-------------|----------------------------|
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
|--|--|-------------|----------------------------|

Translation: Then you will hold them up, a (public) presentation offering [or, you will wave them, a wave offering], before Y^ehowah.

Aaron and his sons wave these offerings before God, which suggests that they acknowledge the offerings and their importance and their efficacy. I would suggest that they are recognizing God's logistical grace as well.

Exodus 29:24 You will place all [this] into the hands of Aaron and his sons. Then you will hold them up, a (public) presentation offering [or, you will wave them, a wave offering], before Y^ehowah. (Kukis mostly literal translation)

You may wonder why God had them wave these things before Him. This is done as a reminder, so to speak, to God. It is not that God requires reminding; however, He is glorified when we go to Him in prayer and call Him on specific points of doctrine or demand specific promises that He has made to us in His Word. They held before God his uncorrupted Word (the unleavened bread and cakes) revealed by the Holy Spirit (the oil).

Holding these things up is also a testimony to those all around.

Guzik: Part of this second ram - the best parts - was put together with the bread, cake, and the wafer and was first waved before God in an act of presentation.⁴⁴

Aaron's Sons Holding Up a Wave Offering (a graphic); from [Sickle of Truth](#); accessed January 16, 2021. The graphics on this page are quite similar, so it is possible that person responsible for this page is also the one who did the graphics (that is a rare thing⁴⁵).

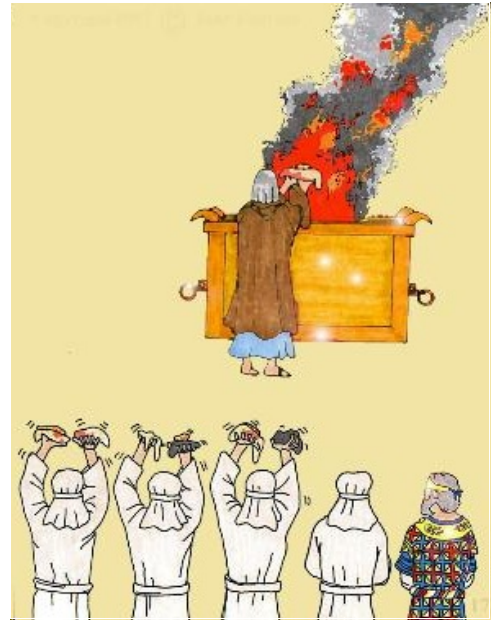
Exodus 29:22–24 You will take from the ram the fat, the rump, the fat covering the entrails and the appendage of the liver, the two kidneys and the fat which is on them, and the right thigh—this [is] the ram of consecration. Also [you will take] one loaf of bread, one cake of bread [with] oil and one wafer from the basket of unleavened breads which [is] before Y^ehowah. You will place all [this] into the hands of Aaron and his sons. Then you will hold them up, a (public) presentation offering [or, you will wave them, a wave offering], before Y^ehowah. (Kukis mostly literal translation)

Exodus 29:22–24 From the ram you will take the fat, the rump, the fat around the innards, a portion of the liver, the two kidneys and the fat which is on them, and the right thigh, for this is the ram of consecration. You will also take one loaf of bread, one cake of bread with oil and a single wafer from the basket of the unleavened breads which is before Jehovah. You will place all these things into the hands of Aaron and his sons. Then you will hold them up before Jehovah as a presentation offering. (Kukis paraphrase)

And you have taken them from their hand and you have made smoke the altar-ward upon a burnt offering for scent pleasant to faces of Y^ehowah. A fire offering he [is] to Y^ehowah.

Exodus
29:25

You will take these things [lit., them] from their hands and you will cause them to smoke on the altar, along side the burnt offering, a pleasant scent to Y^ehowah. This [is] a fire offering to Y^ehowah.



⁴⁴ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 29:1–46.

⁴⁵ I do not do any of my graphics. I tried to do a few of them, with terrible results.

You will take these things from their hands and place them on the altar, to cause their smoke to rise. They will be set next to the burnt offering as a pleasant scent to Jehovah. This is an offering of fire to Jehovah.

Here is how others have translated this verse:

Ancient texts:

| | |
|-----------------------------|--|
| Masoretic Text (Hebrew) | And you have taken them from their hand and you have made smoke the altar-ward upon a burnt offering for scent pleasant to faces of Y ^e howah. A fire offering he [is] to Y ^e howah. |
| Dead Sea Scrolls | . |
| Jerusalem targum | . |
| Targum (Onkelos) | ...and take them from their hands, and offer them at the altar upon the burnt offering, that they may be received with acceptance before the Lord; it is an oblation before the Lord. |
| Targum (Pseudo-Jonathan) | And thou shalt take them from their hands, and set them in order upon the altar upon the burnt offering, to be received with acceptance before the Lord: it is an oblation before the Lord. |
| Revised Douay-Rheims | And you shall take all from their hands, and shall burn them upon the altar for a holocaust, a most sweet savour in the sight of the Lord, because it is his oblation. |
| Douay-Rheims 1899 (Amer.) | . |
| Aramaic ESV of Peshitta | You shall take them from their hands, and burn them on the altar on the burnt offering, for a pleasant aroma before Mar-Yah: it is an offering made by fire to Mar-Yah. |
| V. Alexander's Aramaic T. | . |
| Plain English Aramaic Bible | . |
| Lamsa's Peshitta (Syriac) | And you shall receive them from their hands, and burn the breast of the ram upon the altar for a burnt offering, for a sweet savour before the LORD; it is an offering made by fire to the LORD. |
| Samaritan Pentateuch | And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it [is] an offering made by fire unto the LORD. |
| Updated Brenton (Greek) | And you shall take them from their hands, and shall offer them up on the altar as a whole burnt offering, for a sweet-smelling aroma before the Lord: it is an offering to the Lord. |

Significant differences:

Limited Vocabulary Translations:

| | |
|---------------------------|--|
| Bible in Basic English | . |
| Easy English | Now take them and burn them on the altar, with the animal as a gift. They will make a good smell, a gift to the Lord that you offer by fire. |
| Easy-to-Read Version–2001 | . |
| Easy-to-Read Version–2006 | Then take them from Aaron and his sons and put them on the altar with the ram. Then burn everything on the altar. It is a burnt offering to the LORD. It is a sweet-smelling gift to the LORD. |
| God's Word™ | . |
| Good News Bible (TEV) | Then take it from them and burn it on the altar, on top of the burnt offering, as a food offering to me. The odor of this offering pleases me. |
| The Message | Then take them from their hands and burn them on the Altar with the Whole-Burnt-Offering—a pleasing fragrance before GOD, a gift to GOD. |

| | |
|----------------------|---|
| Names of God Bible | Then take them from their hands, and burn them on the altar on top of the burnt offering. It's a soothing aroma in Yahweh's presence, an offering by fire to Yahweh . |
| NIRV | Then take all these things from their hands. Burn them on the altar along with the burnt offering. Its smell pleases the LORD. It is a food offering presented to the LORD. |
| New Simplified Bible | »The meat and bread are to be placed on the altar and sent up in smoke with a smell before Jehovah. |

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

| | |
|----------------------------|---|
| Casual English Bible | . |
| College Press Bible Study | . |
| Contemporary English V. | After this, the meat and bread are to be placed on the altar and sent up in smoke with a smell that pleases me. |
| The Living Bible | Afterwards, take them from their hands and burn them on the altar as a fragrant burnt offering to him. |
| New Berkeley Version | . |
| New Life Version | Then take them from their hands and burn them on the altar for a burnt gift in worship. It is a pleasing smell before the Lord. It is a gift by fire to the Lord. |
| New Living Translation | Afterward take the various breads from their hands, and burn them on the altar along with the burnt offering. It is a pleasing aroma to the Lord, a special gift for him. |
| Unlocked Dynamic Bible | . |
| Unfolding Bible Simplified | Then take them from their hands and burn them on the altar, on top of the other things that were placed there. That also will be an offering to me, and its smell will please me. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | Take them from the hands of the Priests and put them on the Altar, then burn them as offerings of sweet-smelling delights to Jehovah. |
| Beck's American Translation | . |
| Common English Bible | Then take them from their hands and turn them into smoke by burning them on the altar with the entirely burned offering as a soothing smell in the Lord's presence. It is a food gift for the Lord. |
| New Advent (Knox) Bible | Then take all the offerings out of their hands again, and make a burnt-sacrifice of them upon the altar; the scent of them will be acceptable to the Lord, in whose honour they are offered up. |
| Translation for Translators | Then take them from their hands and burn them on the altar, on top of the other things <i>that were placed there</i> . That also will be an offering to me, and its smell will please me. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Berean Study Bible | Then take them from their hands and burn them on the altar atop the burnt offering as a pleasing aroma before the LORD; it is an offering made by fire to the LORD. |
| Conservapedia Translation | . |
| Ferrar-Fenton Bible | Then take them from their hands and burn with incense upon the altar for a whole offering, as a sweet smell before the EVER-LIVING . They shall be for the EVER-LIVING . |
| God's Truth (Tyndale) | Then take it from off their hands and burn it upon the altar: even upon the burnt offering, to be a savour of sweetness before the Lord. |
| HCSB | . |
| International Standard V | . |

| | |
|------------------------------|---|
| Jubilee Bible 2000 | . |
| H. C. Leupold | . |
| Lexham English Bible | And you will take them from their hand and turn them to smoke on the altar beside the burnt offering as a fragrance of appeasement before Yahweh; it is an offering made by fire before Yahweh. |
| NIV, ©2011 | . |
| Peter Pett's translation | . |
| Unfolding Bible Literal Text | You must then take the food from their hands and burn it on the altar with the burnt offering. It will produce a sweet aroma for me; it will be an offering made to me by fire. |
| Unlocked Literal Bible | . |
| Urim-Thummim Version | You will receive them of their hands, and burn them on the Altar for a Burnt-Offering, for a satisfying aroma before YHWH. It is an offering made by Altar fire to YHWH. |
| Wikipedia Bible Project | And you took them from their hands, and you raised smoke on the altar over the sacrifice. For a comforting smell before Yahweh, roasting is, for Yahweh. |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | Then you are to take them back and burn them on the altar, on top of the burnt offering, as a sweet-smelling offering which pleases Yahweh. |
| The Heritage Bible | And you shall take them from their hands, and turn them into fragrance by fire upon the altar for a burnt offering, for a restful odor before the face of Jehovah; it is a burnt offering to Jehovah. |
| New American Bible (2002) | After you have received them back from their hands, you shall burn them on top of the holocaust on the altar as a sweet-smelling oblation to the LORD. |
| New American Bible (2011) | . |
| New English Bible—1970 | . |
| New Jerusalem Bible | Then you will take them back and burn them on the altar, on top of the burnt offering, as a smell pleasing before Yahweh, a food offering burnt for Yahweh. |
| New RSV | . |
| Revised English Bible—1989 | Then receive them back from their hands, and burn them on the altar with the whole-offering for a soothing odour to the LORD: it is a food-offering to the LORD. |

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|---|
| Complete Jewish Bible | Then take them back; and burn them up in smoke on the altar, on top of the burnt offering, to be a pleasing aroma before <i>ADONAI</i> ; it is an offering made to <i>ADONAI</i> by fire. |
| exeGesés companion Bible | ...and take them from their hands and incense them on the sacrifice altar for a holocaust, for a scent of rest at the face of Yah Veh - a firing to Yah Veh. |
| Hebraic Roots Bible | . |
| Israeli Authorized Version | . |
| Kaplan Translation | Then take [these items] from their hands and burn them on the altar after the [first ram which is a] burnt offering. Let it be an appeasing fragrance before God, since it is a fire offering to God. after (Rashi; Mizrachi). Literally, 'on. |
| The Scriptures 2009 | “Then you shall take them from their hands and burn them on the slaughter-place as an ascending offering, as a sweet fragrance before יהוה. It is an offering made by fire to יהוה. |

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

| | |
|---|---|
| Alpha & Omega Bible | AND YOU SHALL TAKE THEM FROM THEIR HANDS, AND SHALL OFFER THEM UP ON THE ALTAR OF WHOLE BURNT-OFFERING FOR A SWEET-SMELLING AROMA BEFORE JESUS: IT IS AN OFFERING TO JESUS. |
| Awful Scroll Bible | You is to have taken them from their hands, and is to have made a smoky burning of them on the altar, for a soothing aroma turned before Jehovah, of fire. |
| Charles Thomson OT Concordant Literal Version | . Then you will take them from their hands and cause them to fume on the altar on top of the ascent offering for a fragrant odor before Yahweh. It is a fire offering to Yahweh. |
| Darby Translation | . |
| exeGesés companion Bible | . |
| Orthodox Jewish Bible | And thou shalt take them from their hands, and burn them upon the Mizbe'ach for an olah, for a re'ach hannichoach [see Pp 4:18 OJBC] before Hashem: it is an offering made by eish unto Hashem. |
| Rotherham's <i>Emphasized B.</i> | . |
| Third Millennium Bible | . |

Expanded/Embellished Bibles:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | . |
| The Expanded Bible | Then take them from their hands and burn them [turn them into smoke] on the altar with the whole burnt offering. This is an offering made by fire to the Lord; its smell is pleasing to the Lord. |
| Kretzmann's Commentary | And thou, Moses, shalt receive them of their hands, the gifts of Israel and of Israel's priests, and burn them upon the altar for a burnt offering, for a sweet savor before the Lord; it is an offering made by fire unto the Lord, this sacrifice indicating an important part of the priests' work. |
| Syndein/Thieme | . |
| The Voice | . |

Bible Translations with Many Footnotes:

| | |
|---------------------|--|
| The Complete Tanach | You shall then take them from their hand[s] and make them go up in smoke upon the altar with the burnt offering as a spirit of satisfaction before the Lord; it is a fire offering for the Lord. |
|---------------------|--|

with the burnt offering: With the first ram that you [already] offered up as a burnt offering.

as a spirit of satisfaction: Heb. מוֹחִיבֵי חַיִּיל, as satisfaction for the One Who commanded and [saw that] His will was performed.

a fire offering: It is given to the fire.

for the Lord: For the name of the Omnipresent.

| | |
|--------------------|--|
| The Geneva Bible | . |
| Kaplan Translation | . |
| NET Bible® | Then you are to take them from their hands and burn ³⁹ them ⁴⁰ on the altar for a burnt offering, for a soothing aroma before the Lord. It is an offering made by fire to the Lord. ³⁹ tn "turn to sweet smoke." ⁴⁰ tn "them" has been supplied. |

New American Bible (2011)

Literal, almost word-for-word, renderings:

| | |
|--|---|
| Brenner’s Mechanical Trans. | ...and you will take them from their hand, and you will burn them as incense unto the altar, upon the rising sacrifice (for) a sweet aroma <in front of> "YHWH ^{He Is} ", he is a fire offering (for) "YHWH ^{He Is} ",... |
| Charles Thomson OT | Then thou shalt take them out of their hands and carry them up, upon the altar of burnt offerings for a smell of fragrance before the Lord. It is an homage offering to the Lord. |
| C. Thompson (updated) OT Context Group Version | And you shall take them from their hands, and burn them on the altar on the ascension [offering], for a sweet aroma before YHWH: it is an offering made by fire to YHWH. |
| English Standard Version | . |
| Green’s Literal Translation | . |
| Holy Bible Improved Edition | And thou shalt take them from their hands, and burn them on the altar upon the burnt offering, for an odor of delight before Jehovah, it is a fire offering to Jehovah. |
| Literal Standard Version | And you have taken from the ram the fat, and the fat tail, and the fat which is covering the innards, and the redundance on the liver, and the two kidneys, and the fat which [is] on them, and the right leg, for it [is] a ram of consecration, and one round cake of bread, and one cake of oiled bread, and one thin cake out of the basket of the unleavened things which [is] before YHWH; and you have set the whole on the hands of Aaron, and on the hands of his sons, and have waved them [for] a wave-offering before YHWH; and you have taken them out of their hand, and have made incense on the altar beside the burnt-offering, for refreshing fragrance before YHWH; it [is] a fire-offering to YHWH. Vv. 22–24 are included for context. |
| Modern English Version | . |
| Modern Literal Version | . |
| Modern KJV | . |
| New American Standard B. | . |
| New European Version | . |
| New King James Version | . |
| Niobi Study Bible | . |
| Owen’s Translation | . |
| Restored Holy Bible 6.0 | . |
| Updated Bible Version 2.17 | . |
| A Voice in the Wilderness | . |
| Webster’s Bible Translation | . |
| World English Bible | . |
| Young’s Literal Translation | . |
| Young’s Updated LT | ...and you have taken them out of their hand, and have made perfume on the altar beside the burnt-offering, for sweet fragrance before Jehovah; a fire-offering it is to Jehovah. |

The gist of this passage: The offerings to be taken from the hands of Aaron and his sons.

| Exodus 29:25a | | | |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or וי) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as | simple wâw conjunction | No Strong’s # BDB #251 |

Exodus 29:25a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---------------------------------------|---|---|----------------------------|
| lâqach (לָקַח) [pronounced law-KAHKH] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| 'êth (אֵת) [pronounced ayth] | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| yâd (יָד) [pronounced yawd] | <i>hand; figuratively for strength, power, control; responsibility</i> | feminine singular noun with the 3 rd person masculine plural suffix | Strong's #3027 BDB #388 |

Translation: You will take these things [lit., *them*] from their hands...

Moses is to take the breads and probably the fat portions and innards from the hands of Aaron and his sons. They first waved these before God.

Exodus 29:25b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|---|----------------------------|
| w ^e (or v ^e) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| qâṭar (קָטַר) [pronounced kaw-TAHR] | <i>to burn incense, to make sacrifices smoke</i> | 2 nd person masculine singular, Hiphil perfect | Strong's #6999 BDB #882 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh] | <i>altar; possibly monument</i> | masculine singular noun with the definite article; with the hê locale | Strong's #4196 BDB #258 |

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (הַ) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

The is what gives us the word *on*.

| | | | |
|---|--|--|----------------------------|
| 'al (עַל) [pronounced gah] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| 'ôlâh (עֹלָה) [pronounced go-LAW] | <i>burnt offering, ascending offering</i> | feminine singular noun with the definite article | Strong #5930 BDB #750 |
| lâmed (לְ) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

Exodus 29:25b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|--|----------------------------|
| rêyach (רִיחַ) [pronounced RAY-akh] | <i>scent, odor, pleasant smell</i> | masculine singular construct | Strong's #7381 BDB #926 |
| nîychôdach (חֹדֵחַ) [pronounced nee-KHOH-ahkh] | <i>tranquilizing, soothing, quieting; sweet, pleasant</i> | masculine singular noun | Strong #5207 BDB #629 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פְּנֵי) [pronounced paw-NEEM] | <i>face, faces, countenance; presence</i> | masculine plural construct (plural acts like English singular) | Strong's #6440 BDB #815 |
| Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (פְּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> . | | | |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: ...and you will cause them to smoke on the altar, along side the burnt offering, a pleasant scent to Y^ehowah.

These things will be caused to rise in smoke from the altar. The multi-faceted preposition 'al (עַל) [pronounced *gah/*] is used here; which means, *upon, beyond, on, against, above, over, by, beside; because of, on account of*. I believe that we are to understand that these things are placed *next to, along side, beside* the burnt offering, which is the other ram back in v. 18.

As always, the pleasant scent means that God smells this and is pleased; He withholds judgment for sins. Obviously, God looks forward to the cross in order to forgive sins in the Old Testament.

Exodus 29:25c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|--|----------------------------|
| ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW] | <i>a fire offering, a burnt offering; an offering, sacrifice</i> | masculine singular noun | Strong's #801 BDB #77 |
| hûw' (אוּה) [pronounced hoo] | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

Exodus 29:25c

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

Translation: This [is] a fire offering to Y^ehowah.

The fire speaks of judgment; and in order for us to come before God, we must be judged first (or, Jesus must be judged in our stead).

Exodus 29:25 You will take these things [lit., *them*] from their hands and you will cause them to smoke on the altar, along side the burnt offering, a pleasant scent to Y^ehowah. This [is] a fire offering to Y^ehowah. (Kukis mostly literal translation)

These items are an integral part of the ministry of Aaron and his sons. We may wonder why are the pomp and circumstance. Why did not God reveal as clearly in the Old Testament as He did in the New of the death, burial and resurrection of our Lord Jesus Christ? He did, but these things were revealed by the Holy Spirit within the souls of those who were regenerated. For centuries, the exact method of God's redemption of man was revealed to millions of men, but not to Satan or his band of demons. This is how God could year after year have animals sacrificed, each sacrifice replete with meaning which only those to whom the Spirit spoke understood; and those in opposition to His plan and His Word could not fully comprehend what was going on.

This is why Satan was fully compliant to the sacrifice of Jesus Christ on the cross. It was because of Satan's first advent and the fall of man that required Jesus to bear our sins and it was God taking that which outwardly would seem so evil and unjust, the death of the innocent on the cross; a chance for unregenerate man and for Satan to reveal their hatred for God and all that God is, and take our Lord all the way to the cross in their evil, and for God the Father to take this act of evil and transform it into the most generous act of love and justice known in the history of the universe. Satan saw God's plan revealed before his eyes and he was even a part of evil, turned by God into good, taking our Lord to the cross; and who knows when he realized what God had done? However, all the way back to Adam and Eve, God's perfect love encased in His perfect righteousness and justice was revealed to all of mankind. Satan values and exalts his own intellect, yet it was not great enough to comprehend what every regenerated Jew and Gentile understood at salvation.

If you want to better understand how it is possible for the genius Satan and his minions of fallen angels to witness all of what is found in Israel's offerings without understanding, let me give you the example of Abraham offering up his son to God. Now, to us, we understand this to be a beautiful picture of God offering His Son, Jesus, to die for our sins. However, to many unbelievers, this is all about human (or child) sacrifice. There have been many anti-Bible memes made about this incident, because they do not understand what this offering is all about (quite frankly, Abraham himself did not fully appreciate what he was about to do—for him, it was all about obedience).

So, just as many unbelievers can hear about Abraham being willing to offer up his son (he did



not, by the way) and are horrified; so fallen angels and Satan could observe all of these blood offerings and never comprehend what God was communicating to His people.

A Soothing Aroma to the Lord (Phillip Medhurst Picture Torah 521); from [Wikimedia](#); accessed January 16, 2021.

This is a print from the Phillip Medhurst Collection of Bible illustrations in the possession of Revd. Philip De Vere at St. George's Court, Kidderminster, England.⁴⁶

Exodus 29:25 You will takes these things from their hands and place them on the altar, to cause their smoke to rise. They will be set next to the burnt offering as a pleasant scent to Jehovah. This is an offering of fire to Jehovah. (Kukis paraphrase)

Although I came up with a fairly reasonable translation, I set this side-by-side some other translations and modified mine accordingly.

And you have taken the breast of a ram of the ordination which [is] to Aaron and you have waived him a wave offering to faces of Y^ehowah. And he is to you for a portion. And you have consecrated a breast of the wave offering and a thigh of the heave offering which has been shaken and which has been raised up from a ram of consecration from which [is] to Aaron and from which [is] to his sons. And he was to Aaron and to his sons a statute of perpetuity from with sons of Israel. For a heave offering he [is] and a heave offering he is from with sons of Israel from offerings of their peace. Their heave offering to Y^ehowah.

Exodus
29:26–28

You will take the breast of the consecration ram which [is] in reference to Aaron and you will hold it up, a (public) presentation offering before Y^ehowah. [This] is to you for a portion. And you will consecrate the breast of the presentation offering and the thigh of the priests' portion which has been held up and which has been raised up from the consecration ram, from what [is] Aaron's and from what [is] his sons'. And this offering [lit., *he, it*] is for Aaron and for his sons as a perpetual statute from with the sons of Israel. This [is] a priests' offering and [it is] a priests' offering from with the sons of Israel, from their peace offerings. Their priests' offering [is] to Y^ehowah.

You will take the breast from the consecration ram—the ram associated with Aaron—and you will hold it up as a public presentation offering before Jehovah your God. This is your portion; this is what I want for you to do. You will consecrate the breast of this presentation offering as well as the thigh of the priests' offering, which has been raised up from the consecration ram and then held up before God. This is the offering for Aaron and his sons. Furthermore, this ceremony will be a perpetual statute from the sons of Israel. This is specifically a priests' offering on behalf of the sons of Israel. It is a part of their peace offerings. The priests' offering is made to Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have taken the breast of a ram of the ordination which [is] to Aaron and you have waived him a wave offering to faces of Y^ehowah. And he is to you for a portion. And you have consecrated a breast of the wave offering and a thigh of the heave offering which has been shaken and which has been raised up from a ram of consecration from which [is] to Aaron and from which [is] to his sons. And he

⁴⁶ From [Wikimedia](#); accessed January 16, 2021.

was to Aaron and to his sons a statute of perpetuity from with sons of Israel. For a heave offering he [is] and a heave offering he is from with sons of Israel from offerings of their peace. Their heave offering to Y^ehowah.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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And thou shalt take the breast of the ram of Aharon's oblations, and uplift it, an elevation before the Lord; and it shall be thy portion. And thou shalt consecrate the breast of the elevation and the shoulder of separation which is uplifted and which is separated of the oblation ram of Aharon and that of his sons; and it shall be for Aharon and for his sons by a perpetual statute for the sons of Israel, because it is a thing separated. And a separation shall be (taken) from the sons of Israel of their consecrated sacrifices, (even) their separation before the Lord.

Targum (Pseudo-Jonathan)

And thou shalt take the breast of the ram of Aharon's oblation, and uplift it, an elevation before the Lord, and it shall be thy portion. [JERUSALEM. The breast.] And thou shalt consecrate the breast of the elevation and the shoulder of the separation, which have been uplifted and separated from the ram of the oblation from the hand of Aharon and from the hand of his sons. And it shall be for Aharon and for his sons by a perpetual statute for the sons of Israel; because it is a separation, and a separation it shall be from the sons of Israel from the offerings of their consecration, their separation before the Lord.

Revised Douay-Rheims

You shall take also the breast of the ram, wherewith Aaron was consecrated, and elevating it you shall sanctify it before the Lord, and it shall fall to your share.

And you shall sanctify both the consecrated breast, and the shoulder that you did separate of the ram,

Wherewith Aaron was consecrated and his sons, and they shall fall to Aarons share and his sons' by a perpetual right from the children of Israel: because they are the choicest and the beginnings of their peace victims which they offer to the Lord.

Douay-Rheims 1899 (Amer.)

Aramaic ESV of Peshitta

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"You shall take the breast of Aaron's ram of consecration, and wave it for a wave offering before Mar-Yah: and it shall be your portion. You shall sanctify the breast of the wave offering, and the thigh of the wave offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for Aaron, and of that which is for his sons: and it shall be for Aaron and his sons as their portion forever from the B'nai Yisrael; for it is a wave offering: and it shall be a wave offering from the B'nai Yisrael of the sacrifices of their peace offerings, even their wave offering to Mar-Yah.

V. Alexander's Aramaic T.
Plain English Aramaic Bible
Lamsa's Peshitta (Syriac)

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And you shall take the breast of the ram of Aarons consecration and wave it for a wave offering before the LORD; and it shall become your share. And you shall sanctify the breast of the wave offering and the thigh of the heave offering which is waved and which is placed upon the altar from the ram of the consecration, even of that which is for Aaron, and of that which is for his sons; And it shall belong to Aaron and his sons by a statute for ever from the children of Israel; for it is a heave offering; and it shall be a heave offering from the children of Israel from their peace offerings, an oblation to the LORD.

Samaritan Pentateuch

And thou shalt take the breast of the ram of Aaron's consecration, and wave it [for] a wave offering before the LORD: and it shall be thy part.

And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, [even] of [that] which [is] for Aaron, and of [that] which is for his sons: And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it [is] an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, [even] their heave offering unto the

Updated Brenton (Greek) LORD. And take from the anointing oil and from blood that is over the altar, and you smear it over Aaron and over garments of him and over sons of him and over garments of sons of him. And you will purify the him, the garments of him, and the sons of him and the garments of his sons. Vv. 27–29 in the Samaritan Pentateuch. And you shall take the breast from the ram of consecration which is Aaron's, and you shall separate it as a separate offering before the Lord, and it shall be to you for a portion. And you shall sanctify the separated breast and the shoulder of removal which has been separated, and which has been removed from the ram of consecration, of the portion of Aaron and of his sons. And it shall be a perpetual statute of the children of Israel to Aaron and his sons, for this is a separate offering; and it shall be a special offering from the children of Israel, from the peace offerings of the children of Israel, a special offering to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Then take the breast of Aaron's sheep, waving it before the Lord; and it is to be your part of the offering.
So you are to make holy the breast of the sheep which is waved and the leg which is lifted up on high, that is, of the sheep which is offered for Aaron and his sons; And it will be their part as a right for ever from the children of Israel, it is a special offering from the children of Israel, made from their peace-offerings, a special offering lifted up to the Lord.

Easy English Take the meat on the ribs of this special male sheep. First lift it up to the Lord as a gift that you offer to him. Then you can eat it.
You must make holy the pieces of the sheep that are for Aaron and his sons. These are the meat from the ribs and the top part of the leg. You have lifted them up first. This must always be the regular gift from the Israelites to Aaron and his sons. The Israelites must supply this food for the priests from their gifts to the Lord.

rib

a bone in the side of the body of a human or an animal.

holy

(1) Describes God. He is completely different to all other people and things. He is completely good and pure and perfect. He has no sin. — (2) Also describes the people and things that are special because they belong to God. God has made them clean.

Israelite

A person from Israel. People who speak Hebrew. The people who are Jews and who live in Israel.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 "Then take the breast from the ram. (This is the ram that will be used in the ceremony to make Aaron the high priest.) Hold the breast of the ram before the LORD as a special offering. Then take it back and keep it. This part of the animal will be for you. Take the breast and the leg of the ram that was used to make Aaron the high priest and make these parts holy. Then give these special parts to Aaron and his sons. The Israelites will always give Aaron and his sons these parts. These parts will always belong to the priests when the Israelites make an offering to the LORD. When they give these parts to the priest, it will be the same as giving them to the Lord.

God's Word™

Good News Bible (TEV)

"Take the breast of this ram and dedicate it to me as a special gift. This part of the animal will be yours.

"When a priest is ordained, the breast and the thigh of the ram being used for the ordination are to be dedicated to me as a special gift and set aside for the priests. It is my unchanging decision that when my people make their fellowship offerings, the breast and the thigh of the animal belong to the priests. This is the people's gift to me, the LORD.

The Message

"Now take the breast from Aaron's ordination ram and wave it before GOD, a Wave-Offering. That will be your portion.

"Bless the Wave-Offering breast and the thigh that was held up. These are the parts of the ordination ram that are for Aaron and his sons. Aaron and his sons are always to get this offering from the Israelites; the Israelites are to make this offering regularly from their Peace-Offerings.

Names of God Bible

"Take the breast from the ram used for Aaron's ordination, and present it to **Yahweh**. This will be your share. Set apart as holy the breast that is offered to the Lord and the thigh that is the contribution. Both will come from the ram used for the ordination. They both belong to Aaron and his sons. It is a permanent law that the Israelites give this portion to Aaron and his sons as a contribution. This will also be their contribution to **Yahweh** from the fellowship offerings.

NIRV

Get the breast of the ram used when you prepare Aaron to serve the Lord. Wave it in front of the Lord as a wave offering. It will be your share of the meat.

"Here are the parts of the second ram that belong to Aaron and his sons. You must set apart the breast that was waved and the thigh that was offered. It will be the regular share from the Israelites for Aaron and his sons. The people must give it to the Lord from their friendship offerings.

New Simplified Bible

»You may eat the choice breast from this second ram, but you must first lift them up to show that this meat is dedicated to me. »You shall consecrate the breast of the wave offering and the thigh of the heave offering which was waved and which was offered from the ram of ordination, from the one that was for Aaron and from the one that was for his sons. »It will be for Aaron and his sons as their long lasting portion from the sons of Israel. It is a heave offering. It will be a heave offering from the sons of Israel from the sacrifices of their peace offerings, even their heave offering to Jehovah.

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

Casual English Bible

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College Press Bible Study

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Contemporary English V.

You may eat the choice ribs from this second ram, but you must first lift them up to show that this meat is dedicated to me. In the future, when anyone from Israel offers the ribs and a hind leg of a ram either to ordain a priest or to ask for my blessing, the meat belongs to me, but it may be eaten by the priests. This law will never change.

The Living Bible

Then take the breast of Aaron's ordination ram and wave it before the Lord in a gesture of offering; afterwards, keep it for yourself.

"Give the breast and thigh of the consecration ram to Aaron and his sons. The people of Israel must always contribute this portion of their sacrifices—whether peace offerings or thanksgiving offerings—as their contribution to the Lord.

New Berkeley Version

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New Life Version

"Take the breast of Aaron's ram used to set him apart. Wave it as a wave gift before the Lord. And it will be your share. Then set apart the breast of the wave gift and the thigh that was waved and given from the ram used to set apart those who work for Me. One was for Aaron and one for his sons. It will be for Aaron and his sons as their share forever from the people of Israel. For it is the religious leaders' share to be given by the people of Israel from their peace gifts. It is their gift to the Lord.

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| New Living Translation | Then take the breast of Aaron's ordination ram, and lift it up in the Lord's presence as a special offering to him. Then keep it as your own portion. "Set aside the portions of the ordination ram that belong to Aaron and his sons. This includes the breast and the thigh that were lifted up before the Lord as a special offering. In the future, whenever the people of Israel lift up a peace offering, a portion of it must be set aside for Aaron and his descendants. This is their permanent right, and it is a sacred offering from the Israelites to the Lord. |
| Unlocked Dynamic Bible Unfolding Bible Simplified | . Then take the breast of the second ram that was killed, and lift it up high for an offering to me. But then this part of the animal will be for you to eat. Set apart for me the ram's breast that you lifted high to offer to me. Also set apart for me the ram's thigh that you presented to me, both of these pieces that came from the ram that was slaughtered when you set apart for me Aaron and his sons as priests. In the future, whenever the Israelite people present to me, Yahweh, offerings to restore fellowship with each other, the breast and the thigh of animals that they present to me will be for Aaron and his male descendants to eat. |

Partially literal and partially paraphrased translations:

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|---|---|
| American English Bible | 'Then you must remove the ram's breast at the end of the ceremony for Aaron. It is to be offered before Jehovah... and [the rest] must be shared with you. You must cut up the breast and the shoulder that was removed from the last lamb and give it to Aaron and his sons. This will be a requirement for the children of IsraEl and for Aaron and his sons through the ages. This is to be a separate and special offering to Jehovah from the children of IsraEl, as one of their peace offerings. |
| Beck's American Translation Common English Bible | . Take the breast of the ram for Aaron's ordination and lift it as an uplifted offering in the Lord's presence. It will be your portion. Make holy the breast that was lifted for the uplifted offering and the thigh that was raised for the gift offering from the ram for the ordination. They belong to Aaron and his sons. Those parts will be given to Aaron and his sons from the Israelites as a permanent provision, because they are a gift offering. They will be a gift offering from the Israelites, their gift offering to the Lord from their well-being sacrifices. |
| New Advent (Knox) Bible | The breast of the ram that is used in Aaron's hallowing thou shalt remove, and sanctify it by holding it up in the Lord's presence; this shall be thy own share.[1] Thou shalt set apart this consecrated breast and shoulder, taken from the ram by which Aaron and Aaron's line are hallowed, to be their lot, a fixed privilege the people of Israel will grant to them; these are the earnest and the first-fruits of those welcome-offerings which they make to the Lord. [1] The special privilege here granted to Moses was to belong in future (verse 28) to the high-priestly family. In the Hebrew text is some doubt about the meaning of verse 28. |
| Translation for Translators | Then take the meat of the ribs of the second ram that was killed, and lift it up <i>high</i> as an offering to me. But then this part of the animal will be for you <i>to eat</i> . Then take the meat of the ribs, the other thigh of the first ram that was sacrificed to <dedicate/set apart> the priests, and the ram whose other parts were lifted high to show that they were an offering to me; and set the meat of the ribs and thigh apart for Aaron and his sons, for them to eat. In the future, whenever the Israeli people present to me, Yahweh, offerings to maintain fellowship with me, the ribs and the thigh of animals that they sacrifice will be for Aaron and his male descendants to eat. |

Mostly literal renderings (with some occasional paraphrasing):

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| Conservapedia Translation | And you will take the chest of the ram Aaron consecrated, and wave it as a wave offering to the LORD, and it will be yours to eat. And you will bless the chest of the wave offering, and the thigh of the raised offering which was waved and was raised from the ram of the consecration, from the one of Aaron and the one of his sons. It will belong to Aaron and his sons for all eternity from the Sons of Israel, since this is a raised offering. It will be a raised offering from the Sons of Israel from the sacrifices of their peace offerings and even from the raised offerings to the LORD. |
| Ferrari-Fenton Bible | Next take the breast of the ram of consecration, which was for Aaron, and you yourself shall wave it before the EVER-LIVING , and it shall be to yourself for a portion. And sanctify the breast of the wave-offering, and the legs of the wave-offerings which were raised up from the Ram of Consecration, which was for Aaron and for his sons, and they shall be for Aaron and his sons to take always from the children of Israel;—a sacrifice of thanks—you shall raise them to the EVER-LIVING ." |
| God's Truth (Tyndale) | For it is a sacrifice unto the Lord. Then take the breast of the ram that is Aarons full offering and wave it a wave offering before the Lord, and let that be your part. And sanctify the breast of the wave offering and the shoulder of the heave offering which is waved and heaved up of the ram which is the full offering of Aaron and of his sons. And it shall be Aarons and his sons duty for ever, of the children of Israel, for it is an heave offering. And the heave offering shall be the Lords duty of the children of Israel: even of the sacrifice of their peace offerings which they heave unto the Lord. |
| HCSB | "Take the breast from the ram of Aaron's ordination and wave it as a presentation offering before the LORD; it is to be your portion. Consecrate for Aaron and his sons the breast of the presentation offering that is waved and the thigh of the contribution that is lifted up from the ram of ordination. This will belong to Aaron and his sons as a regular portion from the Israelites, for it is a contribution. It will be the Israelites' contribution from their fellowship sacrifices, their contribution to the LORD. |
| International Standard V | "You are to take the breast of the ram of Aaron's ordination, and present it as a wave offering in the Lord's presence, and it is to be your portion. You are to consecrate the portion of the ram of ordination that belongs to Aaron and his sons: [Lit. from what was for Aaron and from what was for his sons] the breast of the wave offering that was waved and the thigh of the presented offering that was presented. [Or lifted up] These offerings [Lit. it] from the Israelis shall be a perpetual ordinance for Aaron and his sons. They are presented offerings, and they are to be presented offerings from the Israelis out of their peace offerings. They are presented offerings to the Lord. |
| Jubilee Bible 2000 H. C. Leupold Lexham English Bible | . . "And you will take the breast section from the ram of ordination that is for Aaron, and you will wave it as a wave offering before Yahweh. It will be your portion. And you will consecrate the wave offering breast section and the thigh of the contribution that was waved and that was presented [Literally "lifted up"] from the ram of the ordination that is for Aaron and for his sons. And it will be for [Or "belong to"] Aaron and for his sons as a lasting rule from the Israelites, [Literally "sons/children of Israel"] because it is a contribution, and it will be a contribution from the Israelites [Literally "sons/children of Israel"] from their sacrifices of fellowship, their contribution to Yahweh. |
| NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text | . . You must take the breast of Aaron's ram of dedication and wave it for a wave offering before Yahweh, and it will be your share. You must set apart to me the breast of the wave offering that is waved, and the thigh that is the contribution for the priests—both the breast that was waved and the thigh that was contributed for |

Aaron and his sons. This will be a perpetual share for Aaron and his sons. It will be a contribution from the people of Israel to give to Yahweh from their peace offerings.

Unlocked Literal Bible
Urim-Thummim Version

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You will take the breast of the ram of Aaron's consecration, and wave it for a Wave-Offering before YHWH and it will be your portion. You will consecrate the breast of the Wave-Offering, and the shoulder of the Heave-Offering that is waved, and that is heaved (lifted) up, of the ram of the installation, even of what belongs to Aaron as well as what belongs to his sons. And this will belong for Aaron and his sons' by a statute (for the ages) from the children of Israel, for it is a Heave-Offering. It will remain a Heave-Offering from the children of Israel from the sacrifice of their Peace-Offerings and their Heave-Offerings to YHWH.

Wikipedia Bible Project

And you took the breast from the ram of fulfillment for Aaron, and you waved it as a wave-offer before Yahweh, and it was for you a meal. And you blessed the breast of the wave-offering, and the thigh offering which was waved and which was lifted from the ram of fulfillment--- that which is for Aaron, and that for his sons. And it was for Aaron and his sons an eternal law from the sons of Israel, that his is a service, and the sons of Israel will give a service, their redeeming offerings are their donation to Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)
The Heritage Bible

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And you shall take the breast of the ram of Aaron's consecration, and wave it a wave offering before the face of Jehovah; and it shall be your lot. And you shall sanctify the breast of the wave offering, and the shoulder of the offered up offering, which is waved, and which is raised up, of the ram of the consecration, which is for Aaron, and which is for his sons; And it shall be Aaron's, and his sons' by enactment forever from the children of Israel, because it is an offered up offering; and it shall be an offered up offering from the children of Israel of the sacrifice of their peace offerings, their offered up offering to Jehovah.

New American Bible (2002)
New American Bible (2011)

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Finally, take the brisket of Aaron's installation ram and raise it as an elevated offering before the LORD; this is to be your own portion.

* Thus shall you set aside the brisket of whatever elevated offering is raised,^e as well as the thigh of whatever contribution is raised up, whether this be the installation ram or anything else belonging to Aaron or to his sons.

Such things are due to Aaron and his sons from the Israelites by a perpetual statute as a contribution. From their communion offerings, too, the Israelites shall make a contribution, their contribution to the LORD.

* [29:27–30] These verses are a parenthetical interruption of the installation ritual; v. 31 belongs logically immediately after v. 26.

e. [29:27–28] Lv 7:31–34; 10:14–15; Nm 18:18–19; Dt 18:3.

New English Bible–1970
New Jerusalem Bible

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'You will then take the forequarters of the ram of Aaron's investiture and with it make the gesture of offering before Yahweh; this will be your portion. You will consecrate the forequarters that have been thus offered, as also the thigh that is set aside -- what has been offered and what has been set aside from the ram of investiture of Aaron and his sons. This, by perpetual decree, will be the portion that Aaron and his sons will receive from the Israelites, since it is the portion set aside, the portion set aside for Yahweh by the Israelites from their communion sacrifices: a portion set aside for Yahweh.

New RSV

Revised English Bible—1989 Take the breast of Aaron's ram of installation and present it as a special gift before the LORD; it is to be your perquisite. Hallow the breast of the special gift and the leg of the contribution, that which is presented and that which is set aside from the ram of installation, that which is for Aaron and that which is for his sons; they are to belong to Aaron and his sons, by a statute binding for all time, as a gift from the Israelites, for it is a contribution set aside from their shared-offerings, their contribution to the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible “Take the breast of the ram for Aharon’s consecration, and wave it as a wave offering before *ADONAI*; it will be your share. Consecrate the breast of the wave offering and the thigh of any contribution that has been waved and raised up, whether from the ram of consecration, or from anything else meant for Aharon or his sons; this will belong to Aharon and his sons as their share perpetually due from the people of Isra’el — it will be a contribution from the people of Isra’el from their peace offerings, their contribution to *ADONAI*.

exeGesés companion Bible And take the breast of the ram of the fulfillments of Aharon and wave it for a wave at the face of Yah Veh: and it becomes your part. And hallow the breast of the wave and the hindleg of the exaltment, which is waved and which is lifted of the ram of the fulfillments - of that for Aharon and of that for his sons: and it becomes to Aharon and his sons for an eternal statute from the sons of Yisra El - an exaltment: and it becomes an exaltment from the sons of Yisra El of the sacrifice of their shelamim, - their exaltment to Yah Veh.

Hebraic Roots Bible And you shall take the breast from the ram of consecration which is on Aaron. And you shall wave it a wave offering before the face of YAHWEH; it shall be your portion. And you shall sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved and which is lifted from the ram of consecration, from what is Aaron's, and from what is to his sons. And it shall be for Aaron and for his sons for a never ending statute from the sons of Israel; it is for a heave offering, and it shall be a heave offering from the sons of Israel from the sacrifices of their peace offerings, their heave offering to YAHWEH.

Israeli Authorized Version
Kaplan Translation .
Take the breast of Aaron's installation ram, and wave it in the motions prescribed for a wave offering. This shall be your portion, [Moses].
Sanctify the breast of the wave offering and the hind leg of the uplifted offering [for all time]. These are the parts of the installation ram of Aaron and his sons that were waved with the prescribed horizontal and vertical motions.
It shall be a law for all times that this be an offering for Aaron and his sons from the Israelites, taken from their peace offerings as a priestly offering to God.

uplifted offering

Terumah in Hebrew, the usual word for the offering given to priests.

horizontal and vertical

(cf. Rashi).

taken from their peace offerings...

See Leviticus 7:31,32. (The priest shall then burn the choice parts on the altar. The chest [on the other hand], shall belong to Aaron and his descendants. The right hind leg of your peace offerings shall [also] be given as an elevated gift to the priest.)

The Scriptures 2009

“And you shall take the breast of the ram of Aharon’s ordination and wave it – a wave offering before יהוה, and it shall be your portion.

“And from the ram of ordination you shall set apart the breast of the wave offering which is waved, and the thigh of the contribution which is raised, of that which is for Aharon and of that which is for his sons.

“And it shall be from the children of Yisra’el for Aharon and his sons by a law forever, for it is a contribution. And it is a contribution from the children of Yisra’el from the slaughters of their peace offerings – their contribution to יהוה.

Tree of Life Version

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL TAKE THE BREAST FROM THE RAM OF CONSECRATION WHICH IS AARON'S, AND YOU SHALL SEPARATE IT AS A SEPARATE OFFERING BEFORE JESUS, AND IT SHALL BE TO YOU FOR A PORTION. AND YOU SHALL SANCTIFY THE SEPARATED BREAST AND THE SHOULDER OF REMOVAL WHICH HAS BEEN SEPARATED, AND WHICH HAS BEEN REMOVED FROM THE RAM OF CONSECRATION, OF THE PORTION OF AARON AND OF THAT OF HIS SONS.

AND IT SHALL BE A STATUTE, UNTIL THE END OF TERM, OF THE CHILDREN OF ISRAEL TO AARON AND HIS SONS, FOR THIS IS A SEPARATE OFFERING; AND IT SHALL BE A SPECIAL OFFERING FROM THE CHILDREN OF ISRAEL, FROM THE PEACE-OFFERINGS OF THE CHILDREN OF ISRAEL, A SPECIAL OFFERING TO JESUS. †(Perpetual {KJV} does NOT always mean forever without end. It means "until the end of term", or "until fulfilled." These are many examples of things that people do NOT have to do any more. After JESUS died on the cross, we no longer have to sacrifice any animals, circumcise foreskin, do offerings by physical fire or observe clean/unclean meats, except with the exception of avoiding drinking/eating blood & avoid meats/products sacrificed to idols. We must abstain from halal products/services. Rev. 2:14; Rev. 2:20, Acts 15:19 to Acts 15:29, Rev. 13:16 to Rev. 13:18. Also the 7th Day Rest & other Holy Days, Festivals, & tithes are still intact as they all existed before & separate from the Old Covenant ordinances and are still needful in today's society. These exist as His Law rather than temporary ordinances)

Awful Scroll Bible

You is to have taken the breast of the ram, of Aaron's fulfilling, and waved it, it is a wave offering turned before Jehovah; it is to be your portion. You is to have set apart the breast of the wave offering, and the shoulder of the heave offering that is to have been waved, and lifted from the ram of fulfilling, that which is Aaron's and that his sons'. It is to be Aaron's and his sons', a continual prescription, that from the sons of Isra-el; it is for a heave offering, even is it to be a heave offering, that from the sons of Isra-el, from the sacrifices of their peace offerings, even their heave offering to Jehovah.

Charles Thomson OT
Concordant Literal Version

You will take the chest of the ram of consecrations which is for Aaron and wave it as a wave offering before Yahweh; and it will come to be your assigned share. Then you will hallow the chest of the wave offering and the leg of the heave offering, which is waved and what is heaved from the ram of consecrations which is for Aaron and which is for his sons.

It will come to be for Aaron and for his sons as an eonian statute from the sons of Israel, for it is a heave offering. And it shall become a heave offering from the sons of Israel, from the sacrifices of their peace offerings, their heave offering to Yahweh.

Darby Translation
exeGeses companion Bible
Orthodox Jewish Bible

And thou shalt take the breast of the ayil hamillu'im (ram of ordination) for Aharon, and wave it for a tenufah before Hashem; and it shall be thy portion. And thou shalt set apart as kodesh the breast of the tenufah, and the thigh of the terumah, which is waved, and which is raised up, of the ayil hamillu'im, even of that which is for Aharon, and of that which is for his banim; And it shall be Aharon's and his banim's by a chok olam from the Bnei Yisroel; for it is a terumah; and it shall be a terumah from the Bnei Yisroel of the zivkhei shelemim of them, even their terumah unto Hashem.

Rotherham's *Emphasized B.*

Then shalt thou take the breast from the ram of installation, which is for Aaron, and shalt wave it as a wave-offering, before Yahweh,—so shall it be thy share. And thou shalt hallow the breast of the waveoffering, and the shoulder^f of the heave offering, which is waved to and fro, and which is heaved up,—from the ram of installation, from that which is for Aaron, and from that which is for his sons; so shall it belong to Aaron and to his sons, for an age-abiding statute, from the sons of Israel, for <a heave offering> it is',—and <a heave-offering> shall it remain, from the sons of Israel, out of their peace'-offerings, their heave-offering to Yahweh.
^f“Leg”—Kalisch.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

“Then you shall take the breast of the ram of Aaron's ordination, and wave it as a wave offering before the Lord; and it shall be your (Moses) portion. You shall consecrate the waved breast offering [of the ram] used in the ordination and the waved thigh offering of the priests' portion, since it is [a contribution] for Aaron and for his sons. It shall be for Aaron and his sons as their due portion from the Israelites forever, for it is a ^[c]heave offering. It shall be a heave offering to the Lord from the Israelites from the sacrifices of their peace offerings.

^[c] The wave (undulation, wavelike) offering and the heave (lifted up, raised) offering were named after their manner of presentation. These were either voluntary gifts or contributions required for a specific religious purpose such as the atonement offering. It was understood that God received these offerings and then designated them for a religious purpose such as the support of the priests and their families, or the preparation and maintenance of the tabernacle.

The Expanded Bible

Then take the breast of the ·male sheep used to appoint Aaron as priest [ordination ram], and ·present it before the Lord as an offering [^L wave it as a wave offering before the Lord]. This part of the animal will be your ·share [portion]. ·Set aside [Consecrate] the breast [^L that was waved as a wave offering] and the thigh of the ·sheep that were used to appoint [^L ordination ram that was elevated as an elevation offering for] Aaron and his sons as priests. These parts belong to them. They are to be the ·regular share [perpetual statute/ordinance/requirement] which the Israelites will always give to Aaron and his sons. It is the gift the Israelites must give to the Lord from their ·fellowship [or peace] offerings [Lev. 3].

Kretzmann's Commentary

And thou shalt take the breast of the ram of Aaron's consecration, of the sacrifice of fullness, and wave it for a wave-offering before the Lord; and it shall be thy part, as the prince and leader of the people. And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, the former being merely moved back and forth in the gesture of giving, while the latter was also lifted up high to indicate the willing surrender to

Jehovah, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons; for it seems that all the rest of the body went with the thigh, as the priests' part.

And it shall be Aaron's and his sons' by a statute forever from the children of Israel; for it is an heave-offering; and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the Lord. These parts were taken from the peace-offerings and the heave-offerings of the children of Israel, lifted off to be given to the priests. This signified in general that the priests were to be nourished from the sacrifices of Israel, even as the Lord has now ordained that they who preach the Gospel should live of the Gospel.

Syndein/Thieme
The Voice

Then take the breast from Aaron's ordination ram, and lift it up before Me as a wave offering. This will be your portion *of the sacrifice*. Consecrate the breast and the thigh which were lifted up before Me as a wave offering from the ordination ram. They belong to Aaron and his sons. From now on when the people of Israel offer a peace offering, Aaron and his descendants must receive a share of what the people offer Me in that sacrifice. It is their due *for their priestly service*.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall take the breast of the ram of perfection which is Aaron's, and wave it as a waving before the Lord, and it will become your portion.

waving: Heb. הִפּוֹנֶה, an expression of moving to and fro, vantiler or ventiller in Old French, to make [horizontal] movements to and fro.

And you shall sanctify the breast of the waving and the thigh of the uplifting, which was waved and which was lifted up, of the ram of perfection, of that which is Aaron's and of that which is his sons'.

And you shall sanctify the breast of the waving and the thigh of the uplifting, etc.: Sanctify them for generations [to come], that their uplifting and their waving shall prevail like the breast and the thigh of the peace offering, but not [in reference] to the burning. Rather, [in the future, the ram's breast and thigh] "shall remain for Aaron and his sons" (verse 28) to eat.

waving: Heb. הִפּוֹנֶה, an expression of moving to and fro, vantiler or ventiller in Old French, to make [horizontal] movements to and fro.

was lifted up: Heb. קָרָה, an expression of raising and lowering.

And so it shall remain for Aaron and his sons as a perpetual allotment from the children of Israel; for it is an offering, and it shall remain an offering from the children of Israel of their peace offerings; it is their offering to the Lord.

as a perpetual allotment from the children of Israel: [i. e.,] that the peace offerings shall belong to the owners [of the animals], but the breast and the thigh they shall give to the kohen.

for it is an offering: This breast and thigh.

The Geneva Bible
Kaplan Translation
NET Bible®

You are to take the breast of the ram of Aaron's consecration; you are to wave it as a wave offering before the Lord, and it is to be your share. You are to sanctify the breast of the wave offering and the thigh of the contribution,⁴¹ which were waved and lifted up as a contribution from the ram of consecration, from what belongs to Aaron and to his sons. It is to belong to Aaron and to his sons from the Israelites, by a perpetual ordinance, for it is a contribution. It is to be a contribution from the Israelites from their peace offerings, their contribution to the Lord.

^{41sn} These are the two special priestly offerings: the wave offering (from the verb “to wave”) and the “presentation offering” (older English: heave offering; from a verb “to be high,” in Hiphil meaning “to lift up,” an item separated from the offering, a contribution). The two are then clarified with two corresponding relative clauses containing two Hophals: “which was waved and which was presented.” In making sacrifices, the breast and the thigh belong to the priests.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will take the chest from the buck of the installation, which is (for) "**Aharon** ^{Light bringer^m}, and you will wave him for a wave offering <in front of> "**YHWH** ^{He Isⁿ}", and he will exist (for) you (for) a share, and you will set apart the chest of the wave offering and the thigh of the offering, which was waved and which was raised from the buck of the installation, (out of) which is (for) "**Aharon** ^{Light bringer^m} and (out of) which is (for) his sons, and he will exist (for) "**Aharon** ^{Light bringer^m} and (for) his sons (for) a custom of a distant time from the sons of "**Yisra'el** ^{He turns El asideⁿ}, given that he is an offering, and the offering will exist from the sons of "Yisra'el ^{He turns El asideⁿ}, from their complete sacrifices, their offerings to "**YHWH** ^{He Isⁿ}, ...

Charles Thomson OT And thou shalt take the breast of the ram of Aaron's consecration and set it apart as a dedication before the Lord, and thou shalt have it for a portion. And thou shalt hallow this breast dedication and the shoulder dedication which was set apart and taken from the ram of consecration on account of Aaron and his sons; and they shall belong to Aaron and his sons by an everlasting statute from the Israelites. For this is a dedication and it shall be a portion taken from the Israelites, from the burnt offerings of thanksgiving of the children of Israel; a portion set apart for the Lord.

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. .

“Then you shall take the breast of Aaron’s ram of ^[q]ordination, and wave it as a wave offering before the Lord; and it shall be your portion. You shall consecrate the breast of the wave offering and the thigh of the ^[r]contribution which was waved and which was ^[s]offered from the ram of ^[t]ordination, from the one which was for Aaron and from the one which was for his sons. It shall be for Aaron and his sons as their portion forever from the sons of Israel, for it is ^[u]a contribution; and it shall be ^[v]a contribution from the sons of Israel from the sacrifices of their peace offerings, their ^[w]contribution to the Lord.

^[q] Exodus 29:26 Lit *filling*

^[r] Exodus 29:27 Or *uplifted offering*

^[s] Exodus 29:27 Lit *lifted up*

^[t] Exodus 29:27 Lit *filling*

^[u] Exodus 29:28 Or *uplifted offering*

^[v] Exodus 29:28 Or *uplifted offering*

^[w] Exodus 29:28 Or *uplifted offering*

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness
 Webster's Bible Translation
 World English Bible
 Young's Literal Translation
 Young's Updated LT

“And you have taken the breast from the ram of the consecration which is for Aaron, and have waved it—a wave-offering before Jehovah, and it has become your portion; and you have sanctified the breast of the wave-offering, and the leg of the heave-offering, which has been waved, and which has been lifted up from the ram of the consecration, of that which is for Aaron, and of that which is for his sons; and it has been for Aaron and for his sons, by a statute age-during from the sons of Israel, for it is a heave-offering; and it is a heave offering from the sons of Israel, from the sacrifices of their peace-offerings—their heave-offering to Jehovah.

The gist of this passage: The presentation offering of Aaron and his sons' ram.
 26-28

| Exodus 29:26a | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| châzeh (חֶזֶה) [pronounced <i>khaw-ZEH</i>] | <i>breast [of animals] [of an animal sacrifice]</i> | masculine singular noun with the definite article | Strong's #2373 BDB #303 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'ayil (אֵיִל) [pronounced <i>AH-yil</i>] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular construct | Strong's #352 BDB #17 |
| millû' (מִלּוּ') [pronounced <i>mil-LOO</i>] | <i>installation [of a priest]; ceremonial activities re: consecration of a priest</i> | masculine plural noun | Strong's #4394 BDB #571 |
| 'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'Ahârôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |

Translation: You will take the breast of the consecration ram which [is] in reference to Aaron...

I believe that this would be the breast meat of the second ram; wherever that might be.

I need to constantly compare these verses to other translations and possibly modify my translation.

| Exodus 29:26b | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| nûwph (נוּפַח) [pronounced <i>noof</i>] | <i>to wave, to shake [e.g., the hand to beckon someone]; to present (to, before); to scatter, to shake forth [rain]</i> | 2 nd person masculine singular, Hiphil perfect | Strong's #5130 BDB #631 |
| 'êth (אֵת) [pronounced <i>ayth</i>] | <i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i> | sign of the direct object affixed to a 3 rd person masculine singular suffix | Strong's #853 BDB #84 |
| t ^e nûwphâh (תְּנוּפְחָהּ) [pronounced <i>t'noo-PHAWH</i>] | <i>wave-offering; a swinging, brandishing [of God's hand, weapons]</i> | feminine singular noun | Strong's #8573 BDB #632 |
| This is also the first occurrence of this word, which occurs 29 times in the Scriptures (primarily in the Torah). | | | |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פְּנִיּוֹת) [pronounced <i>paw-NEEM</i>] | <i>face, faces, countenance; presence</i> | masculine plural construct (plural acts like English singular) | Strong's #6440 BDB #815 |
| Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לְפָנָיו) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> . | | | |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| See v. 24. | | | |

Translation: ...and you will hold it up, a (public) presentation offering before Y^ehowah.

The meat of the second ram would be a wave offering before God. I assume this means that Moses would hold this up before God.

| Exodus 29:26c | | | |
|---|---|------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |

| Exodus 29:26c | | | |
|--|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal perfect | Strong's #1961 BDB #224 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 2 nd person masculine singular suffix | sNo Strong's # BDB #510 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| mânâh (מַנָּה) [pronounced maw-NAW] | <i>[properly] something weighed out; a division; a part, a [specific] portion; a lot</i> | feminine singular noun | Strong's #4490 BDB #584 |

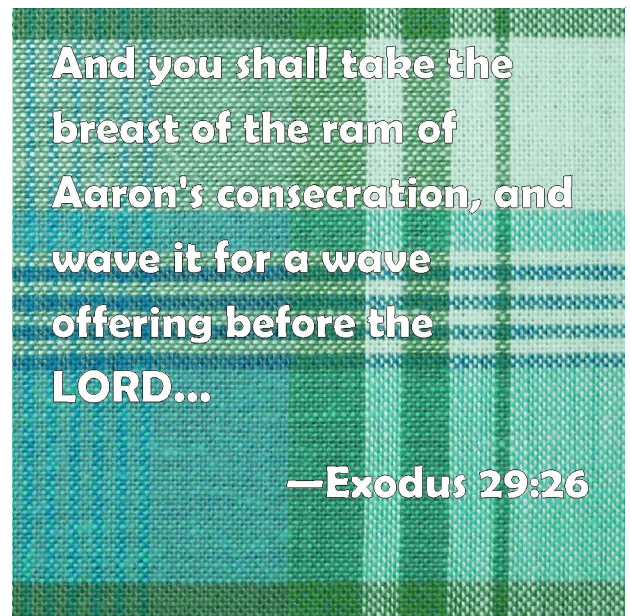
Translation: [This] is to you for a portion.

This is what would be considered the portion for Moses, apparently.

Exodus 29:26 You will take the breast of the consecration ram which [is] in reference to Aaron and you will hold it up, a (public) presentation offering before Y^ehowah. [This] is to you for a portion. (Kukis mostly literal translation)

Even Moses must be sanctified before God as he carries within him an old sin nature.

Exodus 29:26 (a graphic); from [Bible Pic](#); accessed January 16, 2021.



| Exodus 29:27a | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| qâdash (קָדַשׁ) [pronounced kaw-DAHSH] | <i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites; to set apart for a spiritual purpose</i> | 2 nd person masculine singular, Piel perfect | Strong's #6942 BDB #872 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |

Exodus 29:27a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|--|----------------------------|
| châzeh (חֶזֶה) [pronounced <i>khaw-ZEH</i>] | <i>breast [of animals] [of an animal sacrifice]</i> | masculine singular construct | Strong's #2373 BDB #303 |
| t ^e nûwphâh (תְּנוּפְחָה) [pronounced <i>t'noo-PHAWH</i>] | <i>wave-offering; a swinging, brandishing [of God's hand, weapons]</i> | feminine singular noun with the definite article | Strong's #8573 BDB #632 |

Translation: *And you will consecrate the breast of the presentation offering...*

The breast offering is to be considered holy or declared holy (set apart to God).

Exodus 29:27b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|---|-----------------------------|
| w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| shôwq (שׁוֹךְ) [pronounced <i>shohk</i>] | <i>leg</i> (when referring to man, it is the lower portion of the leg—the calf; when referring to a sacrificial animal, it is the upper portion of the leg, or the thigh) | feminine singular construct | Strong's #7785 BDB #1003 |
| terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i>] | <i>contribution, offering, an offering [of grain, money], heave offering</i> | feminine singular noun with the definite article | Strong's #8641 BDB #929 |

Possibly, *the priests' portion, the priests' offering*. Both Owens and ESV use this translation. *Heave offering* is the most common translation.

Translation: *...and the thigh of the priests' portion...*

There is not an actual word here for *priest*; this is something that Owens uses in his translation; and I assume this comes from the context.

Anything which is the *priest's portion* means, this is what they will eat. *Eating* sometimes suggests initial faith in Jesus Christ; but it can also refer to fellowship with God. One must be awake when eating; eating is an active process. For the most part, we choose those with whom we eat (remember, when you got married, *you chose your wife or husband*).

No doubt, the most common date between two interested parties is a meal which they share. This represents fellowship between the man and the woman.

| Exodus 29:27c | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| nûwph (נוּפַח) [pronounced noof] | <i>to be shaken; to be agitated, to be scattered; to be presented</i> | 3 rd person masculine singular, Hophal perfect | Strong's #5130 BDB #631 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| rûwm (רוּם) [pronounced room] | <i>to be raised [up], to be lifted up, to be make high; to be elevated, to be erected, to be offered as a sacrifice; to be taken [off, away]; to be abolished</i> | 3 rd person masculine singular, Hophal perfect | Strong's #7311 BDB #926 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| ʾayil (אֵייל) [pronounced AH-yil] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular construct | Strong's #352 BDB #17 |
| millû' (מִלּוּ') [pronounced mil-LOO] | <i>installation [of a priest]; ceremonial activities re: consecration of a priest</i> | masculine plural noun | Strong's #4394 BDB #571 |

Translation: ...which has been held up and which has been raised up from the consecration ram,...

I am going to assume that this is the thigh portion, and it has been raised up and waved before God.

| Exodus 29:27d | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom; where</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| Together, the min preposition and the relative pronoun can mean <i>from where; from wherever; more than</i> . | | | |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

Exodus 29:27d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|----------------------------|
| Lit., this is, <i>from which [is] to, from whom to, from what [is] to</i> . Possibly, <i>from what is to, from what belongs to, from what is associated with</i> . | | | |
| ʾAhărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom; where</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| Together, the <i>min</i> preposition and the relative pronoun can mean <i>from where; from wherever; more than</i> . | | | |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| Lit., this is, <i>from which [is] to, from whom to, from what [is] to</i> . Possibly, <i>from what is to, from what belongs to, from what is associated with</i> . | | | |
| bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |

Translation: ...from what [is] Aaron's and from what [is] his sons'.

These portions are being offered up on behalf of Aaron and his sons.

Exodus 29:27 *And you will consecrate the breast of the presentation offering and the thigh of the priests' portion which has been held up and which has been raised up from the consecration ram, from what [is] Aaron's and from what [is] his sons'.* (Kukis mostly literal translation)

Here we have the word correctly translated *consecrate*. It is the word *qâdash* (קָדַשׁ) [pronounced *kaw-DASH*] means *to set apart, to make holy, to consecrate, to honor as sacred, to hallow*. This is a separation from and a separation unto. Things which are consecrated are removed from their everyday, mundane use, and placed in special service to God; they carry with them a spiritual significance.

Exodus 29:28a

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

Exodus 29:28a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|---|----------------------------|
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal perfect | Strong's #1961 BDB #224 |
| Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). | | | |
| lâmed (ל) [pronounced le] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'Ahârôn (אַהֲרֹן) [pronounced ah-huh-ROHN] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |
| w ^e (or v ^e) (ו, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâmed (ל) [pronounced le] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| bânîym (בְּנֵי) [pronounced baw-NEEM] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| lâmed (ל) [pronounced le] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| chuqqâh (חֻקָּה) [pronounced khoo-KAWH] | <i>that which is established or defined; statute, ordinance, law [often of God]; enactment; practice, custom; limit; right, privilege</i> | feminine singular construct | Strong's #2708 BDB #349 |
| 'ôwlâm (עוֹלָם) [pronounced ôo-LAWM] | <i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i> | masculine singular noun | Strong's #5769 BDB #761 |
| min (מִן) [pronounced mihn] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'êth (אֶת) [pronounced ayth] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) | Strong's #854 BDB #85 |

Exodus 29:28a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|---|------------------------------------|
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121 BDB #119 |
| Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>] | <i>God prevails; contender; soldier of God; transliterated Israel</i> | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479 BDB #975 |

Translation: And this offering [lit., *he, it*] is for Aaron and for his sons as a perpetual statute from with the sons of Israel.

What is being done in this passage—making an offering on behalf of Aaron and his sons in order to consecrate them all for service—is going to remain a perpetual statute going forward. This suggests that the set of offerings found here does not stop, but it is considered a ceremony which must be done with each generation of priests.

The words *perpetual* or *everlasting* do not mean that this ritual continues forever. Obviously, if God destroys the heavens and the earth and makes a new heavens and earth, then we might assume that some traditions would be changed.

Here, what the sons of Aaron do are **typical** of Jesus and His spiritual death on the cross. Therefore, these things will continue as **types** until the **antitype** has occurred. There is no need for the shadow once the reality has come.

A large portion of the Law is all about foreshadowing the future.

Exodus 29:28b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|---|----------------------------|
| kîy (כִּי) [pronounced <i>kee</i>] | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i>] | <i>contribution, offering, an offering [of grain, money], heave offering</i> | feminine singular noun | Strong's #8641 BDB #929 |
| Possibly, <i>the priests' portion, the priests' offering</i> . Both Owens and ESV use this translation. <i>Heave offering</i> is the most common translation. | | | |
| hûw' (אוּ) [pronounced <i>hoo</i>] | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214 |

Translation: This [is] a priests' offering...

We take the translation *priests' offering* from Owens and the ESV.

| Exodus 29:28c | | | |
|---|---|---|------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i>] | <i>contribution, offering, an offering [of grain, money], heave offering</i> | feminine singular noun | Strong's #8641 BDB #929 |
| Possibly, <i>the priests' portion, the priests' offering.</i> | | | |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| min (מִן) [pronounced <i>mihn</i>] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) | Strong's #854 BDB #85 |
| Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested. | | | |
| bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121 BDB #119 |
| Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>] | <i>God prevails; contender; soldier of God; transliterated Israel</i> | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479 BDB #975 |
| min (מִן) [pronounced <i>mihn</i>] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| z ^e bâchîym (זִבְחֵי) [pronounced <i>zesh-AW-kheem</i>] | <i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i> | masculine plural construct | Strong's #2077 BDB #257 |
| shelem (שְׁלֵם) [pronounced <i>SHEH-Iem</i>] | <i>peace-offerings, sacrifice for alliance or friendship</i> | masculine plural noun with the 3 rd person masculine plural suffix | Strong's #8002 BDB #1023 |

Translation: ...and [it is] a priests' offering from with the sons of Israel, from their peace offerings.

The people of Israel play a part in this; and they are offering up *peace offerings*, which means, *peace with God*.

| Exodus 29:28d | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i>] | <i>contribution, offering, an offering [of grain, money], heave offering</i> | feminine singular noun with the 3 rd person masculine plural suffix | Strong's #8641 BDB #929 |
| Possibly, <i>the priests' portion, the priests' offering</i> . | | | |
| lâmed (ל) [pronounced <i>l</i> '] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: Their priests' offering [is] to Y^ehowah.

This offering was to God.

Exodus 29:28 And this offering [lit., *he, it*] is for Aaron and for his sons as a perpetual statute from with the sons of Israel. This [is] a priests' offering and [it is] a priests' offering from with the sons of Israel, from their peace offerings. Their priests' offering [is] to Y^ehowah. (Kukis mostly literal translation)

In front of the entire congregation, it is important for them to recognize that Aaron and his sons all have feet of clay. We become confused in this era when we look to certain Christians expecting them to lead lives of perfection and we act devastated when we see their feet of clay. No man is perfect.

The portions alluded to in this verse is the portion of meat given to Aaron and his sons for their sustenance. There must be a certain amount of realism in the ministry of Aaron and his sons. They had to eat; they required some financial support. God required them to serve Him constantly so they couldn't carry an additional job to make ends meet. They were remunerated financially for this work and their food was provided through these sacrifices.

Exodus 29:26–28 You will take the breast of the consecration ram which [is] in reference to Aaron and you will hold it up, a (public) presentation offering before Y^ehowah. [This] is to you for a portion. And you will consecrate the breast of the presentation offering and the thigh of the priests' portion which has been held up and which has been raised up from the consecration ram, from what [is] Aaron's and from what [is] his sons'. And this offering [lit., *he, it*] is for Aaron and for his sons as a perpetual statute from with the sons of Israel. This [is] a priests' offering and [it is] a priests' offering from with the sons of Israel, from their peace offerings. Their priests' offering [is] to Y^ehowah. (Kukis mostly literal translation)

Exodus 29:26–28 You will take the breast from the consecration ram—the ram associated with Aaron—and you will hold it up as a public presentation offering before Jehovah your God. This is your portion; this is what I want for you to do. You will consecrate the breast of this presentation offering as well as the thigh of the priests' offering, which has been raised up from the consecration ram and then held up before God. This is the offering for Aaron and his sons. Furthermore, this ceremony will be a perpetual statute from the sons of Israel. This is specifically a priests' offering on behalf of the sons of Israel. It is a part of their peace offerings. The priests' offering is made to Jehovah. (Kukis paraphrase)

David Guzik: *The second ram - after the ram presented as a burnt offering - had its life applied to the consecrated priests. First its life was applied with the application of blood to the ear, hand, and foot of the priest. Then through a ritual meal, its life was applied by the priest taking the ram into himself.*

Guzik continues: *The eating did not begin the process of consecration. It came after the washing, the clothing, and the blood-atonement of the priests. The eating speaks of the continuing relationship of the priest with God. "Let not this distinction be forgotten; the eating of the sacrifice is not intended to give life, for no dead man can eat, but to sustain the life which is there already. A believing look at Christ makes you live, but spiritual life must be fed and sustained." (Spurgeon)*

Guzik concludes: *In this way, eating is a good picture of a healthy, continuing relationship with Jesus.*⁴⁷

Chapter Outline

Charts, Graphics and Short Doctrines

The Priesthood is Passed from Father to Son

My understand for this section to follow is, it applies to a new High Priest each time one is installed. The next 12 verses should be understood within that context.

And garments of the holy which [is] to Aaron will be to his sons after him to anoint in them and to fill in them their hand. Seven days will wear them the priest in place of him from his sons where he will come unto a Tent of Meeting to minister in the holy [place].

Exodus
29:29–30

The holy garments which [belong] to Aaron will [belong] to his sons after him, to be anointed in them and to fill their hand [while] in them. The priest in place of him from his sons will wear these clothes [lit., *them*] for seven days when he comes into the Tent of Meeting to minister in the holy place.

These specific holy garments which belonged to Aaron will be given to one of his sons after him, so that he will be anointed in them and he will be consecrated in them. This new priest, taken from his sons, will wear these clothes for seven days when he comes into the Tent of Meeting to minister in the holy place.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And garments of the holy which [is] to Aaron will be to his sons after him to anoint in them and to fill in them their hand. Seven days will wear them the priest in place of him from his sons where he will come unto a Tent of Meeting to minister in the holy [place]. |
| Dead Sea Scrolls | . |
| Jerusalem targum | . |
| Targum (Onkelos) | And the sacred garments of Aharon shall be his sons' after him, to be anointed in them, (and) in them to offer their oblations. Seven days shall the priest wear them, who of his sons (is to be anointed) instead of him, and who shall enter into the tabernacle of ordinance to minister in the sanctuary. |
| Targum (Pseudo-Jonathan) | And the holy vestments of Aharon shall be to his sons after him, to be anointed in them, and in them to offer their oblations. Seven days shall the priest wear them, who ariseth after him from his sons, but not from the Levites, at the time when he entereth into the tabernacle of ordinance to minister in the sanctuary. |

⁴⁷ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 29:1–46.

| | |
|---|---|
| Revised Douay-Rheims | And the holy vesture, which Aaron shall use, his sons shall have after him, that they may be anointed, and their hands consecrated to it. He of his sons that shall be appointed high priest in his stead, and that shall enter into the tabernacle of the testimony to minister in the sanctuary, shall wear it seven days. |
| Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta | "The holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. Seven days shall the son who is priest in his place put them on, when he comes into the Tabernacle to minister in the holy place. |
| V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) | . . . And the holy vestments of Aaron shall belong to his sons after him, to be anointed in them and to be consecrated in them. And one of his sons who is to become priest in his stead shall put them on seven days, when he enters into the tabernacle of the congregation to minister in the holy place. |
| Samaritan Pentateuch | And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. [And] that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy [place]. |
| Updated Brenton (Greek) | And the garments of the sanctuary which is Aaron's shall be his son's after him, for them to be anointed in them, and to fill their hands. The priest (his successor from among his sons who shall go into the tabernacle of witness to minister in the holy place), shall put them on for seven days. |

Significant differences:

Limited Vocabulary Translations:

| | |
|---------------------------|---|
| Bible in Basic English | And Aaron's holy robes will be used by his sons after him; they will put them on when they are made priests. For seven days the son who becomes priest in his place will put them on when he comes into the Tent of meeting to do the work of the holy place. |
| Easy English | Aaron's holy clothes will belong to the men in his family for all time. Those men will become separate and take authority. Then they can wear the clothes. The son who becomes priest after Aaron's death must wear his clothes. When that son comes to the Tent of Meeting, he must wear the clothes for seven days. He must wear them while he does work in the Holy Place. holy (1) Describes God. He is completely different to all other people and things. He is completely good and pure and perfect. He has no sin. — (2) Also describes the people and things that are special because they belong to God. God has made them clean. priest In the Bible, a priest was a man from the family of Aaron, Moses' brother. Aaron belonged to the tribe of Levi. God chose the men in this family to make sacrifices and offerings to God for the Israelites. The priests worked in the temple. In other nations, there were priests who worked for their false gods. tent A home or a building which people have made from animals' skins. You can move it to different places. holy place a special place where people worship God (or a false god). |
| Easy-to-Read Version–2001 | . |

| | |
|----------------------------|--|
| Easy-to-Read Version–2006 | "Save these special clothes that were made for Aaron and his descendants. They will wear these clothes when they are chosen to be priests. Aaron's son will become the next high priest after him. That son will wear these clothes seven days when he comes to the Meeting Tent to serve in the Holy Place. |
| God's Word™ | "Aaron's holy clothes will belong to his descendants so that they can be anointed and ordained in them. The son who succeeds him as priest—the one who goes into the tent of meeting to serve in the holy place—will wear them for seven days. |
| Good News Bible (TEV) | "Aaron's priestly garments are to be handed on to his sons after his death, for them to wear when they are ordained. The son of Aaron who succeeds him as priest and who goes into the Tent of my presence to serve in the Holy Place is to wear these garments for seven days. |
| The Message | "Aaron's sacred garments are to be handed down to his descendants so they can be anointed and ordained in them. The son who succeeds him as priest is to wear them for seven days and enter the Tent of Meeting to minister in the Holy Place. |
| Names of God Bible NIRV | . "Aaron's sacred clothes will belong to his sons who will come after him. Then they can wear them when you anoint them and prepare them to serve the Lord. The son who comes after Aaron as priest must wear them seven days. He will come and serve in the Holy Room in the tent of meeting. |
| New Simplified Bible | . |

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

| | |
|----------------------------|---|
| Casual English Bible | . |
| College Press Bible Study | . |
| Contemporary English V. | After Aaron's death, his priestly clothes are to be handed down to each descendant who succeeds him as high priest, and these clothes must be worn during the seven-day ceremony of ordination. |
| The Living Bible | "These sacred garments of Aaron shall be preserved for the consecration of his son who succeeds him, from generation to generation, for his anointing ceremony. Whoever is the next High Priest after Aaron shall wear these clothes for seven days before beginning to minister in the Tabernacle and the Holy Place. |
| New Berkeley Version | . |
| New Life Version | "The holy clothing of Aaron will be for his sons after him. They will wear them when the oil for holy use is poured on them and they are set apart for My work. The son who takes his place as religious leader will wear them seven days as he goes into the meeting tent to serve in the holy place. |
| New Living Translation | "Aaron's sacred garments must be preserved for his descendants who succeed him, and they will wear them when they are anointed and ordained. The descendant who succeeds him as high priest will wear these clothes for seven days as he ministers in the Tabernacle and the Holy Place. |
| Unlocked Dynamic Bible | . |
| Unfolding Bible Simplified | After Aaron dies, the special clothes that he wore will belong to his sons. They are to wear those clothes when they are set apart to become priests. Aaron's son who becomes priest and enters the sacred tent and performs rituals in the holy place must stay in the sacred tent, wearing these special clothes, for seven days. |

Partially literal and partially paraphrased translations:

| | |
|------------------------|---|
| American English Bible | 'The clothing that Aaron wears inside the Holy Place must thereafter be passed on to his [future generations, after he dies], so his [descendants] can be anointed in them and empowered when they wear them. The Priests among his descendants that succeed him and that enter the Tent of Proofs to serve in the Most Holy, must wear them for seven days. |
|------------------------|---|

| | |
|---|---|
| Beck's American Translation Common English Bible | Aaron's holy clothes should be passed on to his sons after him. His sons should be anointed in them and ordained in them. The son who is priest in his place should wear them seven days when he comes into the meeting tent to minister in the sanctuary. |
| New Advent (Knox) Bible | The sacred vestments which Aaron wore shall be worn by his sons after him when they are anointed and consecrated; whatever son of his shall succeed him, entering the tabernacle that bears record of me and ministering before me in the sanctuary, shall wear them for seven days continuously. |
| Translation for Translators | After Aaron <i>dies</i> , the special clothes that he wore will belong to his sons. They are to wear those clothes when they are «set apart/dedicated» <i>to become priests</i> . Aaron's son who becomes The Supreme Priest and enters the Sacred Tent and performs rituals in the Holy Place must <i>stay in the Sacred Tent</i> , wearing these special clothes, for seven days. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---|--|
| Conservapedia Translation Ferrar-Fenton Bible | . And the sacred robes that are for Aaron shall be for his sons after him to be consecrated in, and to serve with their hands in them. The priests from his sons after him, who come to the Hall of Assembly for the holy service, shall be clothed in them seven days. |
| God's Truth (Tyndale) | And the holy garments of Aaron shall be his sons after him, to anoint them therein, and to fill their hands therein. And that son that is priest in his stead after him, shall put them on seven days: that he go into the tabernacle of witness, to minister in the holy place. |
| HCSB | "The holy garments that belong to Aaron are to belong to his sons after him, so that they can be anointed and ordained [Lit <i>him for anointing in them and for filling their hand</i>] in them. Any priest who is one of his sons and who succeeds him and enters the tent of meeting to minister in the sanctuary must wear them for seven days. |
| International Standard V Jubilee Bible 2000 H. C. Leupold | . . . |
| Lexham English Bible | "And the holy garments that are for Aaron will be for his sons after him in which to anoint them and to ordain them. [Literally "to fill in them their hands"] Seven days the priest who replaces him from among his sons will wear them, who comes to the tent of assembly to serve in the sanctuary. |
| NIV, ©2011 Peter Pett's translation | . . |
| Unfolding Bible Literal Text | The holy garments of Aaron must also be reserved for his sons after him. They are to be anointed in them and ordained to me in them. The priest who succeeds him from among his sons, who comes into the tent of meeting to serve me in the holy place, is to wear those garments for seven days. |
| Unlocked Literal Bible Urim-Thummim Version | . The Holy garments of Aaron will belong to his sons' after him, to be consecrated and installed to office in them. And the son succeeding him as priest will put them on for 7 days, when he comes into the Tabernacle at the Appointed Place, to serve in the Holy Place. |
| Wikipedia Bible Project | And the holy clothes which are to Aaron, will go to his sons after him, to anoint them in these, and to fill their hands with these. Seven days the priest under him will wear them, of his sons: who shall come to the tent of events, to serve in the holy. |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | Aaron's sacred vestments are to pass to his sons after him, and they will wear them for their anointing and consecration. The son of Aaron who comes after him in the priesthood and enters the Tent of Meeting to serve in the sanctuary must wear them for seven days. |
| The Heritage Bible | . |
| New American Bible (2002) | . |
| New American Bible (2011) | The sacred vestments ^f of Aaron shall be passed down to his sons after him, that in them they may be anointed and installed. The son who succeeds him as priest and who is to enter the tent of meeting to minister in the sanctuary shall be clothed with them for seven days. f. [29:29] Nm 20:26, 28. |
| New English Bible—1970 | Aaron's sacred vestments shall be kept for the anointing and installation of his sons after him. 30The priest appointed in his stead from among his sons, the one who enters <i>Or when he enters</i> the Tent of the Presence to minister in the Holy Place, shall wear them for seven days. |
| New Jerusalem Bible | 'Aaron's sacred vestments must pass to his sons after him, and they will wear them for their anointing and investiture. Whichever of the sons of Aaron succeeds him in the priesthood and enters the Tent of Meeting to serve in the sanctuary, will wear them for seven days. |
| New RSV | . |
| Revised English Bible—1989 | Aaron's sacred vestments must be kept for the anointing and installation of his sons after him. The priest appointed in his stead from among his sons, the one who enters the Tent of Meeting to minister in the Holy Place, is to wear them for seven days. |

Jewish/Hebrew Names Bibles:

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|----------------------------|--|
| Complete Jewish Bible | "The holy garments of Aharon will be used by his sons after him; they will be anointed and consecrated in them. The son who becomes cohen in his place, who comes into the tent of meeting to serve in the Holy Place, is to wear them for seven days. |
| exeGesés companion Bible | And the holy clothes of Aharon become his sons after him, for anointing therein and to fill their hands therein: and that son who is priest in his stead enrobes them seven days, when he comes into the tent of the congregation to minister in the holies. |
| Hebraic Roots Bible | . |
| Israeli Authorized Version | . |
| Kaplan Translation | Aaron's sacred vestments shall [also] be passed down to his descendants after him to give them special status and to install them. The descendant who takes [Aaron's] place to enter the Communion Tent and perform the divine service in the [inner] sanctuary must [first] put on [these vestments] for seven [consecutive] days. after him That is, future high priests (Rashi). to give them special status Targum; Rashi). Or, 'to anoint them in' (Saadia; Radak, Sherashim). inner (Rashi). consecutive days (Yad, Kley HaMikdash 4:13). |

| | |
|----------------------|---|
| The Scriptures 2009 | “And the set-apart garments of Aharon are for his sons after him, to be anointed in them and to be ordained in them. “The priest from his sons in his place, puts them on for seven days, when he enters the Tent of Appointment to attend in the set-apart place. |
| Tree of Life Version | . |

Weird English, Old English, Anachronistic English Translations:

| | |
|---|--|
| Alpha & Omega Bible | . AND THE APPAREL OF THE SANCTUARY WHICH IS AARON'S SHALL BE HIS SON'S AFTER HIM, FOR THEM TO BE ANOINTED IN THEM, AND TO FILL THEIR HANDS. THE PRIEST HIS SUCCESSOR FROM AMONG HIS SONS WHO SHALL GO INTO THE TABERNACLE OF WITNESS TO MINISTER IN THE HOLIES, SHALL PUT THEM ON SEVEN DAYS. |
| Awful Scroll Bible | The designated garments of Aaron's is to be his sons' after him, for anointing and to fulfill their part. The son being priest was to put them on seven days, and was to come in to the tent of the appointed place, to minister in that set apart. |
| Charles Thomson OT Concordant Literal Version | . |
| Darby Translation | . |
| exeGesés companion Bible | . |
| Orthodox Jewish Bible | And the Bigdei Hakodesh of Aharon shall be his banim's after him, to be anointed therein, and to be ordained in them. And that ben that is kohen in his succession shall put them on shivat yamim, when he cometh into the Ohel Mo'ed to minister in HaKodesh. |
| Rotherham's <i>Emphasized B.</i> | And the holy' garments which belong to Aaron shall belong to his sons, after him,—to be anointed therein, and to be installed ⁹ therein. <Seven days> shall they be put on by him' from among his sons who is priest in his stead,—by him who goeth into the tent of meeting, to minister in the holy place. ⁹ Cp. chap. xxviii. 41, n. |
| Third Millennium Bible | . |

Expanded/Embellished Bibles:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | “The holy garments of Aaron shall be for his sons after him, to be anointed and ordained in them. That son who is [high] priest in his place shall put them on [each day for] seven days when he comes into the Tent of Meeting to minister in the Holy Place. |
| The Expanded Bible | “The ·holy [sacred; consecrated] clothes made for Aaron will belong to his ·descendants [sons] so that they can wear these clothes when they are ·appointed as priests [·anointed and ordained]. Aaron's son, who will become high priest after him, will come to the Meeting Tent to ·serve [minister] in the Holy Place. He is to wear these clothes for seven days. |
| Kretzmann's Commentary | And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them, the office of high priest being hereditary in Aaron's family. And that son that is priest in his stead shall put them on seven days, just as it was done in the consecration of Aaron, Leviticus 8:35, when he cometh into the Tabernacle of the Congregation to minister in the Holy Place. Aaron was a type of the true High Priest, Jesus Christ, who was anointed with the Holy Ghost without measure, as the true Mediator between God and sinful mankind. The sons of Aaron are types of the believers of the New Testament, who have been made priests before God and the Father and serve Him in holiness and righteousness, as it pleases Him. |

Syndein/Thieme
The Voice

This ceremony becomes the ritual by which generations of priests and high priests are consecrated for their sacred duties.

When Aaron dies, his sacred garments must be passed down to his descendants. They will wear them when they are anointed and ordained. Aaron's son who succeeds him as *high* priest to minister in the congregation tent and holy place will wear these clothes for seven days.

Bible Translations with Many Footnotes:

The Complete Tanach

The holy garments that are Aaron's shall be for his sons after him, to be exalted through them and invested with full authority through them.

for his sons after him: for [the one] who comes into greatness after him.

to be exalted: Heb. הַקְּדִישָׁם, [which usually means “for anointment,” here signifies] to be exalted through them. There are [instances of] הַקְּדִישָׁם that are an expression of authority, like “I have given them to you for greatness (הַקְּדִישָׁם)” (Num. 18:8); “Do not touch My great ones (הַקְּדִישָׁם)” (Ps. 105:15).

and invested with full authority through them: Through the garments, he is invested with the Kehunah Gedolah.

Seven days shall the one of his sons [who will be] the kohen in his place wear them, the one who is to enter the Tent of Meeting to serve in the Holy.

Seven days: [I.e., seven] consecutive [days].

shall... [who will be] the kohen in his place wear them: [The son] who will arise from his [Aaron's] sons in his place to the Kehunah Gedolah, whom they will appoint to be Kohen Gadol.

the one who is to enter the Tent of Meeting: [I.e.,] that kohen who is prepared to enter the inner sanctum on Yom Kippur, and that is the Kohen Gadol, for the service of Yom Kippur is acceptable only through him. -[from Yoma 73a]

one of his sons... in his place: [This] teaches [us] that if the Kohen Gadol has a son who equals him, they must appoint him Kohen Gadol in his place [i.e., after him]. -[from Sifra on Lev. 6:15]

[who will be] the kohen in his place: From here there is proof that every expression of עָשָׂה is an expression of doing, of actually serving. Therefore, the cantillation of the “tevir” extends before it [indicating a connection to the following word].

The Kohen Gadol = *the Great Priest*.
Kehunah Gedolah =

.

.

“The holy garments that belong to Aaron are to belong to his sons after him, so that they may be anointed⁴² in them and consecrated⁴³ in them. The priest who succeeds him⁴⁴ from his sons, when he first comes⁴⁵ to the tent of meeting to minister in the Holy Place, is to wear them for seven days.⁴⁶”

⁴²tn The construction is an infinitive construct with a lamed (ל) preposition. The form simply means “for anointing,” but it serves to express the purpose or result of their inheriting the sacred garments.

⁴³tn This form is a Piel infinitive construct with a lamed (ל) preposition. It literally reads “for filling the hands,” the idiom used throughout this chapter for ordination or installation. Here too it has a parallel use of purpose or result.

⁴⁴tn Heb “after him”; NCV, NLT “after Aaron.”

⁴⁵tn The text just has the relative pronoun and the imperfect tense. It could be translated “who comes/enters.” But the context seems to indicate that this would be when he first comes to

The Geneva Bible
Kaplan Translation
NET Bible®

the tent to begin his tenure as High Priest, and so a temporal clause makes this clear. "First" has been supplied.

^{46tn}"Seven days" is an adverbial accusative of time. The ritual of ordination is to be repeated for seven days, and so they are to remain there in the court in full dress.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and the garments of specialness, which belong to "**Aharon** ^{Lightbringer}", will exist (for) his sons after him, to be smeared (with) them, and their hand to be filled (with) them, for seven days the administrator, from his sons, that is (in place of) him , will wear them (when) he will come to the tent of the appointed place, to minister in the special place,...

Charles Thomson OT Now the sanctuary robes which are appropriate to Aaron shall be for his sons after him to be anointed in them and to consecrate their hands.

The priest; that one of his sons who is to succeed him and come into the tabernacle of the testimony to minister in the Holies shall put them on seven days.

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version

Offerings for Consecration

The holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. Seven days shall the son who is priest in his place put them on, when he comes into the Tent of Meeting to minister in the holy place.

New King James Version

"And the holy garments of Aaron shall be his sons' after him, to be anointed in them and to be consecrated in them. That son who becomes priest in his place shall put them on for seven days, when he enters the tabernacle of meeting to minister in the holy place [sanctuary].

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness

And the holy garments of Aaron shall be his sons' after him, to be anointed in them and to confirm their hands in them. That son who becomes priest in his place shall put them on for seven days, when he enters the tent of meeting to minister in the holy place.

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

"And the holy garments which are Aaron's, are for his sons after him, to be anointed in them, and to consecrate in them their hand; seven days does the priest in his stead (of his sons) put them on, when he goes in unto the tent of meeting, to minister in the sanctuary.

The gist of this passage:

The holy garments of the High Priest.

29-30

| Exodus 29:29a | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| b ^e gâdîym (בגדיִם) [pronounced <i>b^e-gaw-DEEM</i>] | <i>garments, clothes, clothing, apparel; possibly blankets</i> | masculine plural construct | Strong's #899 BDB #93 |
| qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>] | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i> | masculine singular noun with the definite article | Strong's #6944 BDB #871 |
| 'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom; where</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| lâmed (ל) [pronounced <i>l</i> '] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/possessive preposition | No Strong's # BDB #510 |
| Literally, this is <i>which [is] to...</i> It means, <i>which belongs to...</i> | | | |
| 'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine plural, Qal imperfect | Strong's #1961 BDB #224 |
| bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| 'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>] | <i>behind, after; following; after that, afterwards; hinder parts</i> | preposition; plural form with the 3 rd person masculine singular suffix | Strong's #310 BDB #29 |

Translation: The holy garments which [belong] to Aaron will [belong] to his sons after him,...

At some point, there will be a changing of the guard. Aaron will pass away (or become incapacitated) and one of his sons will take over from there. These clothes which belong to Aaron will become the possession of one of his sons after him.

| Exodus 29:29b | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| lâmed (ל) [pronounced <i>l</i> '] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/possessive preposition | No Strong's # BDB #510 |
| mâshach (מָשַׁח) [pronounced <i>maw-SHAKH</i>] | <i>to smear, to anoint</i> | Qal infinitive construct | Strong's #4886 BDB #602 |

| Exodus 29:29b | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity with the 3 rd person masculine plural suffix | No Strong's # BDB #88 |
| w ^e (or v ^e) (ו, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/possessive preposition | No Strong's # BDB #510 |
| mâlê' (מלא) [pronounced maw-LAY] | <i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i> | Piel infinitive construct | Strong's #4390 BDB #569 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| yâd (יָד) [pronounced yawd] | <i>hand; figuratively for strength, power, control; responsibility</i> | feminine singular noun with the 3 rd person masculine plural suffix | Strong's #3027 BDB #388 |

Translation: ...to be anointed in them and to fill their hand [while] in them.

While wearing these clothes, he will be anointed in them and he will be consecrated in them.

To fill the hand means to consecrate someone for holy service. We have the 3rd person masculine plural suffix, but only one person is consecrated.

Exodus 29:29 The holy garments which [belong] to Aaron will [belong] to his sons after him, to be anointed in them and to fill their hand [while] in them. (Kukis mostly literal translation)

Again, we have our words for filling up their hands.

Let me point out the obvious that, an Old Testament had to be married and having children in order to pass along the priesthood to the next generation.

Application: The weird specialized priesthood that exists in the Catholic church is completely invalid (although I did not do a deep dive in research, it does not appear that any Protestant denominations have specialized priesthoods). Believers are not called upon to be celibate, to go to a retreat of some sort for most of their lives, to live lives of quiet, or anything like that. You might send a kid to a Christian camp for a week or so, you might go to a weekend or a week-long retreat somewhere (I would hope to spend a greater quantity of time in the Scriptures); but as a lifestyle? There is no call for that in the Bible.

| Exodus 29:30a | | | |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| shib ^ê âh (שִׁבְעָה) [pronounced shi ^{sh} v ^{eh} - GAW] | seven | numeral feminine construct | Strong's #7651 BDB #987 |
| yâmîym (יָמִים) [pronounced yaw- MEEM] | days, a set of days; time of life, lifetime; a specific time period, a year | masculine plural noun | Strong's #3117 BDB #398 |
| lâbash (לָבַשׁ) [pronounced law ^b - VAHSH] | to put on, to clothe, to be clothed, to wear | 3 rd person masculine singular, Qal imperfect with the 3 rd person masculine plural suffix | Strong's #3847 BDB #527 |
| kôhên (כֹּהֵן) [pronounced koh-HANE] | priest; principal officer or chief ruler | masculine singular noun with the definite article | Strong's #3548 BDB #463 |
| tachath (תַּחַת) [pronounced TAH- khahth] | underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of | preposition of location or foundation with the 3 rd person masculine singular suffix | Strong's #8478 BDB #1065 |
| min (מִן) [pronounced mihn] | from, off, out from, out of, away from, on account of, since, than, more than | preposition of separation | Strong's #4480 BDB #577 |
| bânîym (בָּנִים) [pronounced baw- NEEM] | sons, descendants; children; people; sometimes rendered men; young men, youths | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |

Translation: The priest in place of him from his sons will wear these clothes [lit., them] for seven days...

The priest who takes Aaron's place will come from among his sons and that man will wear these clothes for seven days.

This process of consecration would continue for many generations into the future. Every time a son of Aaron became a High Priest, these ceremonies were to be observed.

| Exodus 29:30b | | | |
|---|--|---|--------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| 'ăsher (אֲשֶׁר) [pronounced uh-SHER] | that, which, when, who, whom; where | relative pronoun; sometimes the verb to be is implied | Strong's #834 BDB #81 |
| bôw' (בָּוֹא) [pronounced boh] | to come in, to come, to go in, to go, to enter, to advance; to attain | 3 rd person masculine singular, Qal imperfect | Strong's #935 BDB #97 |
| 'el (אֶל) [pronounced eh] | unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |

| Exodus 29:30b | | | |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| 'ohel (אֹהֶל) [pronounced OH-heh] | <i>tent, tabernacle, house, temporary dwelling</i> | masculine singular construct | Strong's #168 BDB #13 |
| môw'êd (מוֹעֵד) [pronounced moh- GADE] | <i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i> | masculine singular noun | Strong's #4150 BDB #417 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/possessive preposition | No Strong's # BDB #510 |
| shârath (שָׂרַת) [pronounced shaw- RAHTH] | <i>to serve, to minister; to attend</i> | Piel infinitive construct | Strong's #8334 BDB #1058 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| qôdesh (קֹדֶשׁ) [pronounced koh- DESH] | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i> | masculine singular noun with the definite article | Strong's #6944 BDB #871 |

Translation: ...when he comes into the Tent of Meeting to minister in the holy place.

The new priest will come into the Tent of Meeting (the Tabernacle) and he will minister in the holy place (which I would take to mean the Sanctuary, which included the Holy of Holies).



Exodus 29:30 The priest in place of him from his sons will wear these clothes [lit., *them*] for seven days when he comes into the Tent of Meeting to minister in the holy place. (Kukis mostly literal translation)

Seven is the number of perfection.

Exodus 29:29–30 The holy garments which [belong] to Aaron will [belong] to his sons after him, to be anointed in them and to fill their hand [while] in them. The priest in place of him from his sons will wear these clothes [lit., *them*] for seven days when he comes into the Tent of Meeting to minister in the holy place. (Kukis mostly literal translation)

Exodus 29:29–30 These specific holy garments which belonged to Aaron will be given to one of his sons after him, so that he will be anointed in them and he will be consecrated in them. This new priest, taken from his sons, will wear these clothes for seven days when he comes into the Tent of Meeting to minister in the holy place. (Kukis paraphrase)

The Clothing of the High Priest and His Descendants (a graphic); from [Pinterest](#); accessed January 17, 2021. The sons of the priest did have a uniform or a priestly garment, which is shown on the left; the High Priest had a much more ornate set of clothes (on the right, front and back views).

The priesthood was passed down from the father, who is a High Priest, to his eldest son (there are certainly exceptions to this, as we will find with Aaron).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Eating the Meat of the Ram of Consecration

And a ram of the consecrations you will take and you have boiled his flesh in a place holy. And has eaten Aaron and his sons flesh of the ram and the bread which [is] in the basket [at] a door of a Tent of the Meeting. And they have eaten them which he made atonement in them to fill their hand, to consecrate them. And an outsider will not eat for holy they [are]. And if remains from flesh of the consecrations and from the bread as far as the morning, and you have burned the remainder in the fire; he will not be eaten for holy he [is].

Exodus
29:31–34

You will take the ram of consecration and you will cook its flesh in the holy place. Aaron and his sons will eat the flesh of the ram and the bread which [is] in the basket [at] the door [to] the Tent of Meeting. They will eat those things [lit., *them*] by which atonement has been made in them, to fill their hand [and] to consecrate them. An outsider will not eat [from these things] because they [are] holy. And if [any] flesh from the consecration remains or from the bread until morning, you will burn what remains with fire; it will not be eaten for it [is] holy.

You will take the ram for this consecration and boil its flesh in the holy place. Then, at the entry to the Tent of Meeting, Aaron and his sons will eat the flesh of the ram and the bread which is in the basket. By eating these things, atonement is made within them, so that they are equipped to act as priests and consecrated before God. Those from the outside may not participate in this ceremony, for the bread and flesh are holy to God. If any of it remains the next morning, then you will burn it with fire. It may not be eaten as leftovers for it is set apart to God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And a ram of the consecrations you will take and you have boiled his flesh in a place holy. And has eaten Aaron and his sons flesh of the ram and the bread which [is] in the basket [at] a door of a Tent of the Meeting. And they have eaten them which he made atonement in them to fill their hand, to consecrate them. And an outsider will not eat for holy they [are]. And if remains from flesh of the consecrations and from the bread as far as the morning, and you have burned the remainder in the fire; he will not be eaten for holy he [is].

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
And the ram of the oblations thou shalt take, and boil his flesh in the holy place. And Aharon and his sons shall eat the flesh of the ram and the bread that is on the basket at the door of the tabernacle of ordinance. And they may eat those things by which propitiation is made in offering them as oblations to consecrate them; but an alien may not eat, because they are sacred. And if any (part) of the flesh of the

oblations or of the bread remain until the morning, the remainder shall be burned with fire; it shall not be eaten, it is sacred.

| | |
|---|---|
| Targum (Pseudo-Jonathan) | And thou shalt take the ram of the oblation, and boil its flesh in the holy place; and Aharon and his sons shall eat the flesh of the ram, and the bread that is in the basket at the door of the tabernacle of ordinance. And they shall eat those things by which atonement was made for them in offering their oblations to sanctify them to minister before Me: but the profane shall not eat; for they are holy. And if any of the flesh of the oblation and of the bread remain until the morning, thou shalt burn that which remaineth with fire; it shall not be eaten; for it is sacred. |
| Revised Douay-Rheims | And you shall take the ram of the consecration, and shall boil the flesh thereof in the holy place: And Aaron and his sons shall eat it. The loaves also, that are in the basket, they shall eat in the entry of the tabernacle of the testimony, That it may be an atoning sacrifice, and the hands of the offerers may be sanctified. A stranger shall not eat of them, because they are holy. And if there remain of the consecrated flesh, or of the bread till the morning, you shall burn the remainder with fire: they shall not be eaten, because they are sanctified. |
| Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta | . "You shall take the ram of consecration, and boil its flesh in a holy place. Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the Tabernacle. They shall eat those things with which atonement was made, to consecrate and sanctify them: but a stranger shall not eat of it, because they are holy. If anything of the flesh of the consecration, or of the bread, remains to the morning, then you shall burn the remainder with fire: it shall not be eaten, because it is holy. |
| V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) | . And you shall take the ram of the consecration and cook its meat in the holy place. And Aaron and his sons shall eat the meat of the ram and the bread that is in the basket at the door of the tabernacle of the congregation. And they shall eat of those things with which the atonement was made, to consecrate and to sanctify them; but a stranger shall not eat of them because they are holy. And if any of the meat of the consecration, or of the bread, remain unto the morning, then you shall burn what is left over with fire; it shall not be eaten because it is holy. |
| Samaritan Pentateuch | And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that [is] in the basket, [by] the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement was made, to consecrate [and] to sanctify them: but a stranger shall not eat [thereof], because they [are] holy. And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it [is] holy. |
| Updated Brenton (Greek) | And you shall take the ram of consecration, and you shall boil the flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the loaves in the basket, by the doors of the tabernacle of witness. They shall eat the offerings with which they were sanctified to fill their hands, to sanctify them; and a stranger shall not eat of them, for they are holy. And if any is left of the flesh of the sacrifice of consecration and of the loaves until the morning, you shall burn the remainder with fire: it shall not be eaten, for it is a holy thing. |

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Then take the sheep of the wave offering and let its flesh be cooked in water in a holy place.

And let Aaron and his sons make a meal of it, with the bread in the basket, at the door of the Tent of meeting.

All those things which were used as offerings to take away sin, and to make them holy to be priests, they may have for food: but no one who is not a priest may have them, for they are holy food.

And if any of the flesh of the offering or of the bread is over till the morning, let it be burned with fire; it is not to be used for food, for it is holy.

Easy English

Take the male sheep that is for Aaron and his sons. Cook the meat in a holy place. Aaron and his sons must eat the meat, and the bread from the basket. They must do this at the door of the Tent of Meeting. They must eat these gifts, by which they have paid for their authority and special importance. No other person can eat this meat because it is holy.

But if any of this meat remains until the morning, you must burn it. Burn also any bread that remains. You must not eat it because it is holy.

holy place

a special place where people worship God (or a false god).

tent

A home or a building which people have made from animals' skins. You can move it to different places.

holy

(1) Describes God. He is completely different to all other people and things. He is completely good and pure and perfect. He has no sin. — (2) Also describes the people and things that are special because they belong to God. God has made them clean.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

"Cook the meat from the ram that was used to make Aaron the high priest. Cook that meat in a holy place. Then Aaron and his sons must eat the meat at the front door of the Meeting Tent. And they must also eat the bread that is in the basket. These offerings were used to take away their sins when they were made priests. Now they should eat these offerings. If any of the meat from that ram or any of the bread is left the next morning, then it must be burned. You must not eat that bread or the meat because it should be eaten only in a special way at a special time.

God's Word™

Good News Bible (TEV)

"Take the meat of the ram used for the ordination of Aaron and his sons and boil it in a holy place. At the entrance of the Tent of my presence they are to eat it along with the bread left in the basket. They shall eat what was used in the ritual of forgiveness at their ordination. Only priests may eat this food, because it is sacred. If some of the meat or some of the bread is not eaten by morning, it is to be burned; it is not to be eaten, for it is sacred.

The Message

"Take the ordination ram and boil the meat in the Holy Place. At the entrance to the Tent of Meeting, Aaron and his sons will eat the boiled ram and the bread that is in the basket. Atoned by these offerings, ordained and hallowed by them, they are the only ones who are to eat them. No outsiders are to eat them; they're holy. Anything from the ordination ram or from the bread that is left over until morning you are to burn up. Don't eat it; it's holy.

Names of God Bible

"Take the ram used for the ordination, and boil its meat in a holy place. At the entrance to the tent of meeting, Aaron and his sons will eat the meat of the ram and the bread left in the basket. They will eat those offerings through which they made peace with the Lord at their ordination and installation. No one else may eat them because the offerings are holy. If any meat or bread from the ordination is left over until morning, burn it up. It must not be eaten because it is holy.

NIRV

“Get the ram sacrificed when you prepare Aaron and his sons to serve the LORD. Cook the meat in a sacred place. Aaron and his sons must eat the ram’s meat. And they must eat the bread in the basket. They must eat all of it at the entrance to the tent of meeting. These are the offerings to pay for their sins. They must eat them. The offerings must be made when Aaron and his sons are set apart and prepared to serve the LORD. No one else can eat them. They are sacred. When you prepare Aaron and his sons to serve me, you will sacrifice the ram and the bread. If any parts of the ram or bread are left until morning, burn them up. They must not be eaten. They are sacred.

New Simplified Bible .

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

Boil the meat of the ordination ram in a sacred place, then have Aaron and his sons eat it together with the three kinds of bread at the entrance to the sacred tent. At their ordination, a ceremony of forgiveness was performed for them with this sacred food, and only they have the right to eat it. If any of the sacred food is left until morning, it must be burned up.

The Living Bible

“Take the ram of consecration—the ram used in the ordination ceremony—and boil its meat in a sacred area. Aaron and his sons shall eat the meat, also the bread in the basket, at the door of the Tabernacle. They alone shall eat those items used in their atonement (that is, in their consecration ceremony). The ordinary people shall not eat them, for these things are set apart and holy. If any of the meat or bread remains until the morning, burn it; it shall not be eaten, for it is holy.

New Life Version

“Take the ram used to set apart those who work for Me and boil its flesh in a holy place. Aaron and his sons will eat the flesh of the ram, and the bread that is in the basket, at the door of the meeting tent. They will eat those things that were used in worship when they were forgiven of their sin and when they were set apart for My work. But one who is not a religious leader may not eat them, because they are holy. If any of the meat or bread used to set apart those who work for Me is left until morning, it must be burned. It must not be eaten, because it is holy.

New Berkeley Version .

New Living Translation

“Take the ram used in the ordination ceremony, and boil its meat in a sacred place. Then Aaron and his sons will eat this meat, along with the bread in the basket, at the Tabernacle entrance. They alone may eat the meat and bread used for their purification [Or *their atonement.*] in the ordination ceremony. No one else may eat them, for these things are set apart and holy. If any of the ordination meat or bread remains until the morning, it must be burned. It may not be eaten, for it is holy.

Unlocked Dynamic Bible .

Unfolding Bible Simplified

Take the meat of the other ram that was sacrificed to set apart Aaron and his sons, and boil it in the courtyard. After it is cooked, Aaron and his sons must eat it, along with the bread that is left in the basket, at the entrance to the sacred tent. They must eat the meat of the ram that was sacrificed to cover your sins when they were dedicated to do this work. They are the only ones who are permitted to eat this meat. Those who are not priests are not allowed to eat it because it is reserved for the priests. If any of this meat or some of the bread is not eaten that night, no one is permitted to eat any of it the next day. It must be completely burned because it is sacred.

Partially literal and partially paraphrased translations:

| | |
|---|---|
| American English Bible | <p>'You must then boil the flesh of the last lamb in the Holy Place, and Aaron and his sons will eat the ram's flesh with the loaves [of bread] in the basket, next to the Tent of Proofs.</p> <p>They must eat the offerings that were used to make them holy and to empower them. They can't be eaten by anyone else, because these things are holy.</p> <p>And if the sacrificed flesh of the final sacrificial lamb and the bread should be left until the next morning, it must all be burned, not eaten, because it is something that is holy.</p> |
| Beck's American Translation Common English Bible | <p>Take the ram for the ordination and boil its meat in a holy place. Aaron and his sons will eat the ram's meat and the bread that is in the basket at the meeting tent's entrance. They alone should eat the food that was used to purify them, to ordain them, and to make them holy. No one else should eat it because it is holy. If any meat for the ordination or any of the bread is left over until morning, then you should burn the leftovers with fire. It shouldn't be eaten because it's holy.</p> |
| New Advent (Knox) Bible | <p>As for the ram with which they were hallowed, it must be taken away and cooked in a holy place; and so Aaron and his sons will eat it. They, too, will eat the bread from the basket, in the porch of the tabernacle that bears record of me, so that the sacrifice of it may atone for them, and their hands be hallowed by the offering of it; these things are too holy to be eaten by anyone not of their family. Whatever remains till morning of the consecrated meat or bread must be burnt in the fire; it is too holy to be eaten.</p> |
| Translation for Translators | <p>Take the meat of the other ram that was sacrificed to «set apart/dedicate» Aaron and his sons, and boil it in the courtyard. After it is cooked, Aaron and his sons must eat it, along with the bread that is left in the basket, at the entrance of the Sacred Tent. They must eat the meat of the ram that was sacrificed to forgive them for <i>their sins</i> when they were dedicated to do this work. They are the only ones who are permitted to eat this meat. <i>Those who are not priests are not allowed to eat it</i>, because it is dedicated to me. If any of this meat or some of the bread is not eaten that night, no one is permitted to eat any of it the next day. It must be completely burned, because it is sacred/dedicated to me.</p> |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--|---|
| Conservapedia Translation Ferrar-Fenton Bible | <p>Next take the Ram of Consecration and boil its flesh in the holy place, and Aaron and his sons shall eat the flesh of the ram, and the bread which was in the basket at the door of the Hall of Assembly. They shall eat it as a protection to them in the work of their hands,—in the Sanctuary alone: and a stranger shall not eat that holy thing with them. But if there remains any of the flesh of the consecration, or of the bread until the morning, you shall burn the remnants by fire. They shall not be eaten, because they are holy. sons.</p> |
| God's Truth (Tyndale) | <p>Then take the ram that is the full offering and seize his flesh in an holy place. And Aaron and his sons shall eat the flesh of him, and the bread that is in the basket: even in the door of the tabernacle of witness. And they shall eat them, because the atonement was made therewith to fill their hands and to sanctify them: but a stranger shall not eat thereof, because they are holy.</p> <p>If anything of the flesh of the full offerings or of the bread remain unto the morning, you shall burn it with fire: for it shall not be eaten, because it is holy.</p> |
| HCSB International Standard V | <p>“You are to take the ram of ordination and boil its flesh in a Holy Place. Then Aaron and his sons shall eat the flesh of the ram along with the bread that is in the basket at the doorway of the Tent of Meeting. They shall eat these things by which atonement was made at their ordination to consecrate them, but an unqualified</p> |

person [Lit. a stranger; i.e. one not qualified to serve as a priest] is not to eat because these things are holy. If any of the flesh of the ordination ram [The Heb. lacks ram] or any of the bread is left until morning, you are to burn what is left with fire. Because it's holy, what remains is not to be eaten.

Jubilee Bible 2000 .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Peter Pett's translation .
 Unfolding Bible Literal Text .
 Unlocked Literal Bible .
 Urim-Thummim Version .
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) You are to take the ram used for the ordination and cook its meat in a holy place. Aaron and his sons will eat the meat of the ram, and also the bread that is in the basket, at the entrance to the Tent of Meeting. They are to eat what was used in the ceremony of forgiveness during their ordination. No layman may eat these; they are holy things. If any of the meat from the ordination sacrifice, or the bread, should be left till morning, you must put what is left in the fire. It is not to be eaten; it is a holy thing.

The Heritage Bible And you shall take the ram of the consecration, and boil his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket by the door of the tent of appointed meeting. And they shall eat what covered³³ them to fill their hand to sanctify them, and a stranger shall not eat, because they are holy. And if any of the flesh of the consecrations is left until the dawn, or of the bread, then you shall burn the remainder with fire; it shall not be eaten because it is holy.

³³ 29:33 covered, kaphar, to cover, the word normally translated atonement in KJV and in theological literature. This is the first time kaphar appears in Exodus. Kaphar has appeared only twice before this: Gen 6:14 where God commanded Noah to cover the ark inside and outside; and Gen 32:20 where Jacob proposed to cover the face of Esau with a present, that is, appease the anger of Esau, or atone for the anger of Esau, because Esau had threatened to kill him after the death of their parents. Aaron and his sons were to eat what covered them, that is, the ram that was sacrificed to cover their sins and qualify them for their service as priests. The sacrifice which covered them also filled their hand with righteousness, knowledge, wisdom, and authority to represent God in the priesthood. The sacrifice that covered them also sanctified them, set them apart unto God as holy and righteous before His face. The eating of the sacrifice that sanctified them, symbolized the righteous provision of God becoming an actual part of their being, as our eating Christ makes us one with Him, John 6:52-56.

New American Bible (2002) .
 New American Bible (2011) ^g You shall take the installation ram and boil its meat in a holy place. At the entrance of the tent of meeting Aaron and his sons shall eat the meat of the ram and the bread that is in the basket. They themselves are to eat of these things by which atonement was made at their installation and consecration; but no unauthorized person may eat of them, since they are sacred. If some of the meat of the installation sacrifice or some of the bread remains over on the next day, this remnant you must burn up; it is not to be eaten, since it is sacred.
 g. [29:31–34] Lv 8:31–32.

| | |
|---------------------------------------|---|
| New English Bible–1970 | Take the ram of installation, and boil its flesh in a sacred place; Aaron and his sons shall eat the ram's flesh and the bread left in the basket, at the entrance to the Tent of the Presence. They shall eat the things with which expiation was made at their installation and their consecration. No unqualified person may eat them, for they are holy. If any of the flesh of the installation, or any of the bread, is left over till morning, you shall destroy it by fire; it shall not be eaten, for it is holy. |
| New Jerusalem Bible | 'You will take the ram of investiture and cook its meat in a holy place. Aaron and his sons will eat the meat of the ram and the bread which is in the basket, at the entrance to the Tent of Meeting. They will eat what was used in making expiation for them at their investiture and consecration. No unauthorised person may eat these; they are holy things. If any of the meat from the investiture sacrifice, or the bread, should be left till morning, you will burn what is left. It may not be eaten; it is a holy thing. |
| New RSV Revised English Bible–1989 | . |

Jewish/Hebrew Names Bibles:

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|---|--|
| Complete Jewish Bible | Take the ram of consecration, and boil its meat in a holy place. Aharon and his sons will eat the ram's meat and the bread in the basket at the entrance to the tent of meeting. They are to eat the things with which atonement was made for them, to inaugurate and consecrate them; no one else may eat this food, because it is holy. If any of the meat for the consecration or any of the bread remains until morning, burn up what remains; it is not to be eaten, because it is holy. |
| exeGesés companion Bible | And you take the ram of the fulfillments and stew his flesh in the holies: and Aharon and his sons eat the flesh of the ram and the bread in the basket by the opening of the tent of the congregation: and they eat those which kapar/atone - to fill their hands and to hallow them: but no stranger eats thereof, because they are holy. And if ought of the flesh of the fulfillments or of the bread remains to the morning, burn what remains with fire: it is not eaten, because it is holy. |
| Hebraic Roots Bible Israeli Authorized Version Kaplan Translation | . |
| The Scriptures 2009 | Take the [rest of the] installation ram and cook its flesh in a sanctified area. Aaron and his sons shall eat the ram's meat along with the bread in the basket near the entrance of the Communion Tent. They will gain atonement by eating [these offerings], and they will thus be installed to their consecrated rank. [These offerings] are sacred, and therefore may not be eaten by any outsider. If any meat of the installation offering or any of the bread is left over until morning, you must burn the leftovers in the fire. Since it is consecrated, it may not be eaten. sanctified area The enclosure around the tabernacle (Rashi). “And take the ram of ordination and cook its flesh in a set-apart place. “And Aharon and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the Tent of Appointment, and they shall eat those offerings with which the atonement was made, to ordain them, to set them apart. But let a stranger not eat them, because they are set-apart. |

“And if any of the flesh of the ordination offerings, or of the bread, be left over until the morning, then you shall burn up what is left over. It is not eaten, because it is set-apart.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .

Awful Scroll Bible

You is to have taken the ram of fulfilling, and you is to have cooked its flesh in a set apart place. Aaron and his sons are to have eaten the flesh of the ram, and the bread that is in the basket, at the opening of the tent of the appointed place. They are to have eaten them and been covered over, even to fulfill there part and to set them apart. Was he, being a stranger, to eat of it? - It is set apart. Was there, flesh of the fulfilling or bread to remain till morning, they are to have burned that being in excess with fire - were they to eat it? - It is set apart.

Charles Thomson OT .

Concordant Literal Version

The ram of consecrations shall you take and cook its flesh in a holy place; and Aaron and his sons will eat the flesh of the ram and the bread which is in the tray at the portal of the tent of appointment.
You will eat them by which a propitiatory shelter was made to fill their hands to hallow them. Yet an alien shall not eat them, for they are holy.
And if something is left of the flesh of consecrations or of the bread until the morning then you will burn that left over with fire; it shall not be eaten, for it is holy.

Darby Translation .

exeGesés companion Bible .

Orthodox Jewish Bible

And thou shalt take the ayil hamillu'im, and cook his basar in the Makom Kodesh. And Aharon and his banim shall eat the basar of the ayil, and the lechem that is in the sal petach Ohel Mo'ed.
And they shall eat those things wherewith the kapporah was made, to ordain and to set them apart as kodesh; but a zar shall not eat thereof, because they are kodesh.
And if anything remains of the basar of the millu'im, or of the lechem, unto the boker, then thou shalt burn the remainder with eish; it shall not be eaten, because it is kodesh.

Rotherham's *Emphasized B.*

And <the ram of installation> shalt thou take,— and shalt boil its flesh in a holy place; and Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket,—at the opening of the tent of meeting: thus shall they eat those things wherewith a propitiatory covering hath been made, to install them to hallow them,—but ||a stranger|| shall not eat for <holy> they are'. And <if there be left over of the flesh of installation or of the bread until the morning> then shalt thou burn up what is left over, in the fire, it shall not be eaten for <holy> it is'.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

“Take the male sheep used to appoint priests [ordination ram] and boil its meat in a place that is holy. Then at the entrance of the Meeting Tent, Aaron and his sons must eat the meat of the sheep [ram] and the bread that is in the basket. They should eat these offerings that were used to remove their sins [atone] and to make them holy when they were made priests [ordain and consecrate]. But no stranger [outsider] is to eat them, because they are holy things. If any of the meat from that sheep [ordination meat] or any of the bread is left the next morning, it must be burned. It must not be eaten, because it is holy.

Kretzmann's Commentary

Verses 31-37

The Portion of the Priests

And thou shalt take the ram of the consecration, and seethe his flesh in the Holy Place; it was sacred food intended to nourish them during the week of consecration. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the Tabernacle of the Congregation, that being their official place of abode when they were engaged in their work.

And they shall eat those things wherewith the atonement was made, the parts of the daily offerings of consecration, which also served for expiation, to consecrate and to sanctify them. But a stranger shall not eat thereof, because they are holy, set apart for the worship of the Lord.

And if aught of the flesh of the consecrations or of the bread remain unto the morning, the priests finding themselves unable to eat all, then thou shalt burn the remainder with fire; it shall not be eaten, because it is holy. Once being set aside for the Lord's use, it should not be returned to profane use.

Syndein/Thieme

The Voice

One difficult aspect of Old Testament life to appreciate (at least in the Western world) is the use of animal sacrifices. The Israelites are first a nomadic people; later when they are settled, they become a shepherding people. For them to offer their best and dearest to God means most naturally an animal, one without blemish and young. These animals are the basis of their economy and provide them with food, clothing, shelter, and security. To offer God an animal sacrifice is to offer a piece of their lives. So offerings are very personal and differ based on what families can afford. In some cases, the sacrifices are completely consumed, but in others the priests and the people take some of the meat home to their own tables. This way the whole community shares in the bounty of the sacrifice.

Eternal One: Take the meat of the ordination ram and boil it in a sacred place. Aaron and his sons are to eat it and the bread from the basket at the entrance to the congregation tent. Only they are allowed to eat the bread and meat which was part of their purification rite in the ordination ceremony. An outsider may not eat them because they are holy. If any meat or bread is left over from the ordination ceremony the next morning, burn it completely. No one is allowed to eat it, for it is holy.

Bible Translations with Many Footnotes:

The Complete Tanach

You shall take the ram of perfection and cook its flesh in a holy place.

in a holy place: [I.e.,] in the courtyard of the Tent of Meeting, for these peace offerings were most holy sacrifices [which had to be eaten in the courtyard of the Tent of Meeting or the courtyard of the Temple, and not in the camp of Israel or the city of Jerusalem].

Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the entrance of the Tent of Meeting.

at the entrance of the Tent of Meeting: The entire courtyard is called thus.

They shall eat those things with which atonement has been effected, in order to invest them with full authority, to sanctify them, but a stranger shall not eat [of them], because they are a sacred thing.

They shall eat those things: Aaron and his sons [shall eat them] because they are their [the ram's and the bread's] owners.

with which atonement has been effected: [I.e., with which] all alienism and repugnance [have been atoned for] for them [Aaron and his sons].

in order to invest them with full authority: with this ram and this bread.

to sanctify them: For through these investitures, they were fully initiated into and sanctified for the kehunah.

because they are a sacred thing: [i.e., they are] the most holy sacrifices. From here we learned a warning [a prohibition] against a stranger [a non-kohen] who eats the most holy sacrifices, since the Torah text gives as the reason for the matter, [the fact] that they are a sacred thing

If any of the flesh of the perfection [offering] or of the bread is left over until the next morning, what is left over you shall burn in fire; it shall not be eaten because it is a sacred thing.

The Geneva Bible
Kaplan Translation
NET Bible®

“You are to take the ram of the consecration and cook⁴⁷ its meat in a holy place.⁴⁸ Aaron and his sons are to eat the meat of the ram and the bread that was in the basket at the entrance of the tent of meeting. They are to eat those things by which atonement was made⁴⁹ to consecrate and to set them apart, but no one else⁵⁰ may eat them, for they are holy. If any of the meat from the consecration offerings⁵¹ or any of the bread is left over⁵² until morning, then you are to burn up⁵³ what is left over. It must not be eaten,⁵⁴ because it is holy.

^{47tn} Or “boil” (see Lev 8:31).

^{48sn} The “holy place” must be in the courtyard of the sanctuary. Lev 8:31 says it is to be cooked at the entrance of the tent of meeting. Here it says it will be eaten there as well. This, then, becomes a communion sacrifice, a peace offering which was a shared meal. Eating a communal meal in a holy place was meant to signify that the worshipers and the priests were at peace with God.

^{49tn} The clause is a relative clause modifying “those things,” the direct object of the verb “eat.” The relative clause has a resumptive pronoun: “which atonement was made by them” becomes “by which atonement was made.” The verb is a Pual perfect of קִפֵּר (kipper, “to expiate, atone, pacify”).

^{50tn} The Hebrew word is “stranger, alien” (זָר, zar). But in this context it means anyone who is not a priest (see S. R. Driver, Exodus, 324).

^{51tn} Or “ordination offerings” (Heb “fillings”).

^{52tn} The verb in the conditional clause is a Niphal imperfect of יָטַר (yatar); this verb is repeated in the next clause (as a Niphal participle) as the direct object of the verb “you will burn” (a Qal perfect with a vav [ו] consecutive to form the instruction).

^{53tn} Heb “burn with fire.”

^{54tn} The verb is a Niphal imperfect negated. It expresses the prohibition against eating this, but in the passive voice: “it will not be eaten,” or stronger, “it must not be eaten.”

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will take the buck of the installation, and you will boil his flesh in the unique area, and “**Aharon** ^{Light bringer}”, and his sons, will eat the flesh of the buck and the bread which is in the basket at the opening of the tent of the appointed place, and they will eat them, which was to [make reconciliation] (with) them to fill their hand to set them apart, and a stranger will not eat it, given that they are a special thing, and if (any)thing is left behind from the flesh of the installation, and from the bread until the morning, (then) you will cremate what is being left behind in the fire, he will not be eaten given that he is a special thing,...

Charles Thomson OT

And thou shalt take the flesh of the ram of consecration and boil this flesh in a holy place; and Aaron and his sons shall eat the flesh of this ram and the bread which is in the basket. At the doors of the tabernacle of the testimony they shall eat those meats, with which they were hallowed to consecrate their hands with them, to hallow

themselves. None of another family shall eat of them, for they are holy. And if any of the flesh of the consecration sacrifice or of the bread be left till the morning, thou shalt burn what remaineth with fire. It shall not be eaten; for it is a dedication.

- C. Thompson (updated) OT .
- Context Group Version .
- English Standard Version .
- Green’s Literal Translation .
- Modern English Version .
- Modern Literal Version .
- Modern KJV .
- New American Standard B.

Food of the Priests

“Now you shall take the ram of ^[y]ordination and boil its flesh in a holy place. Then Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the tent of meeting. So they shall eat ^[z]those things by which atonement was made ^[aa]at their ordination and consecration; but a ^[ab]layman shall not eat them, because they are holy. And if any of the flesh of ^[ac]ordination or any of the bread remains until morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy.

- ^[y] Exodus 29:31 Lit *filling*
- ^[z] Exodus 29:33 Lit *them*
- ^[aa] Exodus 29:33 Lit *to fill their hand to sanctify them*
- ^[ab] Exodus 29:33 Lit *stranger*
- ^[ac] Exodus 29:34 Lit *filling*

- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen’s Translation .
- Restored Holy Bible 6.0 .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster’s Bible Translation .
- World English Bible .
- Young’s Literal Translation* .
- Young’s Updated LT

“And the ram of the consecration you will take, and have boiled its flesh in the holy place; and Aaron has eaten—his sons also—the flesh of the ram, and the bread which is in the basket, at the opening of the tent of meeting; and they have eaten those things by which there is atonement to consecrate their hand, to sanctify them; and a stranger does not eat—for they are holy; and if there be left of the flesh of the consecration or of the bread till the morning, then you have burned that which is left with fire; it is not eaten, for it is holy.

The gist of this passage: Aaron and his sons eat the meat of the ram and from the basket of unleavened breads. Those not related to the Revealed God are not to take part.

31–34

| Exodus 29:31a | | | |
|---|---|---|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong’s # BDB #251 |
| ’êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong’s #853 BDB #84 |

| Exodus 29:31a | | | |
|---------------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| ʾayil (אֵיל) [pronounced AH-yil] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular construct | Strong's #352 BDB #17 |
| millû' (מִלּוּ') [pronounced mil-LOO] | <i>installation [of a priest]; ceremonial activities re: consecration of a priest</i> | masculine plural noun with the definite article | Strong's #4394 BDB #571 |
| lâqach (לָקַח) [pronounced law-KAHKH] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect; pausal form | Strong's #3947 BDB #542 |

Translation: You will take the ram of consecration...

I believe that this is the second ram, but don't hold me to this.

| Exodus 29:31b | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| bâshal (בָּשַׁל) [pronounced baw-SHAHL] | <i>to cook [especially flesh], to bake, to simmer, to smoulder, to seethe; to boil</i> | 2 nd person masculine singular, Piel perfect | Strong's #1310 BDB #143 |
| ʾêth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR] | <i>flesh; body; animal meat</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #1320 BDB #142 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| mâqôwm (מִקּוֹמ) [pronounced maw-KOHW] | <i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i> | masculine singular noun | Strong's #4725 BDB #879 |
| qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSE] | <i>sacred, holy, set apart, sacrosanct</i> | masculine singular adjective | Strong's #6918 BDB #872 |

Translation: ...and you will cook its flesh in the holy place.

The flesh of the ram is to be cooked in the holy place. The holy place here signifies being outside of the holy Tent, but within the courtyard (v. 32c).

Exodus 29:31 *You will take the ram of consecration and you will cook its flesh in the holy place.* (Kukis mostly literal translation)

The *holy place*, however, is likely the courtyard of the tabernacle.

Precept Austin: *You shall take the ram of ordination and boil its flesh in a holy place - The ram of ordination refers to Ex 29:27 ("the ram of ordination") that is the breast and thigh (Ex 29:27) and this is what is left over of the ram. It is not to be cooked in a sacred place, presumably in the Tabernacle courtyard, for later Leviticus 6:16 we read 'It shall be eaten as unleavened wafers in a holy place; they shall eat it in the court of the Tent of Meeting' (cf. Lev. 6:26).*⁴⁸

| Exodus 29:32a | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'âkal (אָכַל) [pronounced <i>aw-KAHL</i>] | <i>to eat; to dine; to devour, to consume, to destroy</i> | 3 rd person masculine singular, Qal perfect | Strong's #398 BDB #37 |
| 'Ahārôn (אֹהֲרֹן) [pronounced <i>ah-huh-ROHN</i>] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>] | <i>flesh; body; animal meat</i> | masculine singular construct | Strong's #1320 BDB #142 |
| 'ayil (אֵיל) [pronounced <i>AH-yil</i>] | <i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i> | masculine singular noun with the definite article | Strong's #352 BDB #17 |

Translation: *Aaron and his sons will eat the flesh of the ram...*

As a part of the consecration ceremony, Aaron and his sons eat the flesh of the ram.

Eating is often used in Scripture as analogous to expressing faith. Eating the animal sacrifice is analogous to placing faith in Jesus Christ.

⁴⁸ From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 23, 2021.

John 6:53–56 So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever feeds on My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. Whoever feeds on My flesh and drinks My blood abides in Me, and I in Him. (ESV; capitalized) The Lord is not being ghoulish here; but eating His flesh and drinking His blood is analogous to expressing faith in Him.

Exodus 29:32b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|--|----------------------------|
| w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| lechem (לֶחֶם) [pronounced <i>LEH-khem</i>] | literally means <i>bread</i> ; used more generally for <i>food</i> | masculine singular noun with the definite article | Strong's #3899 BDB #536 |
| 'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom; where</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| b ^e (בַּ) [pronounced <i>b^{eh}</i>] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| çal (כַּל) [pronounced <i>sahl</i>] | <i>basket</i> | masculine singular noun with the definite article; pausal form | Strong's #5536 BDB #700 |

Translation: ...and the bread which [is] in the basket...

Bread is often used for the provision of God; or logistical grace.

Exodus 29:32c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|---------------------------------|----------------------------|
| pethach (פֶּתַח) [pronounced <i>PEH- thakh</i>] | <i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i> | masculine singular construct | Strong's #6607 BDB #835 |
| 'ohel (אוֹהֶל) [pronounced <i>OH-hel</i>] | <i>tent, tabernacle, house, temporary dwelling</i> | masculine singular construct | Strong's #168 BDB #13 |
| môw'êd (מוֹעֵד) [pronounced <i>moh- GADE</i>] | <i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i> | masculine singular noun | Strong's #4150 BDB #417 |

Exodus 29:32c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|----------------------|-------------------------|------------------|------------------|
|----------------------|-------------------------|------------------|------------------|

See v. 11.

Translation: ...[at] the door [to] the Tent of Meeting.

All of this takes place out in the open in front of the Tent of Meeting.

Exodus 29:32 Aaron and his sons will eat the flesh of the ram and the bread which [is] in the basket [at] the door [to] the Tent of Meeting. (Kukis mostly literal translation)

They participate in salvation as does everyone else.

Currid: At the conclusion of such a ritual it is common for the participants to share a sacrificial meal (see Ex 24:5–11; and cf. Ex 18:12).. This is often referred to as a covenant meal and it is held at the close of the ceremony ratifying a pact in order to celebrate the new bond and to make it binding for ever. Central to the meal is food that has been consecrated at the altar.⁴⁹

The Expositor's Bible Commentary on this third offering: *The third animal was a "peace-offering" (Exodus 29:28). This is wrongly explained to mean an offering by which peace is made, for then there could be no meaning in what went before. It is the offering of one who is now in a state of peace with God, and who is therefore himself, in many cases, allowed to partake of what he brings. But on this occasion some quite peculiar ceremonies were introduced, and the ram is called by a strange name--"the ram of consecration." When Aaron and his sons have again declared their connection with the animal by laying their hands upon it, it is slain. And then the blood is applied to the tip of their right ear, the thumb of their right hand, and the great toe of their right foot, that the ear may hearken, and the best energies obey, and their life become as that of the consecrated animal, their bodies being presented, a living sacrifice, holy, acceptable to God. Then the same blood, with the oil which spoke of heavenly anointing, was sprinkled upon them and upon their official robes, and all were hallowed. Then the fattest and richest parts of the animal were taken, with a loaf, a cake, and a wafer from the basket, and placed in the hands of Aaron and his sons. This was their formal investiture with official rights; although not yet performing service, it was as priests that they received these; and their hands, swayed by those of Moses, solemnly waved them before the Lord in formal presentation, after which the pieces were consumed by fire. The breast was likewise waved, and became the perpetual property of Aaron and his sons--although on this occasion it passed from their hands to be the portion of Moses, who officiated. The remainder of the flesh, seethed in a holy place, belonged to Aaron and his sons. No stranger (of another family) might eat it, and what was left until morning should be consumed by fire, that is to say, destroyed in a manner absolutely clean, seeing no corruption.⁵⁰*

Exodus 29:33a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|----------------------|-------------------------|------------------|------------------|
|----------------------|-------------------------|------------------|------------------|

w^e (or v^e) (וּ, or ו) [pronounced weh]

and, even, then; namely; when; since, that; though; as well as

simple wâw conjunction

No Strong's #
BDB #251

'âkal (אָכַל) [pronounced aw-KAHL]

to eat; to dine; to devour, to consume, to destroy

3rd person plural, Qal perfect

Strong's #398
BDB #37

⁴⁹ From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 23, 2021.

⁵⁰ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Exodus 29:1–46.

| Exodus 29:33a | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| 'êth (אֵת) [pronounced <i>ayth</i>] | <i>them</i> ; untranslated mark of a direct object; occasionally <i>to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |
| 'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom; where</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i>] | <i>to be covered [over]; to be obliterated; to be expiated [of sin or a crime]; to be freed from a charge; to be pardoned, to receive a pardon</i> | 3 rd person masculine singular, Pual perfect | Strong's #3722 BDB #497 |
| This is the first occurrence of this important theological term in the book of Exodus. It is found twice before in Genesis. | | | |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity with the 3 rd person masculine plural suffix | No Strong's # BDB #88 |

Translation: They will eat those things [lit., *them*] by which atonement has been made in them,...

The ram's flesh and the bread are all related to this ceremony of consecration. These things do not actually atone for Aaron and his sons; but they represent **atonement**. It is only the Lord Who can atone for us; and we may gain that atonement by expressing faith in Him.

This is the first occurrence of kaphar (*atonement*) in the book of Exodus. It is found twice before in Genesis. It is a very important theological term.

See the **Doctrine of Atonement** ([Grace Bible Church](#)) ([Chafer Theological Seminary](#)). See also *What are the various theories on the atonement?* ([Got Questions?](#)) *What is the concept of the vicarious atonement?* ([Got Questions?](#)) *Atonement* ([Theopedia](#)).

Scofield Reference Notes on Atonement

Heb. kaphar, "to cover." The English word "atonement" (at-one-ment) is not a translation of the Heb. kaphar, but a translator's interpretation. According to Scripture the legal sacrifice "covered" the offerer's sin and secured the divine forgiveness; according to the translators it made God and the sinner at-one. But the O.T. sacrifices did not at-one the sinner and God. "It is not possible that the blood of bulls and goats should take away sins." Heb 10:4. The Israelite's offering implied confession of sin and of its due desert, death; and God "covered" (passed over," Rom 3:25 his sin, in anticipation of Christ's sacrifice, which did, finally, "put away" the sins "done aforetime in the forbearance of God."

Atonement:

The biblical use and meaning of the word must be sharply distinguished from its use in theology. In theology it is term which covers the whole sacrificial and redemptive work of Christ. In the Old Testament atonement is the English word used to translate the Hebrew words which mean "cover," "coverings," or "to cover." Atonement

Scofield Reference Notes on Atonement

(at-one-ment) is, therefore, not a translation of the hebrew, but a purely theologic concept. The Levitical offerings "covered" the sins of Israel until, and in anticipation of the Cross, but did not "take away" (Heb 10:4) those sins. These were the "sins done aforetime" ("covered" meantime by the Levitical sacrifices), which God "passed over" (Rom 3:25) for which "passing over" God's righteousness was never vindicated until, in the Cross, Jesus Christ was "set forth a propitiation."

From <http://bibleapps.com/commentaries/exodus/29-33.htm> accessed October 26, 2013
and <http://www.sacred-texts.com/bib/cmt/sco/lev016.htm> accessed October 26, 2013.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 29:33b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|----------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/possessive preposition | No Strong's # BDB #510 |
| mâlê' (מָלֵא) [pronounced maw-LAY] | <i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i> | Piel infinitive construct | Strong's #4390 BDB #569 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| yâd (יָד) [pronounced yawd] | <i>hand; figuratively for strength, power, control; responsibility</i> | feminine singular noun with the 3 rd person masculine plural suffix | Strong's #3027 BDB #388 |
| See v. 29. | | | |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/possessive preposition | No Strong's # BDB #510 |
| qâdash (קָדַשׁ) [pronounced kaw-DAHSH] | <i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites; to set apart for a spiritual purpose</i> | Piel infinitive construct | Strong's #6942 BDB #872 |
| 'êth (אֶת) [pronounced ayth] | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |

Translation: ...to fill their hand [and] to consecrate them.

We find this expression, *to fill the hand* about 20 times in Scripture; most often as we find here, with some combination of the Piel of mâlê' (מָלֵא) [pronounced maw-LAY] and the common Hebrew word for *hand*. It is the hand that we use to do stuff. Filling the hand means that one is *authorized* to act in the capacity of a priest; and that he is *equipped* for that function. There are things which God wants the person to accomplish, and filling his hand is an indication of that.

Often when these two expressions are found together, they are translated *to consecrate [them] and to sanctify them* (Green’s literal translation, IAV, KJV, Webster, WEB). The second verb means *to regard as holy, to declare holy or sacred; to consecrate, to sanctify*.

All of this is done out in the open—in the courtyard of the Tent of Meeting—so that their authority might be recognized by the people.

| Exodus 29:33c | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong’s # BDB #251 |
| zûwr (זור) [pronounced <i>zoor</i>] | <i>a stranger, an alien; an enemy; of another family; a strange man, an adulterer; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i> | Qal active participle (as a noun) | Strong’s #2114 BDB #266 |
| This is the first occurrence of this verb, which occurs nearly 80 times in the Old Testament. This is nearly always found used as a noun or adjective. | | | |
| The NET Bible: <i>Heb “stranger.” The term זור (zur, “stranger”) probably refers to a neighbor who was not well-known. Alternatively, it could describe a person who is living outside the norms of convention, a moral misfit in the community. In any case, this “stranger” is a high risk in any financial arrangement.</i> ⁵¹ | | | |
| lô’ (אוּל אוּל) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong’s #3808 BDB #518 |
| ’âkal (אָכַל) [pronounced <i>aw-KAHL</i>] | <i>to eat; to dine; to devour, to consume, to destroy</i> | 3 rd person plural, Qal imperfect | Strong’s #398 BDB #37 |
| kîy (כִּי) [pronounced <i>kee</i>] | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition | Strong’s #3588 BDB #471 |
| 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 | Strong’s #6944 BDB #871 |
| hêm (הֵם) [pronounced <i>haym</i>] | <i>they, those; themselves; these [with the definite article]; the others</i> | 3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied | Strong’s #1992 BDB #241 |

Translation: An outsider will not eat [from these things] because they [are] holy.

Outsiders—those who do not believe in the Hebrew God—may not participate in this ritual, because these things which are eaten are set apart to God.

This suggests that more people ate of this meat and bread than just the priests. Otherwise, such a prohibition would not be necessary. However, many translations interpret this to mean, *someone outside the priesthood*.

⁵¹ From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

We ought to consider that there is a lot of meat here to be consumed: 2 rams and a bull. That would clearly take in more people than just the High Priest and his sons to eat all of the meat that this sacrifice would entail. At this particular meal, we are speaking of a ram, which is still something which would likely be eaten by more than just immediate family members. In the verses to come, there will be even more animals offered up.

Regarding *guests*, this is the only passage which speaks to that, and it appears to confuse things more than clarify them. The discussion throughout has been about Aaron and his sons (which is applicable to any High Priest at any point in time when one of his sons will succeed him). V. 32 tells us specifically that Aaron and his sons eat the ram of ordination. V. 33 excludes the *outsider*. To me, this implies family members and guests to the ordination.

What this means is, the person who has not believed in the God of the Hebrews cannot be saved nor will they enjoy logistical grace.

Exodus 29:33 **They will eat those things [lit., *them*] by which atonement has been made in them, to fill their hand [and] to consecrate them. An outsider will not eat [from these things] because they [are] holy.** (Kukis mostly literal translation)

This is not a ritual for just anyone to participate in. Rituals in the Christian life are to illustrate reality and not for some ethereal spiritual feeling. If one participates just to go along with the culture, it is meaningless. The rituals here pertain to the ordination of the high priest and those in the priesthood. It is not designed to be a nice ritual. God is not sloppy in His plan.

David Guzik: *Leviticus 22:11 says, **But if the priest buys a person with his money, he may eat it; and one who is born in his house may eat his food.** Since Jesus, our High Priest, has purchased us with His own life, we may eat of the priestly portion. And since we are born again as children of God - born in his house, the family of our High Priest - we also may eat his food and enjoy the priestly privileges of our High Priest.*⁵²

| Exodus 29:34a | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'îm (אם) [pronounced <i>eem</i>] | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle | Strong's #518 BDB #49 |
| yâthar (רתי) [pronounced <i>yaw-THAHR</i>] | <i>to be left over, to be left behind, to remain; to excel, to be superior [to the rest]; to gain a victory</i> | 3 rd person masculine singular, Niphal imperfect | Strong's #3498 BDB #451 |
| min (מן) [pronounced <i>mihn</i>] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| bâsâr (בשר) [pronounced <i>baw-SAWR</i>] | <i>flesh; body; animal meat</i> | masculine singular construct | Strong's #1320 BDB #142 |

⁵² David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 29:1-46.

| Exodus 29:34a | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| millû' (מִלּוּ') [pronounced mil-LOO] | <i>installation [of a priest]; ceremonial activities re: consecration of a priest</i> | masculine plural noun with the definite article | Strong's #4394 BDB #571 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| min (מִן) [pronounced mihn] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| lechem (לֶחֶם) [pronounced LEH-khem] | literally means <i>bread</i> ; used more generally for <i>food</i> | masculine singular noun with the definite article | Strong's #3899 BDB #536 |
| 'ad (דַּעַ) [pronounced gahd] | <i>as far as, even to, up to, until</i> | preposition of duration or of limits | Strong's #5704 BDB #723 |
| bôqer (בֹּקֶר) [pronounced BOH-ker] | <i>morning, daybreak, dawn; the next morning</i> | masculine singular noun with a definite article | Strong's #1242 BDB #133 |

Translation: And if [any] flesh from the consecration remains or from the bread until morning,...

There is a great deal to eat here; but if any remains until the next morning...

As previously discussed, this is probably for family members and guests. The installation of a new High Priest would be a very, very big deal.

| Exodus 29:34b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| sâraph (שָׂרַף) [pronounced saw-RAHF] | <i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i> | 2 nd person masculine singular, Qal perfect | Strong's #8313 BDB #976 |
| 'êth (אֵת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| yâthar (רָתַי) [pronounced yaw-THAHR] | <i>the one remaining, the one left over, the one who is left behind</i> | Niphal participle with the definite article | Strong's #3498 BDB #451 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| 'esh (אֵשׁ) [pronounced aysh] | <i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i> | feminine singular noun with the definite article | Strong's #784 BDB #77 |

Translation: ...you will burn what remains with fire;...

Then what remains must be burned with fire.

| Exodus 29:34c | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| lô' (לוּל or לֹא) [pronounced low] | not, no | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| 'âkal (אָכַל) [pronounced aw-KAHL] | to be eaten; metaphorically: to be consumed [destroyed] [by fire] | 3 rd person masculine singular, Niphal imperfect | Strong's #398 BDB #37 |
| kîy (כִּי) [pronounced kee] | for, that, because; when, at that time, which, what time | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| qôdesh (קֹדֶשׁ) [pronounced koh-DESH] | holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place | masculine singular noun | Strong's #6944 BDB #871 |
| hûw' (אוּו) [pronounced hoo] | he, it; him, himself as a demonstrative pronoun: that, this (one); same | 3 rd person masculine singular, personal pronoun; sometimes the verb to be, is implied | Strong's #1931 BDB #214 |

Translation: ...it will not be eaten for it [is] holy.

What remains until morning cannot be eaten, as it is a part of the consecration ceremony; and it is therefore set apart to God.

Exodus 29:34 And if [any] flesh from the consecration remains or from the bread until morning, you will burn what remains with fire; it will not be eaten for it [is] holy. (Kukis mostly literal translation)

The gospel must be taken when given to us by God...we may not be given another chance. We understand the gospel once or twice or several times in our life as unbelievers; however, when we reject it, we lose the understanding of what the gospel says. It is revealed to us by God the Holy Spirit and only for a few minutes or, at best, a few hours. All spiritual information is spiritually discerned and we only understand it as unbelievers for a short time because the Holy Spirit to make it real to us acts as a human spirit (which unbelievers lack). Once the Holy Spirit leaves us (we reject God's Word), our understanding of God's Word in the form of the gospel is gone. This represents the gospel which is here today for us and gone tomorrow if we do not respond to it.

Currid: Eating of the food is restricted to the time set apart for the ordination meal. The food is too sacred to be consumed at other times. This law is the same as the one given at Passover (see Ex 12:10). The Lord's Supper in the New Testament is a covenant meal of celebration. Jesus proclaims that 'This cup which is poured out for you is the new covenant in my blood' (Luke 22:20). It is modelled after the Passover meal from the Old Testament, which itself is a covenant meal of celebration. Whenever Christians participate in communion, they are sharing in such a meal of joy because they are in covenant with Christ Jesus. But one wonders how much joy and celebration the church has in communion today? John G. Paton, who was a missionary to the cannibals in the New Hebrides in the middle of the nineteenth century, tells the story of the first communion held on one of the islands. He says, 'For three years we had toiled and prayed and taught for this. At the moment

*when I put the bread and wine into those dark hands, once stained with the blood of cannibalism but now stretched out to receive and partake the emblems and seals of the Redeemer's love, I had a foretaste of the joy of glory that well-nigh broke my heart to pieces. I shall never taste a deeper bliss till I gaze on the glorified face of Jesus himself.' May our hearts contain that 'joy of glory' the next time we partake of the Lamb's great supper!*⁵³

Exodus 29:31–34 You will take the ram of consecration and you will cook its flesh in the holy place. Aaron and his sons will eat the flesh of the ram and the bread which [is] in the basket [at] the door [to] the Tent of Meeting. They will eat those things [lit., *them*] by which atonement has been made in them, to fill their hand [and] to consecrate them. An outsider will not eat [from these things] because they [are] holy. And if [any] flesh from the consecration remains or from the bread until morning, you will burn what remains with fire; it will not be eaten for it [is] holy. (Kukis mostly literal translation)

Exodus 29:31–34 You will take the ram for this consecration and boil its flesh in the holy place. Then, at the entry to the Tent of Meeting, Aaron and his sons will eat the flesh of the ram and the bread which is in the basket. By eating these things, atonement is made within them, so that they are equipped to act as priests and consecrated before God. Those from the outside may not participate in this ceremony, for the bread and flesh are holy to God. If any of it remains the next morning, then you will burn it with fire. It may not be eaten as leftovers for it is set apart to God. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Seven Days is Allotted for the Atonement of the Priests and High Priest

One of the problems with this next passage is one of interpretation. Do we understand this to all reference the High Priest who is being consecrated (which is the overall thrust of this whole chapter); or do we understand vv. 36–37 to refer to the altar, which is also being sanctified while all this is going on.

Two points: (1) There will be a separate function wherein the altar (and other pieces of furniture) are set aside for God's use. I would suggest that this does not need to be done twice. (2) It is possible to interpret this passage in such a way as to be sanctifying the new High Priest, which is fully and completely within the context of this chapter.

This is one of those passages where having the Hebrew laid out before you, word by word, is quite helpful.

This is a place where the King James Version looms large in the minds of many translators. In fact, in many cases, a new translation is not being done; but the old and outdated language of the KJV is simply being updated. My point being, if there is a particular interpretation or spin put on the text by the KJV, that is often preserved by dozens of other texts, which are really not new translations.

As a matter of interest, the 3 translations which I offer up are completely original. On occasion, I will have problems with a verse or a passage and will eventually look to see what others have done with it. But most of the time, I look at the Hebrew tables that you see below and develop my 3 translations from those (following a few basic unstated rules⁵⁴).

⁵³ From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 23, 2021.

⁵⁴ Someday, I may have to state the limitations I place on my translations.

And you have done to Aaron and to his sons according to all that I have commanded you; seven of days you will fill their hand. And a bull, a sin [offering] you will do to the day upon the atonement and you have made a sin offering upon the altar in your atonement upon him. And you have anointed him to declare him as holy. Seven of days you will make an atonement upon the altar and you have consecrated him and has been the altar [near] a holy of holies; all the thing touching in the altar will be holy [or, *consecrated*].

Exodus
29:35–37

You will do to Aaron and his sons just as I have commanded you; you [will take] seven days to fill their hand. You will offer up a bull, a sin offering each day for the atonement and you will make a sin offering upon the altar during your atonement for [or, *because of, on account of*] him. You will anoint him to declare him as holy. You will make an atonement for seven days on the altar and you will consecrate him. The altar will be [near] the Holy of Holies [or, *the altar is a most holy place*]; anything that touches the altar will be considered holy.

You will perform these ceremonies with Aaron and his sons exactly in the way I have commanded you. You will take seven days for the consecration. Each day, you will offer up a bull as a sin offering on the altar as an atonement for Aaron. Afterwards, you will anoint him and declare him to be set apart for his position as High Priest. Each of the seven days, you will anoint Aaron at the altar and you will consecrate him. You will consider the altar to be a most holy place; and whatever touches the altar will be considered holy.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have done to Aaron and to his sons according to all that I have commanded you; seven of days you will fill their hand. And a bull, a sin [offering] you will do to the day upon the atonement and you have made a sin offering upon the altar in your atonement upon him. And you have anointed him to declare him as holy. Seven of days you will make an atonement upon the altar and you have consecrated him and has been the altar [near] a holy of holies; all the thing touching in the altar will be holy [or, *consecrated*].

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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And thou shalt do (thus) to Aharon and to his sons, according to all that I have prescribed to thee: seven days shalt thou offer^[3] their oblations. A bullock that is a sin-offering thou shalt perform daily for expiation, and thou shalt make purification upon the altar in making expiation upon it, and shalt anoint it, to sanctify it. Seven days must thou make expiation on the altar to sanctify it, and the altar shall be most holy;^[4] whosoever shall touch the altar let him be sanctified.

[3] Sam. Vers., "thou shalt complete."

[4] Or, "it shall be the altar of the Holy of holies."

Targum (Pseudo-Jonathan)

And thus thou shalt do to Aharon and to his sons according to all that I have prescribed to thee; seven days thou shalt offer their oblation. And a bullock for a sin offering thou shalt offer daily for atonement, and shalt anoint the altar in offering the atonement upon it; thou shalt anoint it, to consecrate it. Seven days make thou atonement upon the altar to consecrate it; and it shall be the altar of the Holy of Holies. Every one of the sons of Aharon who approacheth to the altar must be holy; to the rest of the people it is not lawful to approach, lest they be burned with the fiery flame which cometh from the holy place.

Revised Douay-Rheims

All that I have commanded you, you shall do unto Aaron and his sons. Seven days shall you consecrate their hands:

And you shall offer a calf for sin every day for expiation. And you shall cleanse the altar when you have offered the victim of expiation, and shall anoint it to sanctify it.

Seven days shall you expiate the altar and sanctify it, and it shall be most holy. Every one that shall touch it shall be holy.

Douay-Rheims 1899 (Amer.) .
Aramaic ESV of Peshitta

"You shall do so to Aaron, and to his sons, according to all that I have commanded you. You shall consecrate them seven days. Every day you shall offer the bull of sin offering for atonement: and you shall cleanse the altar, when you make atonement for it; and you shall anoint it, to sanctify it. Seven days you shall make atonement for the altar, and sanctify it: and the altar shall be most holy; whatever touches the altar shall be holy.

V. Alexander's Aramaic T.
Plain English Aramaic Bible
Lamsa's Peshitta (Syriac)

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. And thus shall you do to Aaron and to his sons, just as I have commanded you; seven days shall you consecrate them. And you shall offer every day a bullock for a sin offering for atonement; and you shall sprinkle blood on the altar, when you make an atonement for it, and you shall anoint it to sanctify it. Seven days you shall make an atonement for the altar and sanctify it; and the altar shall be most holy; whatever touches the altar shall be holy.

Samaritan Pentateuch

And thus shalt thou do unto Aaron, and to his sons, according to all [things] which I have commanded thee: seven days shalt thou consecrate them. And thou shalt offer every day a bullock [for] a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

Updated Brenton (Greek)

Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

And thus shall you do for Aaron and for his sons according to all things that I have commanded you; seven days shall you fill their hands. And you shall sacrifice the calf of the sin offering on the day of purification, and you shall purify the altar when you perform consecration upon it, and you shall anoint it so as to sanctify it. Seven days shall you purify the altar and sanctify it; and the altar shall be most holy, everyone that touches the altar shall be hallowed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

All these things you are to do to Aaron and his sons as I have given you orders: for seven days the work of making them priests is to go on.

Every day an ox is to be offered as a sin-offering, to take away sins: and by this offering on it, you will make the altar clean from sin; and you are to put oil on it and make it holy.

For seven days you are to make offerings for the altar and make it holy, so that it may become completely holy, and anything touching it will become holy.

Easy English

Do everything that I have commanded you, for Aaron and his sons. Make them holy and give them authority during seven days. Kill a bull each day, as a gift. This animal that you offer dies instead of you, for your sin.

[29:36] We read in Hebrews 9:22 that blood is necessary to make almost everything clean and holy. Without blood, God cannot forgive the bad things that we do. God saw the blood of the animals that the Israelites killed. He knew that one day Jesus would die for the sins of many people. When bad men killed Jesus, he bled. His holy blood washes us clean from sin, when we believe in him. He died for our sins instead of us. God punished him, instead of us. We read in 2 Corinthians 5:21 that God put all our sins on Jesus. Jesus had no sins of his own.

Make the altar completely clean. Pay for it with a gift and pour oil on it. This will make it special and holy. Do this to the altar for 7 days, and then it will become very holy. Anything that touches the altar will become holy too.

command

(1) to tell a person what they must do. — (2) a rule that says what you must do. There were 10 special commands that God gave to Moses on Sinai mountain. You can read these rules in Exodus 20:1-17 and in Deuteronomy 5:6-21.

holy

(1) Describes God. He is completely different to all other people and things. He is completely good and pure and perfect. He has no sin. — (2) Also describes the people and things that are special because they belong to God. God has made them clean.

altar

A special table on which people made offerings and sacrifices to God, or to a false god.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006

"You must do all these things for Aaron and his sons. You must do them exactly as I told you. The ceremony for appointing them to be priests must continue for seven days. You must kill one bull every day for seven days. This will be an offering for the sins of Aaron and his sons. You will use these sacrifices to make the altar pure, and pour olive oil on the altar to make it holy. You will make the altar pure and holy for seven days. At that time the altar will be most holy. Anything that touches the altar will also be holy.

God's Word™

Good News Bible (TEV)

"Perform the rites of ordination for Aaron and his sons for seven days exactly as I have commanded you. Each day you must offer a bull as a sacrifice, so that sin may be forgiven. This will purify the altar. Then anoint it with olive oil to make it holy. Do this every day for seven days. Then the altar will be completely holy, and anyone or anything that touches it will be harmed by the power of its holiness.

The Message

"Do everything for the ordination of Aaron and his sons exactly as I've commanded you throughout the seven days. Offer a bull as an Absolution-Offering for atonement each day. Offer it on the Altar when you make atonement for it: Anoint and hallow it. Make atonement for the Altar and hallow it for seven days; the Altar will become soaked in holiness—anyone who so much as touches the Altar will become holy.

Names of God Bible

"Do this with Aaron and his sons exactly as I have commanded you. Take seven days to ordain them. Each day sacrifice a young bull as an offering to make peace with the Lord. Sacrifice this offering for sin on the altar in order to pay for its sins. Then anoint it with olive oil in order to dedicate it. For seven days at the altar make peace with the Lord and set the altar apart for its holy purpose. Then the altar will be most holy. Anything that touches the altar will become holy.

NIRV

"Do everything I have commanded you to do for Aaron and his sons. Take seven days when you prepare them to serve the Lord. Sacrifice a bull each day. It is a sin offering to pay for their sins. Make the altar pure. Pour olive oil on it to set it apart. Take seven days to make the altar pure. Set it apart. Then the altar will be a very holy place. Anything that touches it will be holy.

New Simplified Bible .

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

Repeat this ordination ceremony for Aaron and his sons seven days in a row, just as I have instructed you. Each day you must offer a bull as a sacrifice for sin and as a way of purifying the altar. In addition, you must smear the altar with olive oil to

make it completely holy. Do this for seven days, and the altar will become so holy that anyone who touches it will become holy.

The Living Bible

“This, then, is the way you shall ordain Aaron and his sons to their offices. This ordination shall go on for seven days. Every day you shall sacrifice a young bull as a sin offering for atonement; afterwards,^[a] purge the altar by making atonement for it; pour olive oil upon it to sanctify it. Make atonement for the altar and consecrate it to God every day for seven days. After this the altar shall be exceedingly holy, so that whatever touches it shall be set apart for God.^[b]

^[a] Exodus 29:36 *afterwards*, implied.

^[b] Exodus 29:37 *shall be set apart for God*, or “shall become holy,” or “only those who are holy may touch it.”

New Berkeley Version
New Life Version

“Do to Aaron and his sons all I have told you. For seven days you will set them apart for My work. Give a bull each day for a sin gift, to take away sin. Make the altar clean by taking sin away from it and pour special oil on it to set it apart for Me. For seven days give gifts upon the altar to take away sin and set it apart for Me. Then the altar will be most holy. And whatever touches the altar will be holy.

New Living Translation

“This is how you will ordain Aaron and his sons to their offices, just as I have commanded you. The ordination ceremony will go on for seven days. Each day you must sacrifice a young bull as a sin offering to purify them, making them right with the Lord.^[c] Afterward, cleanse the altar by purifying it^[d]; make it holy by anointing it with oil. Purify the altar, and consecrate it every day for seven days. After that, the altar will be absolutely holy, and whatever touches it will become holy.

^[c] 29:36a *Or to make atonement*.

^[d] 29:36b *Or by making atonement for it*; similarly in 29:37.

Unlocked Dynamic Bible
Unfolding Bible Simplified

These are the rituals that you must follow during those seven days when you dedicate Aaron and his sons for this work. You must do all that I have commanded you. Each of those seven days you must also sacrifice a young bull for an offering to me in order that I may forgive sins. Also you must make another offering to make the altar pure in my sight. You must also anoint the altar with olive oil to set it apart. Perform these rituals every day for seven days to set apart the altar and make it pure. Then the altar will be most holy, and whatever touches it must be treated as holy.

Partially literal and partially paraphrased translations:

American English Bible

‘You must always do this for Aaron and his sons, just as I’ve told you.

The empowerment will take seven days. You must sacrifice the calf for the sin offering on the cleaning day, and then you will clean the Altar where you will sacrifice the last lamb, and anoint it to make it holy.

The Altar must be cleaned and made holy for each of the seven days, because the Altar is very holy, and anyone that touches it must also be holy.

Beck’s American Translation
Common English Bible

Treat Aaron and his sons just as I have commanded you. Ordain them for seven days. Every day you should offer a bull as a purification offering for reconciliation. You should remove the sin from the altar through a ritual of reconciliation, and you should anoint the altar to make it holy. Seven days you should perform the ritual of reconciliation for the altar and make it holy. In this way, the altar will become most holy, and whatever touches the altar will also become holy.

New Advent (Knox) Bible

All this that I have told thee must be done to Aaron and his sons; thou art to spend seven days in consecrating their hands, and on each of those days a bullock must be sacrificed as a sin-offering to atone for them. So offering a victim to make atonement, thou wilt cleanse the altar, and sanctify it by anointing. Seven whole

days thou must spend in winning favour for the altar and consecrating it; so it shall be all holiness, and whoever touches it shall become holy thereby.

Translation for Translators Those are the rituals that you(sg) must perform during those seven days when you dedicate Aaron and his sons for this work. You must do everything that I have commanded you. Each of those seven days you must also sacrifice a young bull as an offering to me, in order that I may forgive sins. Also, you must make another offering ◀to make the altar pure in my sight/in order that I will consider the altar to be pure▶. You must also anoint the altar with olive oil, to ◀set it apart/dedicate it▶. Perform these rituals every day for seven days, to ◀set apart/dedicate▶ the altar and make it pure. If you do not do that, anyone or anything that touches the altar will become taboo.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Every day you will offer bullock as a sin offering for atonement, and you will cleanse the altar when making atonement for it, and you will anoint it in order to bless it. You will make an atonement on the altar for seven days and you will bless it. This will make the altar the holiest of holies. Whatever touches it will be holy. Here's what you will sacrifice on the altar: two one year old sheep a day, forever.

Ferrar-Fenton Bible "Do this with Aaron and his exactly as I have commanded. Thus for seven days you shall fill their hands, and offer a bullock for a sin offering daily, as a protection for them, with a sin offering upon the altar to protect yourself; and you shall consecrate it to sanctify it. You shall protect for the altar seven days and sanctify it. Then the altar shall be holy of holies, all approaching to the altar shall be sacred.

God's Truth (Tyndale) And see you do unto Aaron and his sons, even so in all things as I have commanded you: that you fill their hands seven days and offer every day an ox for a sin offering for to reconcile with all. And you shall hallow the altar when you reconcile it, and shall anoint it to sanctify it. Seven days you shall reconcile the altar and sanctify it, that it may be an altar most holy: so that no man may touch it but they that be consecrate.

HCSB "This is what you are to do for Aaron and his sons based on all I have commanded you. Take seven days to ordain them. Sacrifice a bull as a sin offering each day for atonement. Purify [Or *Make a sin offering on*] the altar when you make atonement for it, and anoint it in order to consecrate it. For seven days you must make atonement for the altar and consecrate it. The altar will become especially holy; whatever touches the altar will become holy.

International Standard V .

Jubilee Bible 2000 .

H. C. Leupold .

Lexham English Bible And you will do so for Aaron and for his sons, according to all that I have commanded you; seven days you will ordain them.

Instructions for Regular Offerings at the Tabernacle

"And you will offer a bull for a sin offering every day for the atonement; and you will offer a sin offering on the altar [Or "you will purify the altar"] when you make atonement for it, and you will anoint it to consecrate it. Seven days you will make atonement for the altar, and you will consecrate it, and the altar will be a most holy thing. [Literally "a holiness of holinesses" or "a holy thing among holy things," a thing of utmost holiness] Anyone who [Or "anything that"; literally "all touching"] touches the altar will be holy.

NIV, ©2011 .

Peter Pett's translation .

Unfolding Bible Literal Text In this way, by following all that I have commanded you to do, you must treat Aaron and his sons. For seven days you must prepare them. Every day you must offer a bull as a sin offering for atonement. You must purify the altar by making atonement for it, and you must anoint it in order to set it apart to me. For seven days you must

make atonement for the altar and set it apart to Yahweh. Then the altar will be completely set apart to me. Whatever touches the altar will be set apart to Yahweh.

Unlocked Literal Bible
Urim-Thummim Version

So you will do for Aaron and his sons according to all these things that I have commanded you, you will consecrate them for 7 days. You will offer a young bull every day for a Sin-Offering, for a Propitiatory-Covering, and you will purify from sin the Altar, when you have made a Propitiatory-Covering for it, and you will anoint it for consecration. Seven days you will make a Propitiatory-Covering for the Altar and consecrate it, and it will be an Altar Most Holy, and whatever touches the Altar will also be Holy.

Wikipedia Bible Project

And you did to Aaron and his sons thus, as all I have commanded you, seven days will you fill their hands.

And a bull of sinstuff you will do up daily, above the other atonement offerings and sin offerings on the alter. In your atonement over it, and you anointed it, to bless it. Seven days you will atone on the alter, and you blessed it; and when it is the sacrifice for the holiest of holies, all that touches the altar will be blessed.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) For Aaron and his sons, you are to do exactly as I have commanded you: you are to spend seven days in ordaining them.

On each day of this week you are also to offer a bull as a sacrifice for sin, in atonement; by offering an atonement sacrifice for sin, you will take away sin from the altar; then you must anoint it, and so consecrate it. For seven days you are to repeat the atonement sacrifice for the altar and consecrate it. So it will be extremely holy, and whatever touches it will become holy.

The Heritage Bible

And you shall do to Aaron and to his sons thus, according to all that I have commanded you; you shall fill their hand seven days. And you shall do a bullock as a sin offering for a covering every day, and you shall offer for sin upon the altar by making a covering upon it, and you shall anoint it to sanctify it. You shall make a covering upon the altar seven days, and sanctify it; and it shall be an altar holy holy; all that touches the altar shall be holy.

New American Bible (2002)

Carry out all these orders in regard to Aaron and his sons just as I have given them to you. "Seven days you shall spend in ordaining them, ⁴sacrificing a bullock each day as a sin offering, to make atonement. Thus also shall you purge the altar in making atonement for it; you shall anoint it in order to consecrate it. Seven days you shall spend in making atonement for the altar and in consecrating it. Then the altar will be most sacred, and whatever touches it will become sacred.

4 [36,37] Purge the altar: the construction of an altar by profane hands rendered it impure. The anointing and consecration of the altar purified it and made it sacred.

New American Bible (2011)

Carry out all these commands in regard to Aaron and his sons just as I have given them to you.^h Seven days you shall spend installing them, ⁱsacrificing a bull each day as a purification offering, to make atonement. Thus you shall purify the altar* by purging it, and you shall anoint it in order to consecrate it. Seven days you shall spend in purging the altar and in consecrating it. Then the altar will be most sacred, and whatever touches it will become sacred.

* [29:36–37] Purify the altar: the purpose of the purification offering here is to cleanse, or purify, the newly constructed altar of any defilement resulting from presumably minor and inadvertent sins, but the text is not explicit about what the offenses were or who committed them. So various theories have been proposed to explain the cause of the altar's contamination. Note, however, that the offering appears to be demanded of Aaron and his sons; they are the ones who lay hands upon it (v. 10).

h. [29:35] Lv 8:36.

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|----------------------------|---|
| New English Bible–1970 | <p>i. [29:36–37] Lv 8:33–35. Do this with Aaron and his sons as I have commanded you, spending seven days over their installation. Offer a bull daily, a sin-offering as expiation for sin; offer the sin-offering on the altar when you make expiation for it, and consecrate it by anointing. For seven days you shall make expiation for the altar, and consecrate it, and it shall be most holy. Whatever touches the altar shall be forfeit as sacred.</p> |
| New Jerusalem Bible | <p>This is what you will do for Aaron and his sons, implementing all the orders I have given you. You will take seven days over their investiture. 'On each of the days you will also offer a young bull as a sacrifice for sin, in expiation. You will offer a sin sacrifice for the altar when you make expiation for it; then you will consecrate it by anointing it. For seven days you will make expiation for the altar, then you will consecrate it; it will then be especially holy, and whatever touches the altar will become holy.</p> |
| New RSV | . |
| Revised English Bible–1989 | <p>Do this with Aaron and his sons as I have commanded you, spending seven days over their installation. Offer a bull each day, a purification-offering as expiation for sin; offer the purification-offering on the altar when you make expiation for it, and consecrate it by anointing. For seven days you are to purify the altar and consecrate it; it will be most holy. Whoever touches the altar must be treated as holy.</p> |

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|---|
| Complete Jewish Bible | <p>Carry out all these orders I have given you concerning Aharon and his sons. You are to spend seven days consecrating them. “Each day, offer a young bull as a sin offering, besides the other offerings of atonement; offer the sin offering on the altar as your atonement for it; then anoint it to consecrate it. Seven days you will make atonement on the altar and consecrate it; thus the altar will be especially holy, and whatever touches the altar will become holy.</p> |
| exeGesés companion Bible | <p>And thus you work to Aharon and to his sons, according to all I misvah you - seven days you fill their hands: and every day you work a bullock - a kippurim for sin: and you sacrifice for sin on the sacrifice altar when you kapar/atone for it: and you anoint it to hallow it. Seven days you kapar/atone for the sacrifice altar and hallow it; and it becomes a sacrifice altar - a holy of holies: whatever touches the sacrifice altar becomes hallowed.</p> |
| Hebraic Roots Bible | . |
| Israeli Authorized Version | . |
| Kaplan Translation | <p>Do exactly as I have instructed you for Aaron and his sons. Their installation shall take seven days. Sacrifice a young bull as a sin offering each day for atonement. By sprinkling [the blood of this offering] on the altar, you will atone for [any misdeed associated with making] it, and by anointing it you will sanctify it. For [all] seven days, you shall make such atonement for the altar and sanctify it, thus making the altar holy of holies. Anything that touches the altar will therefore become sanctified.</p> |

seven days

During which they may not leave the enclosure (Leviticus 8:35).

sin offering

See Leviticus 4.

each day

(Ibn Ezra; Lekach Tov; Ralbag). Cf. Ezekiel 43:22.

By sprinkling

(Rashi). Or 'atoning' (Radak, Sherashim).

for any misdeed...

(cf. Rashi).

The Scriptures 2009

“And so you shall do to Aharon and his sons, according to all I have commanded you. Seven days you shall ordain them, and prepare a bull each day as a sin offering for atonement. And you shall cleanse the slaughter-place when you make atonement for it, and you shall anoint it to set it apart.

“For seven days you shall make atonement for the slaughter-place, and set it apart. And the slaughter-place shall be most set-apart – whatever touches the slaughter-place is to be set-apart.

Tree of Life Version

Do for Aaron and his sons everything according to what I have commanded you. Consecrate them for seven days. Each day you are to offer a bull as a sin offering, apart from the other offerings of atonement. Also purify the altar when you make atonement for it, and anoint it in order to sanctify it. You are to make atonement for the altar for seven days, and so sanctify it. The altar will be most holy, and whatever touches it will become holy.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND THUS SHALL YOU DO FOR AARON AND FOR HIS SONS ACCORDING TO ALL THINGS THAT I HAVE COMMANDED YOU; SEVEN DAYS SHALL YOU FILL THEIR HANDS.

AND YOU SHALL SACRIFICE THE CALF OF THE SIN-OFFERING ON THE DAY OF PURIFICATION, AND YOU SHALL PURIFY THE ALTAR WHEN YOU SHALL PERFORM CONSECRATION UPON IT, AND YOU SHALL ANOINT IT SO AS TO SANCTIFY IT.

SEVEN DAYS SHALL YOU PURIFY THE ALTAR AND SANCTIFY IT; AND THE ALTAR SHALL BE MOST HOLY, EVERY ONE THAT TOUCHES THE ALTAR SHALL BE SANCTIFIED.

Awful Scroll Bible

Even are to have effected Aaron and his sons, as to that which is to have been commanded; seven days were they to fulfill their part. Yous was to prepare by the day, a young bull, for their misses of the mark, even a covering over. You is to have cleaned the mess on the altar, where you is to make the covering over, and is to have anointed it, to set it apart. Seven days was you to make a covering over for the altar, and is to have set it apart; even the altar is a set apart set apart; that touching the altar was to become that set apart.

Charles Thomson OT
Concordant Literal Version

You will do thus for Aaron and for his sons according to all that I have instructed you. Seven days shall you fill their hands.

A young bull as a sin offering shall you offer day by day for propitiatory shelters; you will make a sin offering on the altar when you make your propitiatory shelter on it. And you will anoint it to hallow it.

Seven days shall you make a propitiatory shelter on the altar and hallow it. Thus the altar becomes a holy of holies. All that touches the altar shall be holy.

Darby Translation
exeGesés companion Bible

- Orthodox Jewish Bible And thus shalt thou do unto Aharon, and to his banim, according to all things which I have commanded thee; shivat yamim shalt thou ordain them. And thou shalt offer every day the bull of the chattat for kippurim (blood atonements); and thou shalt purify the Mizbe'ach, when thou hast made a kapporah for it, and thou shalt anoint it, to set it apart as kodesh. Shivat yamim thou shalt make a kapporah for the Mizbe'ach, and set it apart as kodesh; and it shall be a Mizbe'ach kodesh kodashim; whatsoever toucheth the Mizbe'ach shall be kodesh.
- Rotherham's *Emphasized B.* So then thou shalt do for Aaron and for his sons ||in this manner||, according to all which I have commanded ||thee||,—<seven days> shalt thou install them. And <a sin-bearing bullock> shalt thou offer daily, for them who are to be covered by propitiation, and shalt make a sincleansing for the altar, when thou puttest a propitiatory-covering thereon,—and shalt anoint it, to hallow it. <Seven days> shalt thou put a propitiatory-covering over the altar, and so shalt hallow it,—thus shall the altar become most holy; ||whosoever toucheth the altar|| must be holy.
- Third Millennium Bible .

Expanded/Embellished Bibles:

- The Amplified Bible* “So you shall do to Aaron and to his sons in accordance with all I have commanded you; during seven days you are to ordain them. You shall offer a bull every day as a sin offering for atonement. You shall cleanse the altar from sin when you make atonement for it, and you shall anoint it to consecrate it [for God’s sacred purpose]. For seven days you shall make atonement for the altar [of burnt offering] and consecrate it; then the altar shall be most holy. Whatever touches the altar must be holy (set apart for God’s service).
- The Expanded Bible “Do all these things that I commanded you to do to Aaron and his sons, and spend seven days appointing [ordaining] them. Each day you are to offer a bull to remove the sins of [as a sin offering of atonement for] Aaron and his sons so they will be given for service to the Lord. Make the altar ready for service to the Lord [Offer a sin offering for the altar to make atonement for it], and also pour oil on it to make it holy [anoint it to consecrate it]. Spend seven days making the altar ready for service to God [atonement for the altar] and making it holy [consecrate it]. Then the altar will become very holy, and anything that touches it must be holy.
- Kretzmann's Commentary And thus shalt thou do unto Aaron and to his sons according to all things which I have commanded thee: seven days shalt thou consecrate them. Moses was held responsible for the proper and complete execution of God's orders. And thou shalt offer every day a bullock for a sin-offering for atonement, as on the first day, vv. 10 and 11; and thou shalt cleanse the altar when thou hast made an atonement for it; the altar was also included in the rites of expiation and dedication; and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar and sanctify it; and it shall be an altar most holy; whatsoever toucheth the altar shall be holy, set apart and dedicated to the Lord. Thus was the altar, in a symbolic sense, cleansed from defilement, and placed exclusively in the service of Jehovah, designed for permanent use in His service.
- Syndein/Thieme
The Voice .
The ordination period is to last for seven days. Here is what you must do to ordain Aaron and his sons to *My priestly service*. Offer a bull as an offering every day for seven days to purify them from sin. Cleanse the altar and consecrate it by anointing it *with oil*. For seven days you must purify the altar and consecrate it. As a result *of these rituals* it will be most holy and anything that touches the altar will become holy.

Bible Translations with Many Footnotes:

The Complete Tanach

So shall you do to Aaron and his sons, according to all that I have commanded you; for seven days you shall perform their investiture.

So shall you do to Aaron and his sons: The Torah text repeated this and doubled it to render it essential, that if he [Moses] omitted anything of all that was stated in [the section dealing with] this matter, they [Aaron and his sons] would not be invested to be kohanim, and their service would be invalid. -[from Yoma 5a]

you: Heb. הַכֹּהֲנִים, like אֲנִי.

for seven days you shall perform their investiture: in this manner and with these sacrifices, daily.

And a bull as a sin offering you shall offer up every day for the atonements, and you shall purify the altar by performing atonement upon it, and you shall anoint it, in order to sanctify it.

for the atonements -: Heb. מִיִּזְבְּחֵהֶן לֵעֹלָם, for the atonements, [meaning] to atone for the altar for all alienism and repugnance. Since it is stated: “for seven days you shall perform their investiture,” I know only [that] what is offered up for their [the kohanim’s] sake [must be brought all seven days], such as the rams and the bread, but what is offered up for the sake of the altar, such as the bull, which is for the purification of the altar, we did not [yet] hear [that it must be brought for seven days]. Therefore, this verse was necessary. The midrash of Torath Kohanim (Lev. 8:14) states: The atonement for the altar was necessary because perhaps someone had donated a stolen article for the work of the Mishkan and the altar.

and you shall purify: Heb. וְתִקְדַּשׁוּ, [which Onkelos renders:] וְתִקְדַּשׁוּ, and you shall purify. An expression of placing the blood that is applied with the finger is called יִטָּה.

and you shall anoint it: with the anointing oil [as below (Exod. 30:22-33)]. All anointings [were made] like a sort of Greek “chaff.” [See above on verse 2.]

For seven days you shall perform atonement upon the altar and sanctify it. Henceforth, the altar shall be a holy of holies. Whatever touches the altar will be holy.

Henceforth the altar shall be a holy: Now what was its [the altar’s] sanctity? “Whatever touches the altar will be holy.” Even an invalid sacrifice that was placed upon it-the altar sanctified it to render it fit so that it would not be taken off [the altar]. Since it is said: “Whatever touches the altar will be holy,” I understand it to mean whether it is fit or whether it is unfit, such as something whose disqualification did not come in the sanctuary, such as a male animal or a female animal that was intimate with a human, [or] an animal set aside for a sacrifice to idols, [or] an animal that was worshipped as a god, or an animal that suffered a mortal wound or terminal illness, or [any other disqualification] like them. Therefore, the Torah states: “And this is what you shall offer upon the altar,” immediately following it [this verse]. Just as the burnt offering is fit, so is it with anything that was already fit and became disqualified after entering the courtyard, such as a sacrifice that stayed overnight, a sacrifice that was taken out of the courtyard, a sacrifice that was ritually unclean, [a sacrifice] that was slaughtered with an intention of [offering it up or eating its flesh] outside the time allotted for it or outside the proper place, and [any other disqualification] like them. -[from Zev. 83a, Sifra on Lev. 6:2]

The Geneva Bible
Kaplan Translation
NET Bible®

“Thus you are to do for Aaron and for his sons, according to all that I have commanded you; you are to consecrate them⁵⁵ for⁵⁶ seven days. Every day you are to prepare a bull for a purification offering⁵⁷ for atonement.⁵⁸ You are to purge⁵⁹ the altar by making atonement⁶⁰ for it, and you are to anoint it to set it apart as holy. For seven days⁶¹ you are to make atonement for the altar and set it apart as holy. Then the altar will be most holy.⁶² Anything that touches the altar will be holy.⁶³

^{55tn} Heb “you will fill their hand.”

^{56tn} The “seven days” is the adverbial accusative explaining that the ritual of the filling should continue daily for a week. Leviticus makes it clear that they are not to leave the sanctuary.

^{57tn} The construction uses a genitive: “a bull of the sin offering,” which means, a bull that is designated for a sin (or better, purification) offering.

^{58sn} It is difficult to understand how this verse is to be harmonized with the other passages. The ceremony in the earlier passages deals with atonement made for the priests, for people. But here it is the altar that is being sanctified. The “sin [purification] offering” seems to be for purification of the sanctuary and altar to receive people in their worship.

^{59tn} The verb is וַיְחַטֵּא (v'yhitte'ta), a Piel perfect of the word usually translated “to sin.” Here it may be interpreted as a privative Piel (as in Ps 51:7 [9]), with the sense of “un-sin” or “remove sin.” It could also be interpreted as related to the word for “sin offering,” and so be a denominative verb. It means “to purify, cleanse.” The Hebrews understood that sin and contamination could corrupt and pollute even things, and so they had to be purged.

^{60tn} The construction is a Piel infinitive construct in an adverbial clause. The preposition בֵּת (bet) that begins the clause could be taken as a temporal preposition, but in this context it seems to express the means by which the altar was purged of contamination – “in your making atonement” is “by [your] making atonement.”

^{61tn} Once again this is an adverbial accusative of time. Each day for seven days the ritual at the altar is to be followed.

^{62tn} The construction is the superlative genitive: “holy of holies,” or “most holy.”

^{63sn} This line states an unusual principle, meant to preserve the sanctity of the altar. S. R. Driver explains it this way (Exodus, 325): If anything comes in contact with the altar, it becomes holy and must remain in the sanctuary for Yahweh's use. If a person touches the altar, he likewise becomes holy and cannot return to the profane regions. He will be given over to God to be dealt with as God pleases. Anyone who was not qualified to touch the altar did not dare approach it, for contact would have meant that he was no longer free to leave but was God's holy possession – and might pay for it with his life (see Exod 30:29; Lev 6:18b, 27; and Ezek 46:20).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will do (for) "Aharon Light bringer" and (for) his sons <just like this>, just like all (that) I directed you, for seven days you will fill their hand , and you will do the bull of error <daily> (concerning) the atonements, and you will [purge] upon the altar (with) your making [reconciliation] upon him, and you will smear him (for) setting him apart, for seven days you will [make reconciliation] upon the altar, you will set him apart and the altar will exist as a special thing of special things, all the ones touching the altar will be set apart,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version

And thus you shall do to Aaron, and to his sons, according to all that I have commanded you: seven days you shall consecrate them. And every day you shall offer the bull of purification-offering for atonement: and you shall cleanse the altar, when you make atonement for it; and you shall anoint it, to make it special. Seven days you shall make atonement for the altar, and make it special: and the altar shall be most special; whatever touches the altar shall be special.

English Standard Version .

Green's Literal Translation .

Literal Standard Version

And you have done thus to Aaron and to his sons, according to all that I have commanded you; [for] seven days you consecrate their hand; and a bullock, a sin-offering, you prepare daily for the atonements, and you have atoned for the altar in your making atonement on it, and have anointed it to sanctify it; [for] seven days you make atonement for the altar, and have sanctified it, and the altar has been most holy; all that is coming against the altar is holy.

Modern English Version .

Modern Literal Version
 Modern KJV
 New American Standard B.

“So you shall do for Aaron and for his sons, according to all that I have commanded you; you shall ^[ad]ordain them for seven days. Each day you shall offer a bull as a sin offering for atonement, and you shall ^[ae]purify the altar when you make atonement ^[af]for it, and you shall anoint it to consecrate it. For seven days you shall make atonement ^[ag]for the altar and consecrate it; then the altar shall be most holy, and whatever touches the altar shall be holy.

^[ad] Exodus 29:35 Lit *fill their hand*

^[ae] Exodus 29:36 Or *offer a sin offering on the altar*

^[af] Exodus 29:36 Lit *upon*

^[ag] Exodus 29:37 Lit *upon*

New European Version
 New King James Version
 Niobi Study Bible
 Owen's Translation
 Restored Holy Bible 6.0
 Updated Bible Version 2.17
 A Voice in the Wilderness

Thus you shall do to Aaron and his sons, according to all that I have commanded you. Seven days you shall confirm their hands. And you shall offer a bull every day as a sin offering for atonement. You shall purify the altar when you make atonement for it, and you shall anoint it to consecrate it. Seven days you shall make atonement for the altar and consecrate it. And the altar shall be set apart, holy. Whatever touches the altar is consecrated.

Webster's Bible Translation
 World English Bible
 Young's Literal Translation
 Young's Updated LT

“And you have done thus to Aaron and to his sons, according to all that I have commanded you; seven days you will consecrate their hand; and a bullock, a sin-offering, you will prepare daily for the atonements, and you have atoned for the altar, in your making atonement on it, and have anointed it to sanctify it; seven days you will make atonement for the altar, and have sanctified it, and the altar has been most holy; all that is coming against the altar is holy.

The gist of this passage:
 35-37

The bull, for a sin offering, prepared daily for seven days.

Exodus 29:35a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>] | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i> | 2 nd person masculine singular, Qal perfect | Strong's #6213 BDB #793 |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/possessive preposition | No Strong's # BDB #510 |
| ’Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |

Exodus 29:35a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/ possessive preposition | No Strong's # BDB #510 |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| kâkâh (כַּכֵּן) [pronounced <i>KAW-kaw</i>] | <i>like this; thus, so</i> | adverb | Strong's #3602 BDB #462 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/ possessive preposition | No Strong's # BDB #510 |
| kôl (כֹּל) [pronounced <i>kohl</i>] | <i>the whole, all, the entirety, every</i> | masculine singular noun | Strong's #3605 BDB #481 |
| 'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>] | <i>that, which, when, who, whom; where</i> | relative pronoun | Strong's #834 BDB #81 |
| Together, kôl 'âsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i> | | | |
| These four words are translated variously as, <i>according to all that, according to all which, just like all that, according to all things, as to that which is, just as.</i> | | | |
| tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>] | <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 st person singular, Piel imperfect | Strong's #6680 BDB #845 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | <i>you; untranslated mark of a direct object; occasionally to you, toward you</i> | sign of the direct object affixed to a 2 nd person masculine singular suffix; pausal form | Strong's #853 BDB #84 |

Translation: You will do to Aaron and his sons just as I have commanded you;...

Throughout much of this chapter, God has given Moses a specific set of directions which must be followed regarding Aaron and his sons being consecrated as priest.

Exodus 29:35b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|-------------------------|-------------------------------|----------------------------|
| shib ^e âh (שִׁבְעָה) [pronounced <i>shib^e-GAW</i>] | <i>seven</i> | numeral feminine construct | Strong's #7651 BDB #987 |

Exodus 29:35b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---------------------------------------|--|--|----------------------------|
| yâmîym (יָמִים) [pronounced yaw-MEEM] | days, a set of days; time of life, lifetime; a specific time period, a year | masculine plural noun | Strong's #3117 BDB #398 |
| mâlê' (מָלֵא) [pronounced maw-LAY] | to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm | 2 nd person masculine singular, Piel imperfect | Strong's #4390 BDB #569 |
| yâd (יָד) [pronounced yawd] | hand; figuratively for strength, power, control; responsibility | feminine singular noun with the 3 rd person masculine plural suffix | Strong's #3027 BDB #388 |

Translation: ...you [will take] seven days to fill their hand.

This ceremony appears to be very public and would take 7 days.

I don't know if this process was meant to be repeated when a new priest took the place of his father. It appears that some or all of this process would be repeated each time that took place.

Exodus 29:35 You will do to Aaron and his sons just as I have commanded you; you [will take] seven days to fill their hand. (Kukis mostly literal translation)

V. 35 both concludes what has gone before and lists some additional ritual which is a part of the ordination of the sons of Aaron.

Currid: *The ordination ceremony is to proceed according to the directives God has given. The ritual is not to vary from them in any way. In addition, it is to last for seven days—the number 'seven', of course, symbolizes completion and fulfilment.*⁵⁵

Spurgeon: *The Lord's part was consumed with fire upon the altar, and another portion was eaten by man in the holy place. The peace offering was thus an open declaration of the communion which had been established between God and man, so that they ate together, rejoicing in the same offering.*⁵⁶

Exodus 29:36a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|------------------------------|----------------------------|
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as | simple wâw conjunction | No Strong's # BDB #251 |
| par (פָּר) [pronounced pahr] | bull, [especially a] young bull, steer | masculine singular construct | Strong's #6499 BDB #830 |
| chattâ'th (חַטָּאת) [pronounced khat-TAWTH] | misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune | feminine singular noun | Strong's #2403 BDB #308 |

⁵⁵ From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 23, 2021.

⁵⁶ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 29:1–46.

Exodus 29:36a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|----------------------------|
| ‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>] | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i> | 2 nd person masculine singular, Qal imperfect | Strong's #6213 BDB #793 |
| The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass</i> . It is possible that this ought to be <i>to provide for</i> . | | | |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/possessive preposition | No Strong's # BDB #510 |
| 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 BDB #398 |
| ‘al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| kîppurîym (כִּיפּוּרִים) [pronounced <i>kip-poo-REEM</i>] | <i>atonements, atonement, covering, propitiatory, and it is always found in the plural</i> | plural noun, abstract; but usually translated as a singular noun; with the definite article | Strong's #3725 BDB #498 |

Its verbal cognate kâphar (כָּפַר) [pronounced *kaw-FAHR*] means, *to cover, to placate, to pacify*.

Translation: You will offer up a bull, a sin offering each day for the atonement...

This may be more properly rendered, *a bull of sin, a bull of the sin offering*. Also, the last few words might be more accurately translated, *for the day on account of the atonement*. On the other hand, I do not believe that my translation strays too far from the literal rendering.

Part of the ceremony would be offering up a bull each and every day for the *atonement*. The atonement means that the sins of the priests would be covered over. The sins are not completely removed until the cross.

David Guzik makes an extremely important observation here: *Every day there was another large animal to sacrifice and use its blood for atonement. This daily ritual - for seven days in a row - reminded Aaron and the priests that any animal sacrifice could not take away sin, only providing a temporary covering.*⁵⁷

This helps to explain why there were multiple animal sacrifices—the covering which they provided was only temporary.

⁵⁷ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 29:1–46.

Exodus 29:36b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| châtâ' (חָטָא) [pronounced <i>khaw-TAW</i>] | <i>to bear the blame [for sin], to take the consequences for sin; to bear loss; to make a sin offering; to purify from sin [uncleanness]</i> | 2 nd person masculine singular, Piel perfect | Strong's #2398 BDB #306 |
| ‘al (עַל) [pronounced <i>gah</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>] | <i>altar; possibly monument</i> | masculine singular noun with the definite article | Strong's #4196 BDB #258 |
| b ^e (בְּ) [pronounced <i>b^{eh}</i>] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| When verbs in the infinitive construct are preceded by the bêyth preposition, b ^e acts as a temporal conjunction; that is, <i>in their being created</i> = <i>when they were created</i> (Gen. 2:4); <i>in their being in the field</i> = <i>when they were in the field</i> (Gen. 4:8). ⁵⁸ | | | |
| kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i>] | <i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness; to free an offender of a charge</i> | Piel infinitive construct with the 2 nd person masculine singular suffix | Strong's #3722 BDB #497 |
| ‘al (עַל) [pronounced <i>gah</i>] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity with the 3 rd person masculine singular suffix | Strong's #5921 BDB #752 |

Translation: ...and you will make a sin offering upon the altar during your atonement for [or, because of, on account of] him.

For me, the translation of this portion of v. 36 is fairly straightforward, but it is here where I seem to part company from almost every other translation. We begin with a wâw conjunction followed by the 2nd person masculine singular, Piel perfect of châtâ' (חָטָא) [pronounced *khaw-TAW*], which means, *to make a sin offering; to purify from sin [uncleanness]*. Strong's #2398 BDB #306.

This is followed by the preposition ‘al (עַל) [pronounced *gah*], which means, *upon, beyond, on, against, above, over, by, beside; because of, on account of*. Strong's #5921 BDB #752. It is followed by the word *the altar*. Now, almost every time that we find these words together, something is being offered *upon the altar*. At this point, there is no reason to understand this in a different way. This gives us, ...and you will make a sin offering upon the altar...

⁵⁸ The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon; Hendrickson, ©1979, pp. 90–91.

What about the secondary meanings for *châṭâ'* (נִצַּח) [pronounced *khaw-TAW*]? Remember, it also means, *to purify from sin; to purify from uncleanness*. The primary evidence for that interpretation is found in Ezek. 43:20, 22; and in those cases, after the verb, we have the sign of the direct object (a difference construction than we find here in Exodus). The same thing is true of Leviticus 8:15 14:49, 52 (I am looking at nearly all of the occurrences of this verb in the Piel⁵⁹).

I realize that I am far more into the weeds at this point than most people are comfortable with. Let me see if I can sum up what we have so far.

How should we understand the word *châṭâ'* (נִצַּח) in Exodus 29:36

1. *Châṭâ'* (נִצַּח) [pronounced *khaw-TAW*] is the common word which means *to sin, to miss the mark, to do that which is wrong*.
2. However, *châṭâ'* is not to be so singularly defined. It can also mean, *to offer up for sin, to make a sin offering*.
3. In Exodus 29:36, *châṭâ'* is found in the Piel stem 14 verses in the entire Old Testament.
4. In the Piel stem, according to BDB, it means: *to bear loss; to make a sin-offering; to purify from sin; to purify from uncleanness*.
5. The latter two meanings are apropos when the verb is followed by the sign of the direct object which is followed by the thing being purified. Leviticus 8:15 14:49, 52 Ezek. 43:20, 22.
6. It is possible that the translators of the KJV looked at Leviticus 8:15, considered its use there (Leviticus 8 is the fulfillment of Exodus 29); and then reverse engineered this passage. That is, they looked at Leviticus 8:15, saw that it meant *to purify from sin; to purify from uncleanness*; and decided that it must mean the exact same thing here. This is *not* an illogical or ill-advised approach, by the way. When I began to study this difference in translation (my translation differing from virtually every other translation), I hauled out my very dusty *Englishman's Hebrew Concordance of the Old Testament*, and began examining every single place where this verb occurred in the Piel. I don't need the resource very often, but when I do, it is a lifesaver (a similar approach can be found online, but after about 15 minutes of looking, I gave up).
7. My conclusion, after searching out these various passages is two-fold:
 - a. When the Piel verb *châṭâ'* (נִצַּח) is followed by the preposition 'al, it means *to make a sin-offering upon* something (in this case, upon the altar).
 - b. When the *châṭâ'* (נִצַּח) is followed by the sign of the direct object, then it means, *to purify from sin; to purify from uncleanness*.

So there is no misunderstanding, I do not see myself as a rebel who, when differing from all or most other translations, can hardly wait to tout *my approach*. I understand the reasons for the other way of translating this; I disagree with them; but I certainly retain my right to return here at some time in the future and adjust my interpretation and translation.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This sin offering on the altar would be a part of the atonement or covering over of the sins of Aaron. In case you are thinking, *what sins?*, pay close attention. Aaron will fail big time before the end of this book.

Some understand the 3rd person masculine singular suffix to refer back to the altar (and therefore, should be rendered, *it*). I understand this to refer to Aaron or to whatever descendant of his is being consecrated through these sacrifices, and therefore, translate the suffix as *him*. Now, even though we are speaking of *Aaron and his sons*, the big deal here is, the (new) High Priest is being consecrated. That is the overall force of this passage.

Do we understand the 3rd person masculine singular suffix to mean *him* or *it*? Most of the time, when we have a 3rd person masculine singular suffix, we find the nearest 3rd person masculine singular noun and say, "That is what

⁵⁹ I am not coming up with an example of *châṭâ'* being followed by 'al where the context indicates that this is clearly *cleansing from sin, purifying from uncleanness*.

this suffix refers to.” However, what we have throughout the chapter is God telling Moses what to do. So Moses is the potential subject of the verbs which are to follow. There are the recipients of the action of these verbs, and that would be Aaron and his sons. However, one of the keys to this passage is, the ceremony of the High Priest. In this case, it is the first High Priest, Aaron; but in future days, it will be one of his sons; and after that, one of Aaron’s descendants. This is the thrust of this entire chapter. They are the recipients of the action of these verbs; and Aaron himself is a recipient of the action of these verbs. So, it is also reasonable to associate the 3rd person masculine singular suffixes with Aaron (or with subsequent High Priests).

Because we have the same 3rd person masculine singular suffix found several times in this passage, the interpretation of this one verse changes the interpretation of the verses which follow (vv. 36–37).

The NET Bible confesses some confusion at this point, as to what exactly is consecrating the altar. But, as I have just said, that could be a misinterpretation.

The NET Bible: It is difficult to understand how this verse is to be harmonized with the other passages. The ceremony in the earlier passages deals with atonement made for the priests, for people. But here it is the altar that is being sanctified. The “sin [purification] offering” seems to be for purification of the sanctuary and altar to receive people in their worship.⁶⁰

If my interpretation is correct, then the NET Bible no longer has anything to worry about.

| Exodus 29:36c | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| mâshach (משח) [pronounced <i>maw-SHAHKH</i>] | <i>to smear, to anoint</i> | 2 nd person masculine singular, Qal perfect | Strong's #4886 BDB #602 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | <i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i> | sign of the direct object affixed to a 3 rd person masculine singular suffix | Strong's #853 BDB #84 |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/possessive preposition | No Strong's # BDB #510 |
| qâdash (קדש) [pronounced <i>kaw-DAHSH</i>] | <i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites; to set apart for a spiritual purpose</i> | Piel infinitive construct with the 3 rd person masculine singular suffix | Strong's #6942 BDB #872 |

Translation: You will anoint him to declare him as holy.

Aaron will be declared holy or set apart to God. He will have a special service to God as the High Priest.

Exodus 29:36 You will offer up a bull, a sin offering each day for the atonement and you will make a sin offering upon the altar during your atonement for [or, because of, on account of] him. You will anoint him to declare him as holy. (Kukis mostly literal translation)

⁶⁰ From <https://bible.org/netbible/index.htm?exo29.htm> accessed January 18, 2021.

Day after day, we see the sacrifice of animals on behalf of the sons of Aaron. Even the altar is spoken of as being anointed and consecrated.

| Exodus 29:37a | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| shib ^e âh (שִׁבְעָה) [pronounced <i>shib^e-GAW</i>] | <i>seven</i> | numeral feminine construct | Strong's #7651 BDB #987 |
| yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>] | <i>days, a set of days; time of life, lifetime; a specific time period, a year</i> | masculine plural noun | Strong's #3117 BDB #398 |
| kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i>] | <i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness; to free an offender of a charge</i> | 2 nd person masculine singular, Piel imperfect | Strong's #3722 BDB #497 |
| ‘al (עַל) [pronounced <i>gah]</i> | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>] | <i>altar; possibly monument</i> | masculine singular noun with the definite article | Strong's #4196 BDB #258 |

Translation: You will make an atonement for seven days on the altar...

For seven days, the sins of Aaron would be atoned for; or covered over. An animal or animals would be offered each and every day upon the altar to cover over the faults and sins of Aaron (and, in the future, for the next High Priest).

| Exodus 29:37b | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>] | <i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites; to set apart for a spiritual purpose</i> | 2 nd person masculine singular, Piel perfect | Strong's #6942 BDB #872 |
| ‘êth (אֵת) [pronounced <i>ayth</i>] | <i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i> | sign of the direct object affixed to a 3 rd person masculine singular suffix | Strong's #853 BDB #84 |

Translation: ...and you will consecrate him.

Aaron will be consecrated or made holy for his position as High Priest. All of this is ceremonial. None of this made Aaron a better person.

My interpretation of v. 36 has some far reaching affects on v. 37. In my opinion, it makes Exodus 29:36–37 much easier to understand.

| Exodus 29:37c | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal perfect | Strong's #1961 BDB #224 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>] | <i>altar; possibly monument</i> | masculine singular noun with the definite article | Strong's #4196 BDB #258 |
| qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>] | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i> | masculine singular construct | Strong's #6944 BDB #871 |
| qôdâshîym (קֹדְשִׁים) [pronounced <i>koh-daw-SHEEM</i>] | <i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i> | masculine plural noun | Strong's #6944 BDB #871 |

The word combined with itself in the plural generally refers to the most sacred portion of the Tabernacle (and Temple) and is translated *Holy of Holies; the Most Holy Place*.

Translation: The altar will be [near] the Holy of Holies [or, the altar is a most holy place];...

I believe the idea here is, the altar will be near to the Holy of Holies; but there is no preposition between them.

Most translations suggest that the altar would be or become the Holy of Holies. For that period of time when atonement is being made for the High Priest, it is as if the people are inside the Holy of Holies, viewing an amazing sight.

| Exodus 29:37d | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| kôl (כֹּל) [pronounced <i>kohl</i>] | <i>the whole, all of, the entirety of, all; can also be rendered any of</i> | masculine singular construct followed by a definite article | Strong's #3605 BDB #481 |
| nâga ^c (נָגַח) [pronounced <i>naw-GAHḤ</i>] | <i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i> | Qal active participle with the definite article | Strong's #5060 BDB #619 |

| Exodus 29:37d | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh] | <i>altar; possibly monument</i> | masculine singular noun with the definite article | Strong's #4196 BDB #258 |
| qâdash (קָדַשׁ) [pronounced kaw-DAHSH] | <i>to be pure, to be clean; to be holy, to be sacred; to set apart, to consecrate, to sanctify, to dedicate, to hallow</i> | 3 rd person masculine singular, Qal imperfect | Strong's #6942 BDB #872 |

Translation: ...anything that touches the altar will be considered holy.

Anything touching the altar will be considered holy.

Exodus 29:37 You will make an anointment for seven days on the altar and you will consecrate him. The altar will be [near] the Holy of Holies [or, the altar is a most holy place]; anything that touches the altar will be considered holy. (Kukis mostly literal translation)

It takes very little to be saved; so little here to become holy illustrates that. Jesus Christ is our altar, who has been purified and consecrated and anointed. He becomes our burnt offering.

Jesus appears to refer back to this when He says, "And you say, 'If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.' You blind men! For which is greater, the gift or the altar that makes the gift sacred?" (Matt. 23:19; ESV; capitalized)

Exodus 29:35–37 You will do to Aaron and his sons just as I have commanded you; you [will take] seven days to fill their hand. You will offer up a bull, a sin offering each day for the atonement and you will make a sin offering upon the altar during your atonement for [or, because of, on account of] him. You will anoint him to declare him as holy. You will make an atonement for seven days on the altar and you will consecrate him. The altar will be [near] the Holy of Holies [or, the altar is a most holy place]; anything that touches the altar will be considered holy. (Kukis mostly literal translation)

Exodus 29:35–37 You will perform these ceremonies with Aaron and his sons exactly in the way I have commanded you. You will take seven days for the consecration. Each day, you will offer up a bull as a sin offering on the altar as an atonement for Aaron. Afterwards, you will anoint him and declare him to be set apart for his position as High Priest. Each of the seven days, you will anoint Aaron at the altar and you will consecrate him. You will consider the altar to be a most holy place; and whatever touches the altar will be considered holy. (Kukis paraphrase)

Precept Austin/Currid: *The concept of holiness is so evident in the current passage. It is important to understand that holiness is not inherent in creation, but comes only by the commands and dictates of God. He alone is the source of holiness. There is nothing innately holy in the materials of the tabernacle, or in the cloth of the priestly vestments, or in the priesthood itself. These are naturally just common things and people. For something to be holy it must, first of all, be set apart and consecrated by God. And thus for something to be holy it must have been on the receiving end of God's activity in making it holy.*

Then Precept Austin/Currid gives an example of this: *One of the primary names for believers in the Old Testament is the 'holy ones' (see, for example, Deut. 33:2–3; Job 5:1; Ps. 16:3; 34:9; Zech. 14:5). This is also the case in the New Testament, in which the word often translated 'saint' is literally 'holy one' (e.g., Rom. 1:7; 1 Cor. 1:2; Eph. 1:1). Now people in their natural state are common and, indeed, profane. For someone to be called a 'holy one' the work of God must have taken place in that person's heart. It is God who changes something, or someone, from common to holy. It is his work, and it is to his glory and honour that he does such things!*⁶¹

Most understand that it is the altar which is being cleansed. The Expositor's Bible Commentary: *For seven days this rite of consecration was repeated; and every day the altar also was cleansed, rendering it most holy, so that whatever touched it was holy.*⁶²

Chapter Outline

Charts, Graphics and Short Doctrines

The Two Lambs Offered Each Day

And this [is] that you will make upon the altar: lambs, sons of a year, two [of them], for the day continually. The lamb the one you will do in the morning; and the lamb the second you will do between the evenings. And a tenth part of fine flour being mixed with oil, beaten, a quarter of a hin; and a drink offering, a quarter of a hin—wine—to the lamb the first.

Exodus
29:38–40

This is what you will offer on the altar: two year-old lambs each day at the same time [lit., *at regular intervals*] [each day]. The one lamb you will offer in the mornings and the second lamb you will offer between the evenings. Also, a tenth part of fine flour [will be] mixed with a quarter of a hin of beaten oil; along with a drink offering, a quarter of a hin of wine, for the first lamb.

This is what you will offer on the altar: two lambs which are a year old, offered up on each day. The first lamb you will offer in the morning, the second in the evening. For the first lamb, you will prepare eight cups of fine flour, to be mixed with a quart of beaten oil along with a drink offering, which will be a quart of of wine.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And this [is] that you will make upon the altar: lambs, sons of a year, two [of them], for the day continually. The lamb the one you will do in the morning; and the lamb the second you will do between the evenings. And a tenth part of fine flour being mixed with oil, beaten, a quarter of a hin; and a drink offering, a quarter of a hin—wine—to the lamb the first.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

And this is what thou shalt perform upon the altar: Two lambs, the offspring of the year, for the day con-tinually. The one lamb thou shalt perform in the morning, and the second lamb thou shalt perform between the evenings. And a tenth of flour, sprinkled with the fourth of a hina of beaten oil, and a libation of the fourth of a hina of wine, to one lamb.

⁶¹ From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 23, 2021.

⁶² *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Exodus 29:1–46.

| | |
|---|---|
| Targum (Pseudo-Jonathan) | And this is the oblation which thou shalt perform upon the altar; two lambs of one year, daily, evermore. The one lamb thou shalt perform in the morning; and the second lamb thou shalt perform between the evenings. And the tenth of flour mingled with oil of olives beaten; (with) the fourth of a hina, and the libation of a fourth of a hina for the one lamb. |
| Revised Douay-Rheims | This is what you shall sacrifice upon the altar: Two lambs of a year old every day continually. lamb in the morning and another in the evening. one lamb a tenth part of flour tempered with beaten oil, of the fourth part of a hin, and wine for libation of the same measure. |
| Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta | . "Now this is that which you shall offer on the altar: two lambs a year old day by day continually. The one lamb you shall offer in the morning; and the other lamb you shall offer at evening; and with the one lamb a tenth part of an ephah of fine flour mixed with the fourth part of a hin of beaten oil, and the fourth part of a hin of wine for a drink offering. |
| V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) | . Now this is what you shall offer upon the altar: two lambs of the first year day by day continually. One lamb you shall offer in the morning and the other lamb you shall offer in the evening; And with the one lamb you shall offer a tenth part of an ephah of fine flour mixed with a fourth part of a hin of beaten oil, and a fourth part of a hin of wine for a drink offering. |
| Samaritan Pentateuch | Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually. Ascent offerings continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine [for] a drink offering. |
| Updated Brenton (Greek) | And these are the offerings which you shall offer upon the altar; two unblemished lambs of a year old daily on the altar continually, a constant offering. One lamb you shall offer in the morning, and the second lamb you shall offer in the evening. And a tenth measure of fine flour mingled with the fourth part of a hin of pressed oil, and a drink offering the fourth part of a hin of wine for one lamb. |

Significant differences:

Limited Vocabulary Translations:

| | |
|------------------------|--|
| Bible in Basic English | Now this is the offering which you are to make on the altar: two lambs in their first year, every day regularly. One lamb is to be offered in the morning and the other in the evening: And with the one lamb, a tenth part of an ephah of the best meal, mixed with a fourth part of a hin of clear oil; and the fourth part of a hin of wine for a drink offering. |
| Easy English | You must offer a regular gift on the altar each day. This gift must be two lambs that are one year old. Offer one in the morning and the other in the evening. With the first young sheep, offer two litres of good flour. Mix this with one litre of olive oil. Offer also one litre of wine as a gift of drink. |
| | altar A special table on which people made offerings and sacrifices to God, or to a false god. |
| | lamb (1) A young sheep. — (2) A young member of a church. See also Lamb of God. |

| | |
|---|--|
| Easy-to-Read Version–2001 | . |
| Easy-to-Read Version–2006 | "Every day you must make an offering on the altar. You must kill two lambs that are one year old. Offer one lamb in the morning and the other in the evening. When you kill the first lamb, also offer 8 cups of fine wheat flour. Mix that flour with 1 quart of the best oil. Also offer 1 quart of wine as an offering. When you kill the second lamb in the evening, also offer the 8 cups of fine flour mixed with 1 quart of the best oil and offer 1 quart of wine. This is the same as you did in the morning. This will be a sweet-smelling gift to the LORD. When you burn this offering, he will smell it, and it will please him. V. 41 is included for context. |
| God's Word™ | . |
| Good News Bible (TEV) | . |
| The Message | "This is what you are to offer on the Altar: two year-old lambs each and every day, one lamb in the morning and the second lamb at evening. With the sacrifice of the first lamb offer two quarts of fine flour with a quart of virgin olive oil, plus a quart of wine for a Drink-Offering. The sacrifice of the second lamb, the one at evening, is also to be accompanied by the same Grain-Offering and Drink-Offering of the morning sacrifice to give a pleasing fragrance, a gift to GOD. V. 41 is included for context. |
| Names of God Bible | . |
| NIRV | "Every day sacrifice on the altar two lambs that are a year old. Sacrifice one in the morning and the other one when the sun goes down. Along with the first lamb, offer three and a half pounds of fine flour. Mix it with a quart of oil made from pressed olives. Along with that, sacrifice a quart of wine as a drink offering. |
| New Simplified Bible | »Now this is what you shall offer on the altar: two one year old lambs each day, continuously. »Offer one lamb in the morning and offer the other lamb at twilight. »Make an offering of eight cups of flour mixed with one quart of virgin olive oil with the first lamb. Offer one quart of wine for a drink offering with the other lamb. |
| Thought-for-thought translations; dynamic translations; paraphrases: | |
| Casual English Bible | . |
| College Press Bible Study | . |
| Contemporary English V. | Each day you must sacrifice two lambs a year old, one in the morning and one in the evening. With each lamb offer two pounds of your finest flour mixed with a quart of pure olive oil, and also pour out a quart of wine as an offering. The smell of this sacrifice on the fires of the altar will be pleasing to me. |
| The Living Bible | "Each day offer two yearling lambs upon the altar, one in the morning and the other in the evening. With one of them offer 3 quarts of finely ground flour mixed with 2½ pints of oil, pressed from olives; also 2½ pints of wine, as an offering. |
| New Berkeley Version | . |
| New Life Version | The Gifts Given Each Day "Now this is what you will give on the altar: Two lambs one year old, given every day. Give one lamb in the morning, and the other lamb in the evening. With the first lamb give a jar of fine flour mixed with a half jar of beaten oil, and a half jar of wine to be poured out. |
| New Living Translation | "These are the sacrifices you are to offer regularly on the altar. Each day, offer two lambs that are a year old, one in the morning and the other in the evening. With one of them, offer two quarts of choice flour mixed with one quart of pure oil of pressed olives; also, offer one quart of wine[e] as a liquid offering. |
| Unlocked Dynamic Bible | . |
| Unfolding Bible Simplified | You must also sacrifice lambs and burn them on the altar. Each of those seven days you must sacrifice two lambs. One lamb must be sacrificed in the morning, and one must be sacrificed in the evening. With the first lamb, also offer two liters |

of finely ground wheat flour mixed with a liter of the best kind of olive oil, and one liter of wine as an offering.

Partially literal and partially paraphrased translations:

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| American English Bible | <p>‘These are the sacrifices that you must offer on the Altar: Two perfect yearling lambs must be offered each day, one in the morning and the other in the evening. And each lamb should be offered along with three quarts of fine flour that has been mixed with a quart of [olive] oil and with a quart of wine as a drink offering.</p> |
| Common English Bible | <p>Instructions for daily entirely burned offerings Now this is what you should offer on the altar: two one-year-old lambs regularly every day. Offer one lamb in the morning and offer the other lamb at twilight. With the first lamb, add one-tenth of a measure of the high-quality flour mixed with a quarter of a hin [One hin is approximately one gallon.] of oil from crushed olives and a quarter of a hin of wine for a drink offering.</p> |
| Beck’s American Translation New Advent (Knox) Bible | <p>On this altar thou shalt sacrifice two lambs day by day, with no intermission; one is to be offered in the morning, the other in the evening. One lamb each morning, with a tenth of a bushel of flour, kneaded in three pints of pure oil, and as much wine for a libation; and another offered in the evening with the same rite and all the additional offerings aforesaid, a fragrance acceptable to the Lord. V. 41 is included for context.</p> |
| Translation for Translators | <p>You must also sacrifice lambs and burn them on the altar. Each of those <i>seven</i> days you must sacrifice two lambs. One lamb must be sacrificed in the morning, and one must be sacrificed in the evening. With the first lamb, also offer ◀2 pounds/1 kilogram▶ of finely-ground wheat flour mixed with one quart/liter of the best kind of olive oil, and one quart/liter of wine as an offering.</p> |

Mostly literal renderings (with some occasional paraphrasing):

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| Conservapedia Translation Ferrar-Fenton Bible | <p>The Ritual of the Alter. "This is what you shall offer daily upon the altar, two lambs of a year old, continually. Offer the first lamb in the morning, and offer the second lamb between the dusks; with a tenth of flour mixed with a quarter of a hin of olive oil, and a quarter of a hin of wine with the first lamb as a drink offering.</p> |
| God’s Truth (Tyndale) | <p>This is that which you shall offer upon the altar: two lambs of one year old day by day for ever, the one you shall offer in the morning and the other at even. And unto the one lamb take a tenth deal of flour mingled with the fourth part of an hin of beaten oil, and the fourth part of an hin of wine, for a drink offering.</p> |
| HCSB International Standard V | <p>The Altar for Burnt Offering (Numbers 28:1-8) “This is what you are to offer on the altar continually: two one year old lambs each day. “You are to offer one lamb in the morning and the other [Lit. and you are to offer the other lamb] at twilight, and there is to be a tenth measure of choice flour mixed with one quart [Lit. one-fourth of a hin; a hin was about one gallon] of oil extracted by hand, [Lit. beaten; i.e. the olives were crushed in a mortar rather than pressed in an olive press] and one quart [Lit. one-fourth of a hin; a hin was about one gallon] of wine as a drink offering for one lamb.</p> |
| Jubilee Bible 2000 H. C. Leupold | <p>.</p> <p>.</p> |

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| Lexham English Bible | “And this is what you shall offer on the altar: Two one-year-old [Literally “sons of a year”] male lambs every day [Literally “for the day,” or per day] continually. The first lamb you will offer in the morning, and the second lamb you will offer at twilight. [Literally “between the evenings”] And a tenth of finely milled flour mixed with a fourth of a hin of beaten oil, and a fourth of a hin of wine as a libation with the first lamb. |
| NIV, ©2011 | . |
| Peter Pett’s translation | . |
| Unfolding Bible Literal Text | . |
| Unlocked Literal Bible | . |
| Urim-Thummim Version | Now this is what you will offer on the Altar, two one year old lambs every day continually. One lamb you will offer at sunrise and the other lamb you will offer at sunset. And with the one lamb 2 quarts of flour mingled with the 1 quart of pure pressed oil, and 1 quart of wine for a Drink-Offering. |
| Wikipedia Bible Project | And this is what you will do up on the altar: yearling sheep, two a day, always. The one sheep you will do in the morning, and the second sheep you will do up at sunset. And a tenth of an eipha of fine flour mixed in a quarter hin of whipped oil, and sauce, a quarter hin of wine per sheep. |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | This is what you are to offer on the altar: two yearling lambs day by day continually. The first lamb you must offer in the morning, the second in the evening twilight. With the first lamb you must offer two pounds of fine flour mixed with one quart of purest oil, and pour out one quart of wine as an offering. |
| The Heritage Bible | And this is what you shall do upon the altar: two lambs, sons of a year, daily continually. The one lamb you shall do in the dawn, and the second lamb you shall do at dusk; And a tenth part of flour mixed with the fourth part of a hin ⁴⁰ of beaten oil and the fourth part of a hin of wine for a drink offering with the one lamb. ⁴⁰ 29:40 hin, hiyn, a liquid measure, six pints. |
| New American Bible (2002) | . |
| New American Bible (2011) | * Now, this is what you shall regularly offer on the altar: two yearling lambs ^j as the sacrifice established for each day; one lamb in the morning and the other lamb at the evening twilight. With the first lamb there shall be a tenth of an ephah of bran flour mixed with a fourth of a hin* of oil of crushed olives and, as its libation, a fourth of a hin of wine. * [29:38–42] A parenthesis inserted into the rubrics for consecrating the altar; v. 43 belongs directly after v. 37. * [29:40] Hin: see note on Ez 45:24. * [Ez 45:24] Hin: one sixth of the liquid measure known as a bath. j. [29:38–42] Nm 28:3–8. |
| New English Bible–1970 | . |
| New Jerusalem Bible | 'This is what you must offer on the altar: two yearling male lambs each day in perpetuity. The first lamb you will offer at dawn, and the second at twilight, and with the first lamb, one-tenth of a measure of fine flour mixed with one-quarter of a hin of pounded olive oil and, for a libation, one-quarter of a hin of wine. |
| New RSV | . |
| Revised English Bible–1989 | This is what you have to offer on the altar: two yearling rams regularly every day. Offer one ram at dawn, and the second between dusk and dark. With the first lamb offer a tenth of an ephah of flour mixed with a quarter of a hin of pure oil of pounded olives, and a drink-offering of a quarter of a hin of wine. |

Jewish/Hebrew Names Bibles:

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| Complete Jewish Bible | (vi) "Now this is what you are to offer on the altar: two lambs a year old, regularly, every day. The one lamb you are to offer in the morning and the other lamb at dusk. With the one lamb offer two quarts of finely ground flour mixed with one quart of oil from pressed olives; along with one quart of wine as a drink offering. |
| exeGesés companion Bible | Now this is what you work on the sacrifice altar: two lambs - yearling sons, day by day continually: work the one lamb in the morning and work the second lamb between evenings: and with the one lamb a tenth of flour mingled with the fourth of a hin of pestled oil; and the fourth of a hin of wine for a libation. |
| Hebraic Roots Bible Israeli Authorized Version Kaplan Translation | . . Consecrating the Altar This is what you must do for the altar: [Offer] two yearling sheep each day consecutively. The first sheep shall be offered in the morning, and the second sheep in the afternoon. Offer 1/10 ephah fine flour mixed with 1/4 hin pressed olive oil, and a libation of 1/4 hin wine, with the first sheep. 1/10 ephah Around 2 quarts (2.2 liters). 1/4 hin Around 1 quart. |
| The Scriptures 2009 | "And this is what you prepare on the slaughter-place: two lambs, a year old, daily, continually. "Prepare the one lamb in the morning, and the other lamb you prepare between the evenings, and one-tenth of an ephah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering, with the one lamb. |
| Tree of Life Version | . |
| Weird English, Old English, Anachronistic English Translations: | |
| Alpha & Omega Bible | . AND THESE ARE THE OFFERINGS WHICH YOU SHALL OFFER UPON THE ALTAR; TWO UNBLEMISHED LAMBS OF A YEAR OLD DAILY ON THE ALTAR CONTINUALLY, A CONSTANT OFFERING. ONE LAMB YOU SHALL OFFER IN THE MORNING, AND THE SECOND LAMB YOU SHALL OFFER IN THE EVENING. AND A TENTH MEASURE OF FINE FLOUR MINGLED WITH THE FOURTH PART OF AN HIN OF BEATEN OIL, AND A DRINK-OFFERING THE FOURTH PART OF A HIN OF WINE FOR ONE LAMB. |
| Awful Scroll Bible | You was to prepare on the altar two lambs, sons of a year, by the day, sustainedly. One lamb you was to prepare in the morning, and the other lamb was you to prepare in the evening. With each lamb, a tenth part of fine flour, being mix with a fourth part of a hin of beaten oil, and a fourth part of a hin of wine, for a libation. |
| Charles Thomson OT Concordant Literal Version | . This is what you shall offer on the altar: two he-lambs a year old day by day regularly. The one he-lamb shall you offer in the morning, and the second he-lamb shall you offer between the evening hours, also a tenth of an ephah of flour mingled with a quarter of a hin of pounded oil, and a libation of a quarter of a hin of wine for the one lamb. |
| Darby Translation exeGesés companion Bible | . . |

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| Orthodox Jewish Bible | Now this is that which thou shalt offer upon the Mizbe'ach: two kevasim (lambs) of the first year each day tamid (continually). The one lamb thou shalt offer in the boker; and the other lamb thou shalt offer in the afternoon; And with the one lamb a tenth ephah of fine flour mixed with the fourth part of a hin of beaten shemen; and the fourth part of a hin of yayin for a nesekh (drink offering [see Pp 2:17 OJBC]). |
| Rotherham's <i>Emphasized B.</i> | [[This]] moreover, is what thou shalt offer upon the altar,—two lambs of a year old, day by day continually: <The one' lamb> shalt thou offer in the morning,—and <the second' lamb> shalt thou offer between the evenings; ^h and a tenth part of fine meal mingled with a fourth part of the hin of beaten oil, and <as a drink offering> a fourth part of the hin of wine,— with the one' lamb. ^h Cp. Exo. xii. 6; xvi. 12; xxx. 8. "At dusk"—Kalisch. |
| Third Millennium Bible | . |

Expanded/Embellished Bibles:

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| <i>The Amplified Bible</i> | "Now this is what you shall offer on the altar: two one year old lambs shall be offered each day, continuously. One lamb you shall offer in the morning and the other lamb at twilight; and with the one lamb there shall be one-tenth of a <i>measure</i> of fine flour mixed with one-fourth of a hin of beaten [olive] oil, and one-fourth of a hin of wine for a drink offering [to be poured out]. |
| The Expanded Bible | The Daily Sacrifices "Every day ·from now on [regularly; continually], offer on the altar two lambs that are one year old. Offer one lamb in the morning and the ·other [second] in the evening ·before dark [at twilight]. ·In the morning, when you offer the [^L For the] first lamb, offer also ·two quarts [^L a tenth of an ephah] of fine flour mixed with ·one quart [^L one fourth of a hin] of oil from ·pressed [or pounded] olives. Pour out a ·quart [^L fourth of a hin] of wine as a drink offering. |
| Kretzmann's Commentary | Verses 38-46 The Daily Burnt Offering Now this is that which thou shalt offer upon the altar: two lambs of the first year day by day continually. This sacrifice is here ordered, because it was to be made daily just as soon as the Tabernacle should be finished and dedicated. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even, literally, between the evenings, at twilight, which the Jews later explained as referring to the time between noon and sundown, for which reason their evening worship took place about three o'clock in the afternoon. And with the one lamb a tenth deal (about two and one half quarts) of flour mingled with the fourth part of an hin (about one quart) of beaten oil, of the fine oil which was not forcibly pressed out of the olives, but allowed to flow out freely after they had been crushed or cut; and the fourth part of an hin of wine for a drink-offering. |
| Syndein/Thieme The Voice | . Here are the sacrifices you are to offer on the altar: every day offer two one-year-old lambs. Offer one lamb in the morning, and the other at twilight. With the lamb <i>offered in the morning</i> bring two quarts of fine flour mixed together with one quart of beaten olive oil, and one quart of wine for the drink offering. |

Bible Translations with Many Footnotes:

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|---------------------|---|
| The Complete Tanach | And this is what you shall offer upon the altar: lambs in their first year, two a day, continually. The one lamb you shall offer up in the morning and the other lamb you shall offer up in the afternoon. And one tenth of fine flour, thoroughly mixed with a |
|---------------------|---|

quarter of a hin of crushed [olive] oil, and a libation of one quarter of a hin of wine, for the one lamb.

And one-tenth of fine flour: A tenth of an ephah, [the volume of] forty-three and one-fifth eggs.

of crushed [olive] oil: Crushed is not stated as being obligatory, but [simply] to make it acceptable. Since it says: “crushed for lighting” (Exod. 27:20), implying “for [use as] lighting” but not [to be used] for meal offerings, I would possibly think [that the verse means] to disqualify it for meal offerings. Therefore, the Torah states here, “crushed.” Consequently, “crushed for lighting” was stated only to exclude meal offerings, that they do not require crushed [oil], for even oil ground in a mill is acceptable for them. -[from Men. 86b]

a quarter of a hin: Three logs.

and a libation: for the basins, as we learned in tractate Succah (48a): Two silver basins were at the top of the altar, and they were perforated like two fine nostrils. He [the kohen] would pour the wine into it [these basins], and it would flow and exit through the “nostril” and fall on the roof of the altar, from where it would descend [through holes in the altar] to the foundations, in the altar of the Temple, and in the copper altar it would descend from the altar to the ground.

The Geneva Bible
Kaplan Translation
NET Bible®

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“Now this is what you are to prepare⁶⁴ on the altar every day continually: two lambs a year old. The first lamb you are to prepare in the morning, and the second lamb you are to prepare around sundown.⁶⁵ With the first lamb offer a tenth of an ephah⁶⁶ of fine flour mixed with a fourth of a hin⁶⁷ of oil from pressed olives, and a fourth of a hin of wine as a drink offering.

⁶⁴tn The verb is “you will do,” “you will make.” It clearly refers to offering the animals on the altar, but may emphasize all the preparation that was involved in the process.

⁶⁵tn Heb “between the two evenings” or “between the two settings” (פִּיבְרָעָה יוֹם, ben ha’arbayim). This expression has had a good deal of discussion. (1) Tg. Onq. says “between the two suns,” which the Talmud explains as the time between the sunset and the time the stars become visible. More technically, the first “evening” would be the time between sunset and the appearance of the crescent moon, and the second “evening” the next hour, or from the appearance of the crescent moon to full darkness (see Deut 16:6 – “at the going down of the sun”). (2) Saadia, Rashi, and Kimchi say the first evening is when the sun begins to decline in the west and cast its shadows, and the second evening is the beginning of night. (3) The view adopted by the Pharisees and the Talmudists (b. Pesahim 61a) is that the first evening is when the heat of the sun begins to decrease, and the second evening begins at sunset, or, roughly from 3-5 p.m. The Mishnah (m. Pesahim 5:1) indicates the lamb was killed about 2:30 p.m. – anything before noon was not valid. S. R. Driver concludes from this survey that the first view is probably the best, although the last view was the traditionally accepted one (Exodus, 89-90). Late afternoon or early evening seems to be intended, the time of twilight perhaps.

⁶⁶tn The phrase “of an ephah” has been supplied for clarity (cf. Num 28:5). The ephah was a commonly used dry measure whose capacity is now uncertain: “Quotations given for the ephah vary from ca. 45 to 20 liters” (C. Houtman, Exodus, 2:340-41).

⁶⁷tn “Hin” is a transliterated Hebrew word that seems to have an Egyptian derivation. The amount of liquid measured by a hin is uncertain: “Its presumed capacity varies from about 3,5 liters to 7,5 liters” (C. Houtman, Exodus, 3:550).

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and this is (what) you will do upon the altar, two sheep, a son of a year , <daily>, continually, you will do the (one) sheep in the morning, and you will do the second sheep between the evenings , and one-tenth part of flour mixed in a quarter of the

hiyn of crushed oil, and a pouring of a fourth of the hiyn of wine (for) the (one) sheep,...

- Charles Thomson OT .
- C. Thompson (updated) OT .
- Context Group Version .
- English Standard Version .
- Green’s Literal Translation .
- Modern English Version .
- Modern Literal Version 2020

Now this is what you will offer upon the altar: two lambs a year old, day by day continually.
 You will offer the one lamb in the morning and the other lamb you will offer at evening.
 And a tenth part of a 10-gallon container of fine flour mingled with the fourth part of a 5-quart container of beaten oil with the one lamb and the fourth part of a 5-quart container of wine for a drink-offering.

- Modern KJV .
- New American Standard B.

“Now this is what you shall offer on the altar: two one-year-old lambs each day, continuously. The one lamb you shall offer in the morning, and the ^[ah]other lamb you shall offer at ^[aj]twilight; and there shall be a ^[aj]tenth of an ephah of fine flour mixed with a ^[ak]fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering with one lamb.

^[ah] Exodus 29:39 Lit *second*
^[aj] Exodus 29:39 Lit *between the two evenings*
^[aj] Exodus 29:40 About 3 qt. or 2.8 liters
^[ak] Exodus 29:40 About 0.95 qt. or 0.9 liter

- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen’s Translation .
- Restored Holy Bible 6.0 .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster’s Bible Translation .
- World English Bible .
- Young’s Literal Translation* .
- Young’s Updated LT

“And this is that which you will prepare on the altar; two lambs, sons of a year, daily continually; the one lamb you will prepare in the morning, and the second lamb you will prepare between the evenings; and a tenth *deal* of fine flour, mixed with beaten oil, a fourth part of a hin, and a libation, a fourth part of a hin, of wine, is for the one lamb.

The gist of this passage: Two lambs and the food offering for the seven day service.
 38-40

| Exodus 29:38a | | | |
|---|---|--|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong’s # BDB #251 |
| zeh (זֶה) [pronounced <i>zeh</i>] | <i>here, this, this one; thus; possibly another</i> | masculine singular demonstrative adjective with a definite article | Strong’s #2088, 2090 (& 2063) BDB #260 |

Exodus 29:38a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|---|----------------------------|
| ʾăsher (אֲשֶׁר) [pronounced ash-ER] | <i>that, which, when, who, whom; where</i> | relative pronoun | Strong's #834 BDB #81 |
| ʿāsâh (עָשָׂה) [pronounced ġaw-SAWH] | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i> | 2 nd person masculine singular, Qal imperfect | Strong's #6213 BDB #793 |
| All of the BDB Qal meanings for this word are: 1a1) to do, work, make, produce; 1a1a) to do; 1a1b) to work; 1a1c) to deal (with); 1a1d) to act, act with effect, effect; 1a2) to make; 1a2a) to make; 1a2b) to produce; 1a2c) to prepare; 1a2d) to make (an offering); 1a2e) to attend to, put in order; 1a2f) to observe, celebrate; 1a2g) to acquire (property); 1a2h) to appoint, ordain, institute; 1a2i) to bring about; 1a2j) to use; 1a2k) to spend, pass. | | | |
| ʿal (עַל) [pronounced ġahʕ] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY- ahkh] | <i>altar; possibly monument</i> | masculine singular noun with the definite article | Strong's #4196 BDB #258 |

Translation: [This is what you will offer on the altar...](#)

As a part of the consecration ceremony, there are some specific things which are to be offered up on the altar.

Exodus 29:38b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|--|-----------------------------|
| kebeç (כֶּבֶד) [pronounced keh-BEHÇ] | <i>a lamb, sheep, young ram</i> | masculine plural noun | Strong's #3532 BDB #461 |
| bânîym (בָּנִים) [pronounced baw- NEEM] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121 BDB #119 |
| shânâh (שָׁנָה) [pronounced shaw-NAW] | <i>year</i> | feminine singular noun | Strong's #8141 BDB #1040 |
| sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH- yim] | <i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i> | dual numeral substantive | Strong's #8147 BDB #1040 |
| lâmed (ל) [pronounced ʕ] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/ possessive preposition | No Strong's # BDB #510 |
| yôwm (יוֹם) [pronounced yohm] | <i>day; time; today or this day (with a definite article); possibly immediately</i> | masculine singular noun with the definite article | Strong's #3117 BDB #398 |

Exodus 29:38b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|-----------------------------------|----------------------------|
| tâmîyd (תַּמִּיַד) [pronounced <i>taw-MEED</i>] | <i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i> | masculine singular noun/adverb | Strong's #8548 BDB #556 |

Translation: ...two year-old lambs each day at the same time [lit., *at regular intervals*] [each day].

Two lambs which are a year old—they will be offered up each day. I believe the idea of the final word in this phrase is, these lambs will be offered up at the same time each day during the 7-day ceremony.

Exodus 29:38 This is what you will offer on the altar: two year-old lambs each day at the same time [lit., *at regular intervals*] [each day]. (Kukis mostly literal translation)

It will appear as though there are animals being offered continually from the altar so that eventually, the necessity of the offering of an innocent animal will penetrate the psyche of the Israelites.

Three Lambs, about a year old (a photograph); from [Wikipedia](#); accessed January 18, 2021. You will note that I say that with an air of authority, belying the fact that I have no clue as to the age of these lambs.



Exodus 29:39a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|----------------------------|
| 'êth (אֵת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| kebeç (כֶּבֶֿעַץ) [pronounced <i>keh-BEHÇ</i>] | <i>a lamb, sheep, young ram</i> | masculine singular noun with the definite article | Strong's #3532 BDB #461 |
| 'echâd (אֶחָד) [pronounced <i>eh- KHAWD</i>] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | masculine singular numeral adjective; with the definite article | Strong's #259 BDB #25 |
| 'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>] | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i> | 2 nd person masculine singular, Qal imperfect | Strong's #6213 BDB #793 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>] | <i>morning, daybreak, dawn; the next morning</i> | masculine singular noun with a definite article | Strong's #1242 BDB #133 |

Translation: The one lamb you will offer in the mornings...

One of the lambs was to be offered in the mornings.

| Exodus 29:39b | | | |
|---|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| kebeç (כֶּבֶד) [pronounced <i>keh-BEHÇ</i>] | <i>a lamb, sheep, young ram</i> | masculine singular noun with the definite article | Strong's #3532 BDB #461 |
| shênîy (שֵׁנִי) [pronounced <i>shay-NEE</i>] | <i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i> | adjective singular numeral ordinal; masculine form; with the definite article | Strong's #8145 BDB #1041 |
| 'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>] | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i> | 2 nd person masculine singular, Qal imperfect | Strong's #6213 BDB #793 |
| bêyn (בֵּינָם) [pronounced <i>bane</i>] | <i>in the midst of, between, among; when found twice, it means between</i> | preposition | Strong's #996 BDB #107 |
| 'ereb (עֶרֶב) [pronounced <i>GEH-re^{bv}</i>] | <i>evening, sunset</i> | masculine plural noun with the definite article | Strong's #6153 BDB #787 |

The NET Bible: *Heb “between the two evenings” or “between the two settings” (בֵּינָם עֶרֶב, ben ha'arbayim). This expression has had a good deal of discussion. (1) Tg. Onq. says “between the two suns,” which the Talmud explains as the time between the sunset and the time the stars become visible. More technically, the first “evening” would be the time between sunset and the appearance of the crescent moon, and the second “evening” the next hour, or from the appearance of the crescent moon to full darkness (see Deut 16:6 – “at the going down of the sun”). (2) Saadia, Rashi, and Kimchi say the first evening is when the sun begins to decline in the west and cast its shadows, and the second evening is the beginning of night. (3) The view adopted by the Pharisees and the Talmudists (b. Pesahim 61a) is that the first evening is when the heat of the sun begins to decrease, and the second evening begins at sunset, or, roughly from 3-5 p.m. The Mishnah (m. Pesahim 5:1) indicates the lamb was killed about 2:30 p.m. – anything before noon was not valid. S. R. Driver concludes from this survey that the first view is probably the best, although the last view was the traditionally accepted one (Exodus, 89-90). Late afternoon or early evening seems to be intended, the time of twilight perhaps.⁶³*

The Amplified Bible: *between the two evenings, that is, between sunset and nightfall (likely 6:00-7:20 p.m.) each household was to slaughter its own lamb or goat.⁶⁴*

⁶³ From <https://bible.org/netbible/index.htm?exo29.htm> (footnote); accessed January 18, 2021.

⁶⁴ From [Bible Gateway](#); (footnote) accessed January 18, 2021.

Translation: ...and the second lamb you will offer between the evenings.

The second lamb was to be offered in the evening. I am not sure if this means at midnight or when exactly. There is far more discussion on this point than I expected. Since we are in contrast with the first lamb being offered in the morning; I would suggest that the second one is offered at dusk.

Exodus 29:39 **The one lamb you will offer in the mornings and the second lamb you will offer between the evenings.** (Kukis mostly literal translation)

Each animal is an illustration of the one time Jesus gave Himself for us on His cross. This is where God instituted the offerings in the mornings and in the evenings, a tradition which was continued even during times of great apostasy (2Kings 16:15).

Currid: Once again we ought to be struck by the absolute necessity of blood for atonement. Here sacrifice must be made twice daily for the people, so that they could meet with God. There is the famous story of the rabbi's son who asked him,

'What is it that makes atonement for the soul?' The rabbi answered, 'It is the blood,' and he duly quoted Leviticus 17:11, which says, 'Because the life of the flesh is in the blood. And I have given it for you on the altar for atonement for your souls.' The boy responded by asking, 'Then why are there no blood sacrifices in our synagogues?' The rabbi sadly commented that no sacrifice could legally be offered except at the temple in Jerusalem, and that had been destroyed. 'Then,' said the boy, 'we have no atonement.'

And that indeed is the case, unless a person has a relationship with Jesus Christ and knows that he or she was 'not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ' (1 Peter 1:18–19.⁶⁵

Exodus 29:40a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|----------------------------|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʿissârôn/ʿissârôwn (עֶשְׂרֵיתֵי אֶפָה) [pronounced <i>ihs-saw-ROHN</i>] | <i>tenth part [of an ephah], a tithe</i> | masculine singular noun | Strong's #6241 BDB #798 |
| This word occurs here for the first time (although there appear to be some very similar words to it which mean the same thing). This word is found 33 times in Scripture (and only in the Torah). | | | |
| çôleth (תֵּלַח) [pronounced <i>SOH-lehth</i>] | <i>flour or fine flour</i> | feminine singular noun | Strong's #5560 BDB #701 |
| bâlal (לָלַח) [pronounced <i>baw-LAHL</i>] | <i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i> | Qal passive participle | Strong's #1101 BDB #117 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |

⁶⁵ From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 23, 2021.

| Exodus 29:40a | | | |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| shemen (שֶׁמֶן) [pronounced SHEH-men] | <i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i> | masculine singular noun | Strong's #8081 BDB #1032 |
| kâthîyth (תִּיתֵךְ) [pronounced kaw-TEETH] | <i>beaten [out]; pure; pounded fine [into a mortar]; costly</i> | masculine singular adjective | Strong's #3795 BDB #510 |
| reba' (רֵבַע) [pronounced re ^b -VAHG] | <i>a quarter, a fourth part; a side [i.e., one of four sides]</i> | masculine singular construct | Strong's #7253 BDB #917 |
| hîyn (וִינָה) [pronounced heen] | <i>hin; a unit of measure, about 5 quarts (6 liters); a vessel holding a hin of liquid</i> | masculine singular noun with the definite article | Strong's #1969 BDB #228 |

Translation: Also, a tenth part of fine flour [will be] mixed with a quarter of a hin of beaten oil;...

There would be sort of a bread offering. Flour would be mixed with some beaten oil.

| Exodus 29:40b | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| nesek ^e (נֶסֶךְ) [pronounced NEH-sehk] | <i>a drink offering, a libation, something poured out; molten images</i> | masculine singular noun | Strong's #5262 BDB #651 |
| r ^e bîy'îyth (רֵבִיעִית) [pronounced r ^e -bee-EETH] | <i>a fourth</i> | feminine singular construct | Strong's #7243 BDB #917 |
| hîyn (וִינָה) [pronounced heen] | <i>hin; a unit of measure, about 5 quarts (6 liters); a vessel holding a hin of liquid</i> | masculine singular noun with the definite article | Strong's #1969 BDB #228 |
| yayin (יַיִן) [pronounced YAH-yin] | <i>wine</i> | masculine singular noun; pausal form | Strong's #3196 BDB #406 |

Translation: ...along with a drink offering, a quarter of a hin of wine,...

Also, a drink offering was offered up as well.

Guzik: *The Apostle Paul used the terminology of the drink offering to express his complete devotion to God, and his possibly soon martyrdom (Philippians 2:17–18 - **But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.**).*

See also 2 Ti 4:6+ *"For I am already being poured out as a drink offering, and the time of my departure has come."*⁶⁶

| Exodus 29:40c | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/ possessive preposition | No Strong's # BDB #510 |
| kebeç (כֶּבֶֿעַץ) [pronounced keh-BEHÇ] | <i>a lamb, sheep, young ram</i> | masculine singular noun with the definite article | Strong's #3532 BDB #461 |
| 'echâd (אֶחָד) [pronounced eh-KHAWD] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | masculine singular numeral adjective; with the definite article | Strong's #259 BDB #25 |

Translation: ...for the first lamb.

The bread and the drink offering would be offered with the first lamb.

Exodus 29:40 Also, a tenth part of fine flour [will be] mixed with a quarter of a hin of beaten oil; along with a drink offering, a quarter of a hin of wine, for the first lamb. (Kukis mostly literal translation)



As we have seen, the oil is the Holy Spirit and the wine stands for the blood of Christ. A tenth measure (or, a tenth of an ephah) is about two quarts (or two liters) and a fourth of a hin is approximately one quart. Wine represents prosperity and blessing by God (Gen. 27:28). The one receiving the wine also offered a portion of it back to God to indicate that he knows from whence the wine originated.

Beaten Oil, Fine Flour, and Wine (a graphic); from [Slide Serve](#); accessed January 18, 2021.

Jesus was beaten in His humanity. Combining the oil and the flour, we have the power of the Holy Spirit mingled with the humanity of Jesus Christ. On the cross, he was given a taste of GI wine. The beating occurred before Jesus went to the cross; the wine at the end of His time on the cross.

Exodus 29:38–40 This is what you will offer on the altar: two year-old lambs each day at the same time [lit., *at regular intervals*] [each day]. The one lamb you will offer in the mornings and the second lamb you will offer between the evenings. Also, a tenth part of fine flour [will be] mixed with a quarter of a hin of beaten oil; along with a drink offering, a quarter of a hin of wine, for the first lamb. (Kukis mostly literal translation)

Exodus 29:38–40 This is what you will offer on the altar: two lambs which are a year old, offered up on each day. The first lamb you will offer in the morning, the second in the evening. For the first lamb, you will prepare eight cups of fine flour, to be mixed with a quart of beaten oil along with a drink offering, which will be a quart of wine. (Kukis paraphrase)

⁶⁶ From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 23, 2021.

In retrospect, I probably should have placed v. 41 above and just kept vv. 42–43 together. Or, perhaps v. 43 could stand on its own.

And the lamb the second you will do between the evenings as the offering of the morning; and as her libation you will do to her, for a scent of soothing, a fire offering to Y^ehowah. A burnt offering of regularity to your generations [at] a door of a Tent of Meeting to faces of Y^ehowah, where I will meet regarding you [all] there-ward, to speak unto you there. And I have met there-ward to sons of Israel and he is consecrated in My glory.

Exodus
29:41–43

You will offer the second lamb in the evening as the morning offering. You will offer it with [lit., *as, like*] her libation, a fire offering, a pleasing odor to Y^ehowah. [This will be] a burnt offering [offered] regularly throughout your generations [at] the door of the Tent of Meeting before Y^ehowah, where I will meet regarding you [all], to speak to you there. There I will meet [the priest] regarding the sons of Israel. [By this,] the High Priest [lit., *he*] will be consecrated by My glory.

You will offer the second lamb in the evening just as you did the morning offering. You will offer it up with a libation, a fire-offering, an odor pleasing to Jehovah. This burnt offering will be offered up regularly throughout your generations at the entryway to the Tent of Meeting, which is where I will meet the priest with regards to the sons of Israel. Each new High Priest will be so consecrated by My glory.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And the lamb the second you will do between the evenings as the offering of the morning; and as her libation you will do to her, for a scent of soothing, a fire offering to Y^ehowah. A burnt offering of regularity to your generations [at] a door of a Tent of Meeting to faces of Y^ehowah, where I will meet regarding you [all] there-ward, to speak unto you there. And I have met there-ward to sons of Israel and he is consecrated in My glory.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

And the second lamb thou shalt perform between the evenings, as the oblation of the morning, and as its libation thou shalt perform it to be received with acceptance, an oblation before the Lord. A perpetual holocaust unto your generations at the door of the tabernacle of ordinance before the Lord, where I have appointed My Word with you, to speak with you there. And I will appoint My Word there unto the sons of Israel, and (with) My glory will I sanctify (it).^[5]

^[5]Sam. Vers., “and I will sanctify (it) with My glory.”

Targum (Pseudo-Jonathan)

And the second lamb thou shalt perform between the evenings: it shall be as the mincha of the morning, and as the libation thou shalt do it, to be received with acceptance, an oblation before the Lord; a perpetual holocaust for your generations at the door of the tabernacle of ordinance before the Lord; where I will appoint My Word to (meet) thee there, to speak with thee there. And there I will appoint My Word (to meet) with the sons of Israel, and I will be sanctified in their rulers for My glory.

Revised Douay-Rheims

And the other lamb you shall offer in the evening, according to the rite of the morning oblation, and according to what we have said, for a savour of sweetness: It is a sacrifice to the Lord, by perpetual oblation unto your generations, at the door of the tabernacle of the testimony before the Lord, where I will appoint to speak unto you.

And there will I command the children of Israel, and the altar shall be sanctified by my glory..

| | |
|---|---|
| Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta | The other lamb you shall offer at evening, and shall do to it according to the meal offering of the morning, and according to its drink offering, for a pleasant aroma, an offering made by fire to Mar-Yah. It shall be a continual burnt offering throughout your generations at the door of the Tabernacle before Mar-Yah, where I will meet with you, to speak there to you. There I will meet with the B'nai Yisrael; and the place shall be sanctified by my glory. |
| V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) | . . . And the other lamb you shall offer in the evening, and shall do to it according to the meat offering of the morning and according to the drink offering thereof for a sweet savour, an offering made by fire to the LORD. It shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD, where I will meet you, to speak there to you. And there I will meet with the children of Israel, and the people shall be sanctified by my glory. |
| Samaritan Pentateuch | And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. [This shall be] a continual burnt offering throughout your generations [at] the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and [the tabernacle] shall be sanctified by my glory. |
| Updated Brenton (Greek) | And you shall offer the second lamb in the evening, after the manner of the morning offering, and according to the drink offering of the morning lamb; you shall offer it to the Lord for a sweet-smelling aroma, a perpetual sacrifice throughout your generations, at the door of the tabernacle of witness before the Lord; wherein I will be known to you from there, so as to speak to you. And from there I will give orders to the children of Israel, and I will be sanctified in My glory. |

Significant differences:

Limited Vocabulary Translations:

| | |
|------------------------|---|
| Bible in Basic English | And the other lamb is to be offered in the evening, and with it the same meal offering and drink offering, for a sweet smell, an offering made by fire to the Lord. This is to be a regular burned offering made from generation to generation, at the door of the Tent of meeting before the Lord, where I will come face to face with you and have talk with you. There I will come face to face with the children of Israel, and the Tent will be made holy by my glory. |
| Easy English | Kill the other lamb in the evening. Offer it with the same gifts of food and drink as in the morning. There will be a good smell from this gift to the Lord, by fire. I give this command for all the Israelites who will be born in future years. You must offer this regular gift by fire, to the Lord. Offer it at the door of the Tent of Meeting. I will meet you there and I will speak to you. I will meet the Israelites there also and the place will become holy because of my glory. command (1) to tell a person what they must do. — (2) a rule that says what you must do. There were 10 special commands that God gave to Moses on Sinai mountain. You can read these rules in Exodus 20:1-17 and in Deuteronomy 5:6-21. holy (1) Describes God. He is completely different to all other people and things. He is completely good and pure and perfect. He has no sin. — (2) Also describes the |

people and things that are special because they belong to God. God has made them clean.

glory

Great honour and splendid beauty. The power and greatness of God. God has glory because his goodness shines from him. Glory can mean heaven.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 When you kill the first lamb, also offer 8 cups of fine wheat flour. Mix that flour with 1 quart of the best oil. Also offer 1 quart of wine as an offering. When you kill the second lamb in the evening, also offer the 8 cups of fine flour mixed with 1 quart of the best oil and offer 1 quart of wine. This is the same as you did in the morning. This will be a sweet-smelling gift to the LORD. When you burn this offering, he will smell it, and it will please him.

"You must burn these things as an offering to the Lord every day. Do this at the entrance of the Meeting Tent before the LORD. Continue to do this for all time. When you make the offering, I will meet you there and speak to you. I will meet with the Israelites at that place, and my Glory will make that place holy.

God's Word™

Good News Bible (TEV)

Sacrifice the second lamb in the evening, and offer with it the same amounts of flour, olive oil, and wine as in the morning. This is a food offering to me, the LORD, and its odor pleases me. For all time to come, this burnt offering is to be offered in my presence at the entrance of the Tent of my presence. That is where I will meet my people and speak to you. There I will meet the people of Israel, and the dazzling light of my presence will make the place holy.

The Message

Names of God Bible

Offer the other lamb at dusk, and with it make the same grain offering and wine offering as in the morning. This is a soothing aroma, an offering by fire to **Yahweh**. "For generations to come this will be the daily burnt offering made in **Yahweh's** presence at the entrance to the tent of meeting. There I will meet with you to speak to you. I will also meet with the Israelites there, and my glory will make this place holy. I will dedicate the tent of meeting and the altar for their holy purposes. I will set Aaron and his sons apart for their holy duties of serving me as priests. V. 44 is included for context.

NIRV

Sacrifice the other lamb when the sun goes down. Sacrifice it along with the same grain offering and its drink offering as you do in the morning. It has a pleasant smell. It is a food offering presented to the Lord.

"For all time to come, this burnt offering must be sacrificed regularly. Sacrifice it at the entrance to the tent of meeting in front of the Lord. There I will meet with you and speak to you. There I will also meet with the people of Israel. My glory will make the place holy.

New Simplified Bible

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

Casual English Bible

College Press Bible Study

Contemporary English V.

The smell of this sacrifice on the fires of the altar will be pleasing to me. You and your descendants must always offer this sacrifice on the altar at the entrance to the sacred tent. People of Israel, I will meet and speak with you there, and my shining glory will make the place holy.

The Living Bible

Offer the other lamb in the evening, along with the flour and the wine as in the morning, for a fragrant offering to the Lord, an offering made to the Lord by fire.

"This shall be a perpetual daily offering at the door of the Tabernacle before the Lord, where I will meet with you and speak with you. And I will meet with the people of Israel there, and the Tabernacle shall be sanctified by my glory.

| | |
|--|--|
| New Berkeley Version New Life Version | . Give the other lamb in the evening. Do it with a grain gift and a gift to pour out as in the morning. It has a pleasing smell, a gift by fire to the Lord. For all time to come this burnt gift is to be given at the door of the meeting tent before the Lord. There I will meet with you and speak to you. I will meet there with the people of Israel. It will be set apart by My shining-greatness. |
| New Living Translation | Offer the other lamb in the evening, along with the same offerings of flour and wine as in the morning. It will be a pleasing aroma, a special gift presented to the Lord. "These burnt offerings are to be made each day from generation to generation. Offer them in the Lord's presence at the Tabernacle entrance; there I will meet with you and speak with you. I will meet the people of Israel there, in the place made holy by my glorious presence. |
| Unlocked Dynamic Bible Unfolding Bible Simplified | . In the evening, when you sacrifice the other lamb, offer the same amounts of flour, olive oil, and wine as you did in the morning. This will be an offering to me, Yahweh, that will be burned, and its smell will please me. You and your descendants must continue making these offerings to me, Yahweh, throughout all future generations. You must offer them at the entrance to the sacred tent. That is where I will meet with you and speak to you. That is where I will meet with the Israelite people, and the brilliant light of my presence will cause that place to be holy. |

Partially literal and partially paraphrased translations:

| | |
|---|--|
| American English Bible | You must offer the same things with the second lamb [that is sacrificed] in the evening (which includes the drink offering) as a sweet-smelling delight to Jehovah. This sacrifice is to be offered before Jehovah by all your generations through the ages at the entrance to the Tent of Proofs. For that's where I will be made known to you and where I will speak to you from now on. This is where I will instruct the children of IsraEl, and where I will be treated as holy in My glory. |
| Beck's American Translation Common English Bible | . With the second lamb offered at twilight, again include a grain offering and its drink offering as in the morning as a soothing smell, a gift offering for the Lord. This should be the regular entirely burned offering in every generation at the meeting tent's entrance in the Lord's presence. There I will meet with you, and there I will speak to you. I will meet with the Israelites there, and it will be made holy by my glorious presence. |
| New Advent (Knox) Bible | This is his sacrifice, to be performed day after day, by one generation of you after another, in the Lord's presence, there at the door of the tabernacle that bears record, the appointed place where I will give thee audience. There I will issue my commands to the sons of Israel; that altar shall be hallowed by my glorious presence. V. 41 was placed with the previous passage for context. |
| Translation for Translators | In the evening, when you sacrifice the other lamb, offer the same amounts of flour, olive oil, and wine as you did in the morning. This will be an offering to me, Yahweh, that will be burned, and its smell will please me. You <i>and your descendants</i> must continue making these offerings to me, Yahweh, throughout all future generations. You must offer them at the entrance of the Sacred Tent. That is where I will meet with you and speak to you. That is where I will meet with the Israeli people, and the brilliant light of my presence will cause that place to be holy/sacred. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--------------------|---|
| Berean Study Bible | And you shall offer the second lamb at twilight with the same grain offering and drink offering as in the morning, as a pleasing aroma, an offering made by fire to |
|--------------------|---|

the LORD. For the generations to come, this burnt offering shall be made regularly at the entrance to the Tent of Meeting before the LORD, where I will meet you to speak with you. I will also meet with the Israelites there, and that place will be consecrated by My glory.

Conservapedia Translation
Ferrar-Fenton Bible

.
"And offer the second lamb between the dusks; like the offering in the morning, and offer a similar drink offering with it; a sweetmeat to the **EVER-LIVING**; as continuous offerings from your posterity before the **EVER-LIVING** at the door of the Hall of Assembly, at the place He indicates to you, where He will speak to you. V. 43 will be placed with the next passage.

God's Truth (Tyndale)

And the other lamb you shall offer at even and shall do thereto according to the meat offering and drink offering in the morning, to be an odor of a sweet savour of the sacrifice of the Lord. And it shall be a continual burnt offering among your children after you, in the door of the tabernacle of witness before the Lord, where I will meet you to speak unto you there. There I will meet with the children of Israel, and will be sanctified in mine honor.

HCSB
International Standard V

.
You are to offer the other lamb at twilight with the same grain offering and drink offering as in the morning. You are to offer it as a soothing aroma, an offering by fire to the Lord. It is to be a continual burnt offering throughout your generations at the doorway to the Tent of Meeting in the Lord's presence, where I'll meet with you to speak to you there. V. 43 is placed with the next passage.

Jubilee Bible 2000
H. C. Leupold
Lexham English Bible

.
. And the second lamb you will offer at twilight; [Literally "between the evenings"] you will offer a grain offering and its libation like that of the morning for a fragrance of appeasement, an offering made by fire for Yahweh. It will be a burnt offering of continuity throughout your generations at the entrance of the tent of assembly before Yahweh, where I will meet with you to speak to you there. V. 43 is placed with the next passage.

NIV, ©2011
Peter Pett's translation
Unfolding Bible Literal Text
Unlocked Literal Bible
Urim-Thummim Version

.
. And the other lamb you will offer at sunset, and will do according to the Meat and Drink-Offerings for a satisfying aroma, an offering made by Altar fire to YHWH. This will be a continual Burnt-Offering throughout your generations at the door of the Tabernacle at the Appointed Place before YHWH, where I will meet you to speak to you there. And I will meet with the children of Israel and the Tabernacle will be consecrated by my glory.

Wikipedia Bible Project

And the second sheep you will do up at sunset. As was the meal offering of the morning, and as the sauce, make it. For a comforting smell roasting is for Yahweh. A permanent burnt offering, for your generations, will be at the opening of the tent of events before Yahweh, where there I will attest to you, to talk to you there. And I will manifest there for the nation of Israel, and she will be blessed in my honor.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The second lamb you must offer in the evening twilight; do this with the same amounts of flour, olive oil and wine as in the morning. This is a sweet-smelling offering which pleases Yahweh. This is the perpetual offering which is to be offered from generation to generation, at the entrance to the Tent of Meeting in the presence of Yahweh.

| | |
|--|---|
| The Heritage Bible | <p>That is where I shall meet you and speak to you. There I will teach the people of Israel, and this place will be consecrated by the presence of my glory.</p> <p>And the second lamb you shall do at dusk, and shall do to it according to the sacrifice of the dawn, and according to its drink offering for a restful odor, a burnt offering to Jehovah. This shall be a continual burnt offering throughout your generations at the door of the tent of appointed meeting before the face of Jehovah where I will meet you by appointment to speak to you there. And I will meet there with the children of Israel by appointment, and sanctify it by my heavy glory.</p> |
| New American Bible (2002) New American Bible (2011) | <p>.</p> <p>The other lamb you shall offer at the evening twilight, with the same grain offering and libation as in the morning. You shall offer this as a sweet-smelling oblation to the LORD. Throughout your generations this regular burnt offering shall be made before the LORD at the entrance of the tent of meeting, where I will meet you and speak to you. There, at the altar, I will meet the Israelites; hence, it will be made sacred by my glory.^k</p> <p>k. [29:43] Ex 25:22.</p> |
| New English Bible–1970 New Jerusalem Bible | <p>.</p> <p>The second lamb you will offer at twilight, and do it with a similar cereal offering and libation as at dawn, as a pleasing smell, as an offering burnt for Yahweh, a perpetual burnt offering for all your generations to come, at the entrance to the Tent of Meeting before Yahweh, where I shall meet you and speak to you. 'There I shall meet the Israelites in the place consecrated by my glory.</p> |
| New RSV Revised English Bible–1989 | <p>.</p> <p>Offer the second ram between dusk and dark, and with it the same grain-offering and drink-offering as at dawn, for a soothing odour: it is a food-offering to the LORD, a regular whole-offering generation after generation for all time; you are to make the offering at the entrance to the Tent of Meeting before the LORD, where I meet you and speak to you. I shall meet the Israelites there, and the place will be hallowed by my glory.</p> |
| Jewish/Hebrew Names Bibles: | |
| Complete Jewish Bible | <p>The other lamb you are to offer at dusk; do with it as with the morning grain and drink offerings — it will be a pleasing aroma, an offering made to <i>ADONAI</i> by fire. Through all your generations this is to be the regular burnt offering at the entrance to the tent of meeting before <i>ADONAI</i>. There is where I will meet with you to speak with you. There I will meet with the people of Isra'el; and the place will be consecrated by my glory.</p> |
| exeGesés companion Bible | <p>And work the second lamb between evenings and work thereto according to the offering of the morning and according to the libation thereof, for a scent of rest - a firing to Yah Veh - a continual holocaust throughout your generations at the opening of the tent of the congregation at the face of Yah Veh: where in congregating, I congregate with you, there to word to you: and there I congregate with the sons of Yisra El; and it becomes hallowed by my honor.</p> |
| Hebraic Roots Bible Israeli Authorized Version | <p>.</p> <p>.</p> |

Kaplan Translation

Offer the second sheep in the afternoon along with a meal offering and libation just like that of [the sheep] offered in the morning. It shall then be an appeasing fragrance to God.

This shall also be the continual burnt offering for all generations. [It shall be offered] before God at the entrance of the Communion Tent, the place where I commune with [all the people] by speaking with you there.

It is there that I will commune with the Israelites, and [the tabernacle] will thus be sanctified with My glory.

for all generations

See Numbers 28:2-8.

commune

See Exodus 25:22 [I will commune with you there, speaking to you from above the ark-cover, from between the two cherubs that are on the Ark of Testimony. [In this manner] I will give you instructions for the Israelites.].

all the people

Literally, 'you' in plural.

The Scriptures 2009

“And prepare the other lamb between the evenings. And with it prepare the grain offering and the drink offering, as in the morning, for a sweet fragrance, an offering made by fire to הוהי – a continual ascending offering for your generations at the door of the Tent of Appointment before הוהי, where I shall meet with you to speak with you.

“And there I shall meet with the children of Yisra’ël, and it shall be set apart by My esteem.

Tree of Life Version

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Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL OFFER THE SECOND LAMB IN THE EVENING, AFTER THE MANNER OF THE MORNING-OFFERING, AND ACCORDING TO THE DRINK-OFFERING OF THE MORNING LAMB; YOU SHALL OFFER IT AN OFFERING TO JESUS FOR A SWEET-SMELLING SAVOR, A SACRIFICE CONTINUAL UNTIL THE END OF TERM, THROUGHOUT YOUR GENERATIONS, AT THE DOOR OF THE TABERNACLE OF WITNESS BEFORE JESUS; WHEREIN I WILL BE KNOWN TO YOU FROM THERE, SO AS TO SPEAK TO YOU.

AND I WILL THERE GIVE ORDERS TO THE CHILDREN OF ISRAEL, AND I WILL BE SANCTIFIED IN MY GLORY.

Awful Scroll Bible

Even with the other lamb, you was to prepare for the evening, was you to prepare as the offering in the morning and the libation, a soothing aroma of fire to Jehovah. A sustained whole burnt offering in your generations, at the opening of the tent of the appointed place, turned before Jehovah; where I was to appoint with you, to declare it to you. Even am I to have appointed with the sons of Isra-el, and am to have set them apart by my splendor.

Charles Thomson OT

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Concordant Literal Version

And the second lamb you shall offer between the evening hours; as the morning approach present and as its libation shall you offer it, for a fragrant odor, a fire offering to Yahweh,

a regular ascent offering throughout your generations, at the portal of the tent of appointment, before Yahweh, where I shall keep appointment with you to speak to you there.

And I will keep appointment there with the sons of Israel, and it will be hallowed by My glory.

Darby Translation

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exeGesés companion Bible

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Orthodox Jewish Bible And the other lamb thou shalt offer in the afternoon, and shalt do thereto according to the minchah of the boker, and according to the nesekh thereof, for a re'ach hannichoach [see Pp 4:18 OJBC], an offering made by eish unto Hashem. This shall be an olat tamid throughout your dorot at the petach of the Ohel Mo'ed before Hashem; where I will meet you, to speak there unto thee. And there I will meet by appointment with the Bnei Yisroel, and it shall be set apart as kodesh by My Kavod.

Rotherham's *Emphasized B.* And <the second' lamb> shalt thou offer between the evenings,ⁱ— <according to the meal-offering of the morning, and according to the drink-offering thereof> shalt thou offer with it, for a satisfying' odour, an altar-flame, to Yahweh: a continual ascending-sacrifice, to your generations, at the opening of the tent of meeting, before Yahweh,—where I will meet with you,^j to speak unto thee, there. So will I meet there, with the sons of Israel,—and it shall be hallowed by my glory.

ⁱCp. Exo. xii. 6; xvi. 12; xxx. 8. "At dusk"—Kalisch.

^jSome cod. (w. Sam. and Sep.) have: "thee"—G.n.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

And the other lamb you shall offer at twilight, and do with it as with the grain offering of the morning and with the drink offering, for a sweet and soothing aroma [to appease God], an offering by fire to the Lord. This will be a continual burnt offering throughout your generations at the doorway of the Tent of Meeting before the Lord, where I will meet with you, to speak to you there. There I will meet with the Israelites, and the Tent of Meeting shall be ^[e]sanctified by My glory [the ^[f]Shekinah, God's dwelling presence].

^[e] Exodus 29:43 Only God can sanctify (set apart) something for His divine purpose. Man can consecrate (dedicate) something as sacred, that is, declare it separated from secular use.

^[f] Exodus 29:43 This Hebrew word is not found in the Bible, but was used by the rabbis to describe the presence of God. Its basic meaning is "royal residence." Among other things, the rabbis said that the Shekinah is present where ten people pray together, or where three people are sitting as a court of judges.

The Expanded Bible

Offer the second lamb ·in the evening [at twilight] with the same ·grain [or gift; tribute] offering [Lev. 3] and drink offering as you did in the morning. This is an offering made by fire to the Lord, and its smell is pleasing to him.

“You must burn these things as an offering [^L It is a burnt offering; Lev. 1] to the Lord ·every day [regularly; continuously], ·from now on [^L throughout your generations], at the entrance of the Meeting Tent before the Lord. ·When you make the offering, [^L ...where] I, the Lord, will meet you there and speak to you. I will meet with the ·people [^L sons; children] of Israel there, and that place will be holy because of my glory.

Kretzmann's Commentary

And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning and according to the drink-offering thereof, for a sweet savor, an offering made by fire unto the Lord. This daily sacrifice signified that the life of the entire people was surrendered to Jehovah day by day.

This shall be a continual burnt offering throughout your generations at the door of the Tabernacle of the congregation before the Lord, where I will meet you to speak there unto thee. At the altar of burnt offering the Lord wanted to give evidence of His presence with His people; there He would meet them by dealing with their representatives in person.

And there I will meet with the children of Israel, and the Tabernacle (or rather, Israel) shall be sanctified by My glory.

Syndein/Thieme .

The Voice

With the second lamb offered at twilight, bring the same gifts of grain and drink that you offered with the morning lamb. These offerings by fire presented to Me will give off a pleasing aroma. From generation to generation, the ritual of the burnt offering is to begin daily at the entrance of the congregation tent in My presence. I will meet with you and talk with you there. I will meet with My people Israel there, for My glory will make that place sacred.

Bible Translations with Many Footnotes:

The Complete Tanach

And the other lamb you shall offer up in the afternoon; you shall offer [it] up like the meal offering of the morning and its libation, as a spirit of satisfaction, a fire offering to the Lord.

as a spirit of satisfaction: This is stated regarding the meal offering, for the meal offering of libations is entirely burned, and the order of their sacrifice is: first the limbs [of the burnt offering] and afterwards the meal offering, as it is said: “burnt offering and meal offering” (Lev. 23:37).

It shall be a continual burnt offering for your generations, at the entrance of the Tent of Meeting before the Lord, where I will arrange meetings with you, to speak to you there.

continual: Daily, without a day intervening.

where I will arrange meetings with you: When I arrange a time to speak to you, I will arrange it to come there. Some of our Rabbis derive from here that since the time the Mishkan was erected, the Holy One, blessed is He, spoke to Moses from above the copper altar. Others, however, say that [He spoke to Moses] from above the ark cover, as it is said: “and I will speak with you from atop the ark cover” (Exod. 25:22), and “where I will arrange meetings with you,” stated here, is not stated about the altar but about the Tent of Meeting mentioned in the verse. -[from Baraitha Melechet HaMishkan, ch. 14]

There I will arrange meetings with the children of Israel, and it will be sanctified by My glory.

There I will arrange meetings: I will arrange to speak with them [the children of Israel], as a king who arranges a place to speak there with his servants.

and it will be sanctified: [i.e.] the Mishkan [will be sanctified].

by My glory: Heb. יִדְבַּק. That My Shechinah will dwell in it. The aggadic midrash, however, says: Do not read יִדְבַּק, but יִדְבַּקְמִי, with My honored ones. Here He hinted to him [Moses] about the death of Aaron’s sons on the day it [the Mishkan] was erected. This is what Moses [meant when he] said, “This is what the Lord spoke, saying, ‘With those close to Me I will be sanctified’” (Lev. 10:3). Now where did He speak? “And it will be sanctified by My glory.” -[from Sifra, Lev. 10:3; Zev. 115b]

The Geneva Bible
Kaplan Translation
NET Bible®

The second lamb you are to offer around sundown; you are to prepare for it the same meal offering as for the morning and the same drink offering, for a soothing aroma, an offering made by fire to the Lord.

“This will be a regular⁶⁸ burnt offering throughout your generations at the entrance of the tent of meeting before the Lord, where I will meet⁶⁹ with you to speak to you there. There I will meet⁷⁰ with the Israelites, and it will be set apart as holy by my glory.⁷¹”

⁶⁸tn The translation has “regular” instead of “continually,” because they will be preparing this twice a day.

⁶⁹tn The relative clause identifies the place in front of the Tent as the place that Yahweh would meet Moses. The main verb of the clause is יִפְגַּע (‘ivva’ed), a Niphal imperfect of the verb יָאָד (ya’ad), the verb that is cognate to the name “tent of meeting” – hence the name. This clause leads into the next four verses.

^{70tn} The verb now is a Niphal perfect from the same root, with a vav (ו) consecutive. It simply continues the preceding verb, announcing now that he would meet the people.

^{71tn} Or “will be sanctified by my glory” (KJV and ASV both similar).

^{sn} The tabernacle, as well as the priests and the altar, will be sanctified by the power of Yahweh’s presence. The reference here is to when Yahweh enters the sanctuary in all his glory (see Exod 40:34f.).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will do the second sheep between the evenings like the donation of the morning, and you will do her like her pouring, it is (for) a sweet aroma, a fire offering (for) "YHWH ^{He Is}", it is a continual rising sacrifice (for) your generations at the opening of the tent of the appointed place <in front of> "YHWH ^{He Is}", (where) I will be appointed to you there, to speak to you there, and I was appointed to the sons of "Yisra'el ^{He turns El aside}" there, and he will be set apart (with) my armament,...

Charles Thomson OT Now these are what thou shalt offer on the altar; two yearling lambs without blemish every day on the altar continually, an offering of homage without intermission; the one lamb thou shalt offer in the morning with a tenth of fine flour tempered with a quarter of a hin of expressed oil; and for a libation a quarter of a hin of wine for the first lamb: and the other lamb thou shalt offer in the evening with the same cake offering and the same libation as in the morning. For a smell of fragrance; as an offering of homage to the Lord thou shalt offer this continual sacrifice throughout your generations, at the doors of the tabernacle of the testimony before the Lord in the places where I shall make myself known to thee so as to speak to thee. And there I will issue orders to the children of Israel and be hallowed by my glory. Vv. 38–40 are included for context.

C. Thompson (updated) OT Context Group Version . And the other lamb you shall offer at evening, and shall do to it according to the tribute [offering] of the morning, and according to the drink-offering, for a sweet aroma, an offering made by fire to YHWH. It shall be a continual ascension [offering] throughout your (pl) generations at the door of the tent of meeting before YHWH, where I will meet with you (pl), to speak there to you. And there I will meet with the sons of Israel; and [the Tent] shall be made special by my glory {or public honor}.

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version 2020 And the other lamb you will offer at evening and will do to it according to the food-offering of the morning and according to the drink-offering of it, for a sweet aroma, a fire-offering to Jehovah. It will be a continual burnt-offering throughout your* genealogy at the door of the tent of meeting before Jehovah, where I will meet with you*, to speak to you there. V. 43 is placed with the next passage.

Modern KJV .

New American Standard B. The ^[al]other lamb you shall offer at ^[am]twilight, and shall offer with it ^[an]the same grain offering and ^[ao]the same drink offering as in the morning, for a soothing aroma, an offering by fire to the Lord. It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before the Lord, where I will meet with you, to speak to you there. I will meet there with the sons of Israel, and it shall be consecrated by My glory.

^[al] Exodus 29:41 Lit *second*

^[am] Exodus 29:41 Lit *between the two evenings*

^[an] Exodus 29:41 Lit *according to the grain offering of the morning*

^[ao] Exodus 29:41 Lit *according to its*

New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.17

And the other lamb you will offer at evening, and will do thereto according to the meal-offering of the morning, and according to the drink-offering of it, for a sweet savor, an offering made by fire to Yahweh. It will be a continual burnt-offering throughout your + generations at the door of the tent of meeting before Yahweh, where I will meet with you +, to speak there to you. And there I will meet with the sons of Israel; and [the Tent] will be sanctified by my glory.

A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

“And the second lamb you will prepare between the evenings; according to the present of the morning, and according to its libation, you will prepare for it, for sweet fragrance, a fire-offering, to Jehovah: — a continual burnt-offering for your generations, at the opening of the tent of meeting, before Jehovah, where I am met with you, to speak unto you there, and I have met there with the sons of Israel, and it has been sanctified by My honour.

The gist of this passage: The second lamb offered each evening as a fire-offering to Y^ehowah. God would meet the sons of Israel at the opening of the Tent of Meeting.

41-43

Exodus 29:41a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|---|-----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| kebeç (כֶּבֶד) [pronounced <i>keh-BEHÇ</i>] | <i>a lamb, sheep, young ram</i> | masculine singular noun with the definite article | Strong's #3532 BDB #461 |
| shênîy (שֵׁנִי) [pronounced <i>shay-NEE</i>] | <i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i> | adjective singular numeral ordinal; masculine form; with the definite article | Strong's #8145 BDB #1041 |
| 'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>] | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i> | 2 nd person masculine singular, Qal imperfect | Strong's #6213 BDB #793 |
| bêyn (בֵּין) [pronounced <i>bane</i>] | <i>in the midst of, between, among; when found twice, it means between</i> | preposition | Strong's #996 BDB #107 |

| Exodus 29:41a | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| ‘ereb (בֶּרֶעַ) [pronounced GEH-re ^b v] | <i>evening, sunset</i> | masculine plural noun with the definite article | Strong's #6153 BDB #787 |
| kaph or k ^e (כ) [pronounced k ^e] | <i>like, as, just as; according to, after; about, approximately</i> | preposition of comparison, resemblance or approximation | No Strong's # BDB #453 |
| min ^e châh (הַחֲנֹמִי) [pronounced min-HAWH] | <i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering</i> | feminine singular construct | Strong's #4503 BDB #585 |
| bôqer (בֹּקֶר) [pronounced BOH-ker] | <i>morning, daybreak, dawn; the next morning</i> | masculine singular noun with a definite article | Strong's #1242 BDB #133 |

Translation: You will offer the second lamb in the evening as the morning offering.

The priests were to offer up this second lamb in the same way that they offered up the first.

| Exodus 29:41b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| kaph or k ^e (כ) [pronounced k ^e] | <i>like, as, just as; according to, after; about, approximately</i> | preposition of comparison, resemblance or approximation | No Strong's # BDB #453 |
| neseke ^e (נִסְכָּה) [pronounced NEH-sehk] | <i>a drink offering, a libation, something poured out; molten images</i> | masculine singular noun with the 3 rd person feminine singular suffix | Strong's #5262 BDB #651 |
| ‘âsâh (אָשָׂה) [pronounced gaw-SAWH] | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i> | 2 nd person masculine singular, Qal imperfect | Strong's #6213 BDB #793 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i> | directional/relational preposition with the 3 rd person feminine singular suffix | No Strong's # BDB #510 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to; belonging to</i> | directional/relational/possessive preposition | No Strong's # BDB #510 |
| râyach (חַיִּיךְ) [pronounced RAY-akh] | <i>scent, odor, pleasant smell</i> | masculine singular construct | Strong's #7381 BDB #926 |

| Exodus 29:41b | | | |
|--|---|---------------------------------------|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| nîychôach (נִיחֹחַ) [pronounced <i>nee-KHOH-ahkh</i>] | <i>tranquilizing, soothing, quieting; sweet, pleasant</i> | masculine singular noun | Strong #5207 BDB #629 |
| ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>] | <i>a fire offering, a burnt offering; an offering, sacrifice</i> | masculine singular noun | Strong's #801 BDB #77 |
| lâmed (ל) [pronounced <i>l</i> ʰ] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: You will offer it with [lit., as, like] her libation, a fire offering, a pleasing odor to Y^ehowah.

The lamb would be offered up with a drink libation, as a fire offering, one whose odor pleases God.

Exodus 29:41 You will offer the second lamb in the evening as the morning offering. You will offer it with [lit., as, like] her libation, a fire offering, a pleasing odor to Y^ehowah. (Kukis mostly literal translation)

The salvation of the unbeliever was always a pleasing odor to God the Father. The two offerings for the evening and for the morning were to be identical.

| Exodus 29:42a | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| ʾôlâh (עֹלָה) [pronounced <i>go-LAW</i>] | <i>burnt offering, ascending offering</i> | feminine singular construct | Strong #5930 BDB #750 |
| tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i>] | <i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i> | masculine singular noun/adverb | Strong's #8548 BDB #556 |
| lâmed (ל) [pronounced <i>l</i> ʰ] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| dôwrîym (דֹּוֹרִים) [pronounced <i>dohr-EEM</i>] | <i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i> | masculine plural noun with the 2 nd person masculine plural suffix | Strong's #1755 BDB #189 |

This is translated variously as, *throughout your generations, to [for] your generations, throughout all future generations.*

Translation: [This will be] a burnt offering [offered] regularly throughout your generations...

This set of burnt offerings were to be offered up as regularly as the High Priest was replaced.

The Expositor's Bible Commentary: *Every day began and closed with the burnt-offering of a lamb of the first year, along with a meal-offering of fine flour and oil, and a drink-offering of wine. This would be a sweet savour unto God.*⁶⁷

| Exodus 29:42b | | | |
|--|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| pethach (פֶּתַח) [pronounced PEH-thakkh] | <i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i> | masculine singular construct | Strong's #6607 BDB #835 |
| 'ohel (אֹהֶל) [pronounced OH-heh] | <i>tent, tabernacle, house, temporary dwelling</i> | masculine singular construct | Strong's #168 BDB #13 |
| môw'êd (מוֹעֵד) [pronounced moh-GADE] | <i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i> | masculine singular noun | Strong's #4150 BDB #417 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פָּנִים) [pronounced paw-NEEM] | <i>face, faces, countenance; presence</i> | masculine plural construct (plural acts like English singular) | Strong's #6440 BDB #815 |
| Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> . | | | |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: ...[at] the door of the Tent of Meeting before Y^ehowah,...

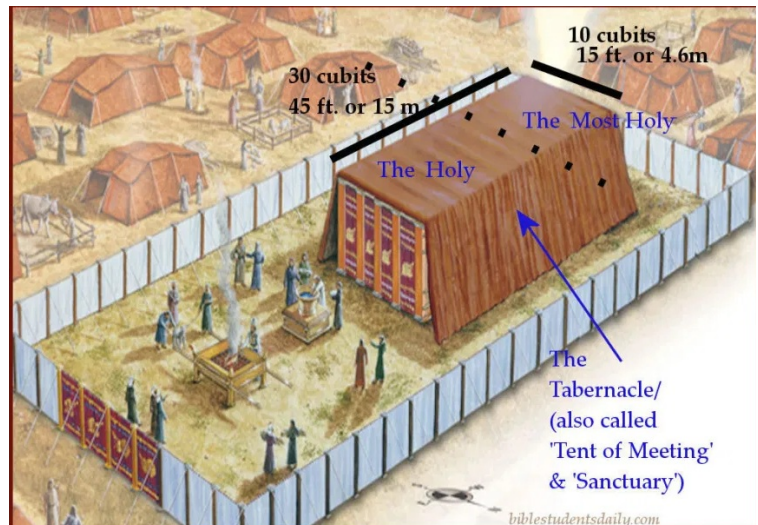
This was all to take place out in the open, in public, before the people and before God.

⁶⁷ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Exodus 29:1–46.

The Tent of Meeting (a graphic); from [Bible Students Daily](#); accessed January 19, 2021.

This ordination of the priests would take place within the courtyard of the Tabernacle.

Although there would be a supernatural manifestation of God at the Tent of Meeting, this would be a one-time occurrence in Exodus 40.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 29:42c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|---|--|-----------------------------|
| ʾăsher (אֲשֶׁר) [pronounced ash-ER] | <i>that, which, when, who, whom; where</i> | relative pronoun | Strong's #834 BDB #81 |
| yâʾad (יָאֵד) [pronounced yaw-ĠAHD] | <i>to make an appointment, to meet [by appointment], to meet together, to gather, to assemble [by appointment]; to come with someone to a place</i> | 1 st person singular, Niphal imperfect | Strong's #3259 BDB #416 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i> | directional/relational preposition with the 2 nd person masculine plural suffix | No Strong's # BDB #510 |
| shâm (שָׁם) [pronounced shawm] | <i>there; at that time, then; therein, in that thing</i> | adverb with the directional hê | Strong's #8033 BDB #1027 |

The two words ʾăsher + shâm can be rendered *where, in what place, to what place* when found together in the same phrase. Sometimes, the addition of the verb *to be* might be appropriate to smooth out the phrasing.

Translation: ...where I will meet regarding you [all],...

This is where God would meet His people.

Exodus 29:42d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|------------------------------------|---------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

| Exodus 29:42d | | | |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| dâbar (דָּבַר) [pronounced daw ^b -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | Piel infinitive construct | Strong's #1696 BDB #180 |
| '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 2 nd person masculine singular suffix | Strong's #413 BDB #39 |
| shâm (שָׁם) [pronounced shawm] | <i>there; at that time, then; therein, in that thing</i> | adverb of place | Strong's #8033 BDB #1027 |

Translation: ...to speak to you there.

God would often speak to His representative here, at the entryway to the tent of meeting.

Exodus 29:42 [This will be] a burnt offering [offered] regularly throughout your generations [at] the door of the Tent of Meeting before Y^ehowah, where I will meet regarding you [all], to speak to you there. (Kukis mostly literal translation)

We achieve fellowship with God through the death, burial and resurrection of His Son, and the payment for our sins.

Currid: The daily sacrifices are to take place at the entrance to the Tent of Meeting because that is where Yahweh will 'meet' his people. That verb literally signifies to 'meet at an appointed place'—and that place is the doorway of the tent. Indeed, throughout later biblical history it is at this precise point that the glory cloud appears to Israel (see Num. 12:5; Deut. 31:15).⁶⁸

David Guzik: Except for times of captivity and national apostasy, these daily sacrifices continued in Israel up through the time of the New Testament. Luke 1:1-80 describes Zacharias (the father of John the Baptist) ministering at a morning sacrifice, which developed into what we might call "morning devotions" for ancient Israel.⁶⁹

| Exodus 29:43a | | | |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |

⁶⁸ From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 23, 2021.

⁶⁹ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 29:1–46.

| Exodus 29:43a | | | |
|---|---|---|------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| yâ'ad (יָאָד) [pronounced yaw-GAHD] | <i>to make an appointment, to meet [by appointment], to meet together, to gather, to assemble [by appointment]; to come with someone to a place</i> | 1 st person singular, Niphal imperfect | Strong's #3259 BDB #416 |
| shâm (שָׁם) [pronounced shawm] | <i>there; at that time, then; therein, in that thing</i> | adverb with the directional hê | Strong's #8033 BDB #1027 |
| This simply means <i>there</i> ; hê acts almost like a demonstrative. Owens calls this a locational hê. | | | |
| lâmed (ל) [pronounced le] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i> | directional/relational preposition | No Strong's # BDB #510 |
| bânîym (בָּנִיִּם) [pronounced baw-NEEM] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121 BDB #119 |
| Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE] | <i>God prevails; contender; soldier of God; transliterated Israel</i> | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479 BDB #975 |

Translation: There I will meet [the priest] regarding the sons of Israel.

It is at the entryway to the Tent of Meeting where God would meet His representatives concerning the sons of Israel. Now, in what manner He would meet with the High Priest is not specified here. Perhaps the communication will primarily be by means of the ephod.

| Exodus 29:43b | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| qâdash (קָדַשׁ) [pronounced kaw-DAHSH] | <i>to be regarded as holy; to be consecrated, to receive sanctification; to show oneself holy [or set apart]</i> | 3 rd person masculine singular, Niphal perfect | Strong's #6942 BDB #872 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |

Exodus 29:43b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|--|----------------------------|
| kâbôwd (כָּבוֹד) [pronounced kaw ^b - VODE] | <i>glory, honor</i> [with an emphasis upon <i>power, wealth</i> and/or <i>abundance</i>] | masculine singular adjective which sometimes acts as a noun; with the 1 st person singular suffix | Strong's #3519 BDB #458 |

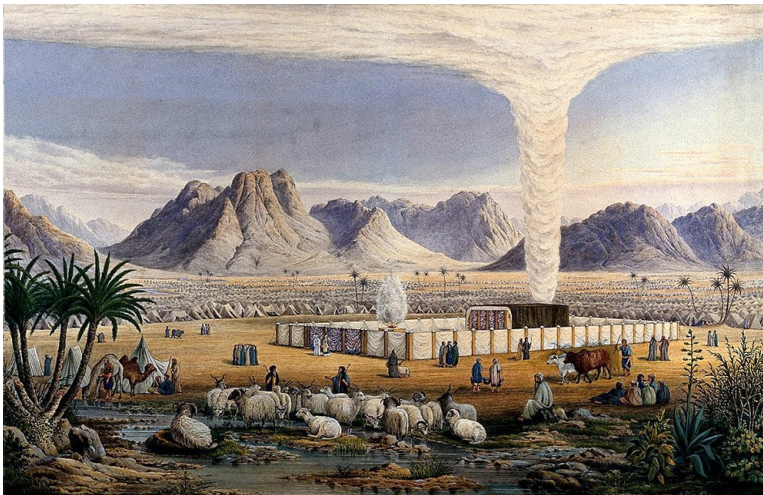
Translation: [By this,] the High Priest [lit., *he*] will be consecrated by My glory.

By the ceremonies and things explained in this chapter, each new High Priest will be consecrated.

This sounds to me like a reference to the completion of the Tent of Meeting, where God fills it with smoke in Exodus 40:34–35.

Exodus 29:43 There I will meet [the priest] regarding the sons of Israel. Aaron [lit., *he*] will be consecrated by My glory. (Kukis mostly literal translation)

Our fellowship with God always must be preceded by death. The references to God's glory often refer to His presence.



The Glory of God Fills the Tabernacle (a graphic); from [the Torah](#); accessed January 19, 2021.

The Tabernacle would have to be assembled before the priests could be ordained. It will be assembled in [Exodus 40](#) ([HTML](#)) ([PDF](#)) ([WPD](#)); and the priests will be consecrated in [Leviticus 8](#) ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exodus 29:41–43 You will offer the second lamb in the evening as the morning offering. You will offer it with [lit., *as, like*] her libation, a fire offering, a pleasing odor to Y^ehowah. [This will be] a burnt offering [offered] regularly throughout your

generations [at] the door of the Tent of Meeting before Y^ehowah, where I will meet regarding you [all], to speak to you there. There I will meet [the priest] regarding the sons of Israel. [By this,] the High Priest [lit., *he*] will be consecrated by My glory. (Kukis mostly literal translation)

Exodus 29:41–43 You will offer the second lamb in the evening just as you did the morning offering. You will offer it up with a libation, a fire-offering, an odor pleasing to Jehovah. This burnt offering will be offered up regularly throughout your generations at the entryway to the Tent of Meeting, which is where I will meet the priest with regards to the sons of Israel. Each new High Priest will be so consecrated by My glory. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

God's Relationship to Israel and to His Components of Worship

In these final verses, there will be a dramatic change in the vocabulary, beginning with v. 45. Near the end of any chapter, almost every word used has already been used in the chapter. Vv. 45–46 do not. Many words will be found which have not been used since Exodus 25 or before.

And I have consecrated a Tent of Meeting and the altar; and Aaron and his sons I will consecrate to serve Me as priests. And I have lived in a midst of sons of Israel and I have been for them for a Elohim. And they have known that I [am] Y^ehowah their Elohim who I brought forth them from a land of Egypt for my living in their midst. I [am] Y^ehowah their Elohim.”

Exodus
29:44–46

[By these ceremonies and sacrifices,] I will consecrate the Tent of Meeting and the altar. I will consecrate Aaron and his sons to serve as My priests. I will live in the midst of the people of Israel and I will be to them an Elohim. They will know that I [am] Y^ehowah their Elohim; [they will know it is they] who I have brought forth from the land of Egypt that I might live among them. I [am] Y^ehowah their Elohim!”

By these ceremonies and sacrifices, I will set apart the Tent of Meeting and the altar for My service. I will set aside Aaron and his sons to serve as My priests. When they are in Canaan, the land of promise, I will live among the people of Israel and I will be their God. They will know and understand that I am Jehovah their God; and they will know that I brought them forth out of the land of Egypt, so that I might live among them. I am Jehovah their God!”

Here is how others have translated this verse:

Ancient texts:

| | |
|--|---|
| Masoretic Text (Hebrew) | And I have consecrated a Tent of Meeting and the altar; and Aaron and his sons I will consecrate to serve Me as priests. And I have lived in a midst of sons of Israel and I have been for them for a Elohim. And they have known that I [am] Y ^e howah their Elohim who I brought forth them from a land of Egypt for my living in their midst. I [am] Y ^e howah their Elohim.” |
| Dead Sea Scrolls Jerusalem targum Targum (Onkelos) | . . And I will appoint My Word there unto the sons of Israel, and (with) My glory will I sanctify (it). And I will sanctify the tabernacle of ordinance, and the altar, and Aharon, and his sons will I sanctify to minister before Me. And I will cause My Shekinah to dwell in the midst of the sons of Israel, and I will be their God. And they shall know that I am the Lord their God who brought them out from the land of Mizraim, that I may make My Shekinah to dwell among them. I am the Lord their God. A portion of v. 43 is included for context. Actually, the additional text is found just in the targum. |
| Targum (Pseudo-Jonathan) | And I will sanctify the tabernacle of ordinance and the altar; and Aharon and his sons will I sanctify to minister before Me: and My Shekinah shall dwell in the midst of the sons of Israel, and I will be their God. And the sons of Israel shall know that I am their God, who led them out free from the land of Mizraim to make My Shekinah dwell among them. I am the Lord their God. |
| Revised Douay-Rheims | I will sanctify also the tabernacle of the testimony with the altar, and Aaron with his sons, to do the office of priesthood unto me. And I will dwell in the midst of the children of Israel, and will be their God: And they shall know that I am the Lord their God, who have brought them out of the land of Egypt, that I might abide among them, I the Lord their God. |
| Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta | . I will sanctify the Tabernacle and the altar: Aaron also and his sons I will sanctify, to minister to me in the priest's office. I will dwell among the B'nai Yisrael, and will |

be their God. They shall know that I am Mar-Yah their God, who brought them forth out of the land of Egypt, that I might dwell among them: I am Mar-Yah their God.

V. Alexander's Aramaic T.
Plain English Aramaic Bible
Lamsa's Peshitta (Syriac)

.
. .
And I will sanctify the tabernacle of the congregation and the altar; I will also sanctify both Aaron and his sons to minister to me in the priests office. And I will dwell among the children of Israel and will be their God. And they shall know that I am the LORD their God who brought them forth out of the land of Egypt that I may dwell among them; I am the LORD their God.

Samaritan Pentateuch

And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I [am] the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I [am] the LORD their God. The Samaritan Pentateuch continues to be out of synch by one verse.

Updated Brenton (Greek)

And I will sanctify the tabernacle of testimony and the altar, and I will sanctify Aaron and his sons, to minister as priests to Me. And I will be called upon among the children of Israel, and will be their God. And they shall know that I am the Lord their God, who brought them forth out of the land of Egypt, to be called upon by them, and to be their God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

I will make holy the Tent of meeting and the altar: and Aaron and his sons I will make holy, to be my priests
Among the children of Israel I will make my living-place, and I will be their God. And they will see that I am the Lord their God, who took them out of the land of Egypt, so that I might be ever with them: I am the Lord their God.

Easy English

So I will make the Tent of Meeting holy and separate. I will do the same thing to the altar and to Aaron and to his sons. They will work for me as priests. Then I will live among the Israelites and I will be their God. They will know that I am the Lord their God. I brought them out of Egypt so that I could live among them. I am the Lord their God.'

tent

A home or a building which people have made from animals' skins. You can move it to different places.

holy

(1) Describes God. He is completely different to all other people and things. He is completely good and pure and perfect. He has no sin. — (2) Also describes the people and things that are special because they belong to God. God has made them clean.

altar

A special table on which people made offerings and sacrifices to God, or to a false god.

priest

In the Bible, a priest was a man from the family of Aaron, Moses' brother. Aaron belonged to the tribe of Levi. God chose the men in this family to make sacrifices and offerings to God for the Israelites. The priests worked in the temple. In other nations, there were priests who worked for their false gods.

Israelite

A person from Israel. People who speak Hebrew. The people who are Jews and who live in Israel.

| | |
|---|--|
| Easy-to-Read Version–2001 | . |
| Easy-to-Read Version–2006 | "So I will make the Meeting Tent and the altar holy. I will also make Aaron and his sons holy so that they can serve me as priests. I will live with the Israelites. I will be their God. The people will know that I am the LORD their God. They will know that I am the one who led them out of Egypt so that I could live with them. I am the LORD their God. |
| <i>God's Word</i> [™] | . |
| Good News Bible (TEV) | . |
| <i>The Message</i> | "This is to be your regular, daily Whole-Burnt-Offering before God, generation after generation, sacrificed at the entrance of the Tent of Meeting. That's where I'll meet you; that's where I'll speak with you; that's where I'll meet the Israelites, at the place made holy by my Glory. I'll make the Tent of Meeting and the Altar holy. I'll make Aaron and his sons holy in order to serve me as priests. I'll move in and live with the Israelites. I'll be their God. They'll realize that I am their God who brought them out of the land of Egypt so that I could live with them. I am God, your God." Vv. 42–46 in the Message. |
| Names of God Bible | "Then I will live among the Israelites and be their Elohim. They will know that I am Yahweh their Elohim . I brought them out of Egypt so that I might live among them. I am Yahweh their Elohim ." V. 44 was placed with the previous passage. |
| NIRV | "So I will set apart the tent of meeting and the altar. And I will set apart Aaron and his sons to serve me as priests. Then I will live among the people of Israel. And I will be their God. They will know that I am the Lord their God. They will know that I brought them out of Egypt so I could live among them. I am the Lord their God. |
| New Simplified Bible | . |
| Thought-for-thought translations; dynamic translations; paraphrases: | |
| Casual English Bible | . |
| College Press Bible Study | . |
| Contemporary English V. | Because of who I am, the tent will become sacred, and Aaron and his sons will become worthy to serve as my priests. I will live among you as your God, and you will know that I am the LORD your God, the one who rescued you from Egypt, so that I could live among you. |
| The Living Bible | Yes, I will sanctify the Tabernacle and the altar and Aaron and his sons who are my ministers, the priests. And I will live among the people of Israel and be their God, and they shall know that I am the Lord their God. I brought them out of Egypt so that I could live among them. I am Jehovah their God. |
| New Berkeley Version | . |
| New Life Version | I will set apart the meeting tent and the altar. And I will set apart Aaron and his sons to work as religious leaders for Me. I will live among the people of Israel and will be their God. They will know that I am the Lord their God, Who brought them out of the land of Egypt to live among them. I am the Lord their God. |
| New Living Translation | Yes, I will consecrate the Tabernacle and the altar, and I will consecrate Aaron and his sons to serve me as priests. Then I will live among the people of Israel and be their God, and they will know that I am the Lord their God. I am the one who brought them out of the land of Egypt so that I could live among them. I am the Lord their God. |
| Unlocked Dynamic Bible | . |
| Unfolding Bible Simplified | I will dedicate the sacred tent and the altar. I will also dedicate Aaron and his sons to serve me by being priests. I will live among the Israelite people, and I will be their God. They will know that I am Yahweh God, the one who brought them out of Egypt in order that I might live among them. I am Yahweh, the God whom they worship." |

Partially literal and partially paraphrased translations:

| | |
|---|---|
| American English Bible | ‘I will make the Tent of Proofs and its Altar holy, and I will make Aaron and his sons holy, so they can serve Me as Priests. Here the children of IsraEl will call to Me, and I will be their God. Then they will know that I am Jehovah, the God that brought them out of the land of Egypt, so they can call on Me and I can be their God.’ |
| Beck’s American Translation Common English Bible | I will make the meeting tent and the altar holy. Likewise, I will make Aaron and his sons holy to serve me as priests. I will be at home among the Israelites, and I will be their God. They will know that I am the LORD their God, who brought them out of the land of Egypt so that I could make a home among them. I am the LORD their God. |
| New Advent (Knox) Bible | Hallowed it shall be, and hallowed the tabernacle that bears record of me; hallowed shall Aaron be and his sons, for their priestly office. And I will dwell in the midst of the Israelites, and be their God; and they shall know me for the Lord God that rescued them from the land of Egypt, so as to abide among them, their Lord and their God. |
| Translation for Translators | I will dedicate the Sacred Tent and the altar. I will also dedicate Aaron and his sons to serve me <i>by being</i> priests. I will live among the Israeli people, and I will be their God. They will know that I, Yahweh their God, am the one who brought them out of Egypt in order that I might live among them.”. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---|---|
| Conservapedia Translation | And I will bless the tabernacle of the congregation, and the altar. And I will bless both Aaron and his sons, to minister to me. And I will reside inside the Sons of Israel, and will be their God. And they will know that I am LORD their God, that got them out of the land of Egypt, so I will reside in them. I am LORD their God. |
| Ferrar-Fenton Bible | For I will show Myself to the children of Israel, and will sanctify them by My Majesty. Thus you shall sanctify the Hall of Assembly and the altar for Me, but I will sanctify Aaron, and his sons to Myself as Priests, and I will dwell in the midst of the children of Israel, and be their GOD , and they shall know that I am the EVER-LIVING , the GOD Who brought them from the land of the Mitzeraim, and dwell in the midst of them. I am the EVER-LIVING GOD . V. 43 is included for context. |
| God’s Truth (Tyndale) | And I will sanctify the tabernacle of witness and the altar: and I will sanctify also both Aaron and his sons to be my priests. And moreover I will dwell among the children of Israel and will be their God. And they shall know that I am the Lord their God that brought them out of the land of Egypt for to dwell among them: even I the Lord their God. |
| HCSB International Standard V | . “I’ll meet there with the Israelis, and it is to be consecrated by my glory. I’ll consecrate the Tent of Meeting and the altar, and I’ll consecrate Aaron and his sons to serve as my priests. I’ll dwell among the Israelis, and I’ll be their God. They shall know that I am the Lord their God who brought them out of Egypt so I might dwell among them. I am the Lord your God.” V. 43 is included for context. |
| Jubilee Bible 2000 H. C. Leupold Lexham English Bible | . “And I will meet with the Israelites [Literally “sons/children of Israel”] there, and it will be consecrated by my glory. And I will consecrate the tent of assembly and the altar, and Aaron and his sons I will consecrate to serve as priests for me. And I will dwell in the midst of the Israelites, [Literally “sons/children of Israel”] and I will be their God. And they will know that I am Yahweh, their God, who brought them out |

from the land of Egypt in order to dwell in their midst. I am Yahweh their God. V. 43 is included for context.

NIV, ©2011 .

Peter Pett's translation .

Unfolding Bible Literal Text .

Unlocked Literal Bible .

Urim-Thummim Version

I will consecrate the Tabernacle at the Appointed Place and the Altar. I will consecrate also both Aaron and his sons to serve me in the priesthood. I will dwell among the children of Israel and will be their Elohim. And they will know that I am YHWH Elohim that brought them out of the land of Egypt, that I may live among them. I am YHWH their Elohim.

Wikipedia Bible Project

And I will sanctify the tent of the events, and the altar, and Aaron, and his sons I will ordain, as my priests.

And I dwelt within the sons of Israel, and I was for them a God. And they will know that I am Yahweh their god, who took them out of the land of Egypt, to dwell within them. I, Yahweh, their God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible

And I will sanctify the tent of appointed meeting and the altar: and I will sanctify Aaron and his sons to officiate to me in the priest's office. And I will reside among the children of Israel, and will be their God. And they shall know by seeing that I am Jehovah their God, who brought them forth out of the land of Egypt, that I may reside among them; I am Jehovah their God.

New American Bible (2002) .

New American Bible (2011) .

New English Bible—1970

I shall hallow the Tent of the Presence and the altar; and Aaron and his sons I shall consecrate to serve me as priests. I shall dwell in the midst of the Israelites, I shall become their God, and by my dwelling among them they will know that I am the LORD their God who brought them out of Egypt. I am the LORD their God.

New Jerusalem Bible

I shall consecrate the Tent of Meeting and the altar; I shall also consecrate Aaron and his sons, to be priests in my service. And I shall live with the Israelites and be their God, and they will know that I am Yahweh their God, who brought them out of Egypt to live among them: I, Yahweh their God.'

New RSV .

Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

I will consecrate the tent of meeting and the altar, likewise I will consecrate Aharon and his sons to serve me in the office of *cohen*. Then I will live with the people of Isra'el and be their God: they will know that I am *ADONAI* their God, who brought them out of the land of Egypt in order to live with them. I am *ADONAI* their God.

exeGesés companion Bible

And I hallow
the tent of the congregation and the sacrifice altar:
and I hallow Aharon and his sons
to priest the priesthood to me:
and I tabernacle among the sons of Yisra El
and become their Elohim:
and they know that I - Yah Veh their Elohim,
brought them from the land of Misrayim,
that I tabernacle among them:
- I - Yah Veh their Elohim.

| | |
|----------------------------|--|
| Hebraic Roots Bible | . |
| Israeli Authorized Version | . |
| Kaplan Translation | I will make My presence felt among the Israelites, and I will be a God for them. They will realize that I, God their Lord, brought them out of Egypt to make My presence felt among them. I am God their Lord. |
| | make My presence felt (Moreh Nevukhim 1:25). Literally, 'dwell. |
| The Scriptures 2009 | “And I shall set apart the Tent of Appointment and the slaughter-place. And Aharon and his sons I set apart to serve as priests to Me. “And I shall dwell in the midst of the children of Yisra’el and shall be their Elohim. “And they shall know that I am יהוה their Elohim, who brought them up out of the land of Mitsrayim, to dwell in their midst. I am יהוה their Elohim. |
| Tree of Life Version | So I will sanctify the Tent of Meeting and the altar. I will also sanctify Aaron and his sons to minister to Me as kohanim. So I will dwell among Bnei-Yisrael and be their God. Then they will know that I am Adonai their God, who brought them forth out of the land of Egypt, so that I may live among them. I am Adonai their God. |

Weird English, Old English, Anachronistic English Translations:

| | |
|---|---|
| Alpha & Omega Bible | AND I WILL SANCTIFY THE TABERNACLE OF TESTIMONY AND THE ALTAR, AND I WILL SANCTIFY AARON AND HIS SONS, TO MINISTER AS PRIESTS TO ME. AND I WILL BE CALLED UPON AMONG THE CHILDREN OF ISRAEL, AND WILL BE THEIR THEOS. AND THEY SHALL KNOW THAT I AM JESUS THEIR THEOS (<i>Alpha & Omega</i>), WHO BROUGHT THEM FORTH OUT OF THE LAND OF EGYPT, TO BE CALLED UPON BY THEM, AND TO BE THEIR THEOS (<i>Alpha & Omega</i>). |
| Awful Scroll Bible | I am to have set apart the tent of that set apart and the altar, and I was to set apart Aaron and his sons to minister as priests. Even am I to have dwelt among the sons of Isra-el, as he of mighty ones of theirs. They are to have learned that I am Jehovah he of mighty ones of theirs, who is to have led them out from the solid grounds of Egypt, to dwell among them as Jehovah, he of mighty ones of theirs. |
| Charles Thomson OT Concordant Literal Version | . Thus I will hallow the tent of appointment and the altar; and Aaron and his sons shall I hallow to serve as priests for Me. I will tabernacle in the midst of the sons of Israel and will become their Elohim. Then they will realize that I am Yahweh their Elohim Who brought them forth from the land of Egypt that I may tabernacle in their midst. I am Yahweh their Elohim. |
| Darby Translation | . |
| exeGesés companion Bible | . |
| Orthodox Jewish Bible | And I will set apart as kodesh the Ohel Mo'ed, and the Mizbe'ach; and I will set apart as kodesh also both Aharon and his banim, to minister to Me in the kohen's office. And I will dwell among the Bnei Yisroel, and will be their Elohim. And they shall have da'as that I am Hashem Eloheihem, Who brought them forth out of Eretz Mitsrayim, to rest My [Shekhinah] dwelling among them; I am Hashem Eloheihem. |
| Rotherham's <i>Emphasized B.</i> | Thus will I hallow the tent of meeting, and the altar,—and <Aaron and his sons> will I hallow, to minister as priests unto me. Thus will I make my habitation in the midst of the sons of Israel,— and will be their' God; and they shall know that —Yahweh am their God, who brought them forth out of the land of Egypt, that I might makea my habitation in their midst,— —Yahweh their God. |
| Third Millennium Bible | . |

Expanded/Embellished Bibles:

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|-----------------------------|---|
| <i>The Amplified Bible</i> | I will sanctify the Tent of Meeting and the altar [of burnt offering]; also I will sanctify Aaron and his sons to serve as priests to Me. I will dwell among the sons of Israel and be their God. They shall know [from personal experience] and acknowledge that I am the Lord their God who brought them out of the land of Egypt so that I might dwell among them; I am the Lord their God. |
| The Expanded Bible | “So I will make the Meeting Tent and the altar ·holy [consecrated]; I will also make Aaron and his sons ·holy [consecrated] so they may serve me as priests. I will ·live [dwell] with the ·people [sons; children] of Israel and be their God. And they will know that I am the Lord their God who ·led [brought] them out of Egypt so that I could ·live [dwell] with them. I am the Lord their God. |
| Kretzmann’s Commentary | And I will sanctify the Tabernacle of the Congregation and the altar; I will sanctify also both Aaron and his sons to minister to Me in the priest’s office. And I will dwell among the children of Israel and will be their God. This gracious promise is all the more beautiful by reason of the fact that the Lord did not confine His presence in their midst to the Most Holy Place, but gave them the assurance that He would also look upon their daily burnt offering in mercy, thereby always emphasizing anew the covenant made with them. And they shall know that I am the Lord, their God, that brought them forth out of the land of Egypt, that I may dwell among them. I am the Lord, their God. As the Lord lived in the midst of His people of old in the Sanctuary dedicated to His name, so He dwells in the midst of His believers at the present time in His Word and Sacraments. |
| Syndein/Thieme The Voice | . I will sanctify the congregation tent and the altar. I will also consecrate Aaron and his sons to serve as My priests. I will live among the Israelites and be their God. And they will know that I am the Eternal their God, who led them out of Egypt so that I could live among them. I am the Eternal One their God. |

Bible Translations with Many Footnotes:

| | |
|---------------------|---|
| The Complete Tanach | I will sanctify the Tent of Meeting and the altar, and I will sanctify Aaron and his sons to serve Me [as kohanim]. I will dwell in the midst of the children of Israel and I will be their God. They will know that I, the Lord, am their God, Who brought them out of the land of Egypt in order that I may dwell in their midst; I am the Lord, their God. |
|---------------------|---|

in order that I may dwell in their midst: With the intention that I dwell in their midst.

| | |
|--|---|
| The Geneva Bible Kaplan Translation NET Bible® | . . “So I will set apart as holy ⁷² the tent of meeting and the altar, and I will set apart as holy Aaron and his sons, that they may minister as priests to me. I will reside ⁷³ among the Israelites, and I will be their God, and they will know that I am the Lord their God, who brought them out from the land of Egypt, so that I may reside among them. I am the Lord their God. ⁷² tn This verse affirms the same point as the last, but now with an active verb: “I will set apart as holy” (or “I will sanctify”). This verse, then, probably introduces the conclusion of the chapter: “So I will....” ⁷³ tn The verb has the root שָׁכַן (shakan), from which came the word for the dwelling place, or sanctuary, itself (מִשְׁכָּן, mishkan). It is also used for the description of “the Shekinah glory.” God is affirming that he will reside in the midst of his people. |
|--|---|

New American Bible (2011) .

Literal, almost word-for-word, renderings:

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|---|---|
| Brenner's Mechanical Trans. | ...and I will set apart the tent of the appointed place and the altar and "Aharon" ^{Light bringer} and his sons, I will set them apart to be adorned (for) me, and I will dwell in the midst of the sons of "Yisra'el" ^{He turns El aside} , and I will exist (for) them (for) "Elohiym" ^{Powers} , and they will know that I am "YHWH" ^{He Is} their "Elohiym" ^{Powers} , (who) made them go out from the land of "Mits'rayim" ^{Two straits} (for) me to dwell in their midst, I am "YHWH" ^{He Is} their "Elohiym" ^{Powers} ,... |
| Charles Thomson OT | And I will hallow the tabernacle of the testimony and the altar; and I will hallow Aaron and his sons to minister to me in the priest's office; and I will be invoked by the children of Israel and will be their God. And they shall know that I am the Lord their God who brought them out of Egypt to be invoked by them and to be their God. |
| C. Thompson (updated) OT Context Group Version | . And there I will meet with the sons of Israel; and [the Tent] shall be made special by my glory {or public honor}. And I will make the tent of meeting special, and the altar: Aaron also and his sons I will make special, to serve me in the priest's office. And I will dwell among the sons of Israel, and will be their God. And they shall know that I am YHWH their God, that brought them out of the land of Egypt, that I might dwell among them: I am YHWH their God. V. 43 is included for context. |
| English Standard Version | . |
| Green's Literal Translation | . |
| Modern English Version | . |
| Modern Literal Version 2020 | And I will meet with the sons of Israel there and the tent will be made holy by my glory. And I will sanctify the tent of meeting and the altar. I will also sanctify Aaron and his sons to minister to me in the priest's office. And I will dwell among the sons of Israel and will be their God. And they will know that I am Jehovah their God, who brought them forth out of the land of Egypt, that I might dwell among them. I am Jehovah their God. V. 43 is included for context. |
| Modern KJV | . |
| New American Standard B. | . |
| New European Version | . |
| New King James Version | . |
| Niobi Study Bible | . |
| Owen's Translation | . |
| Restored Holy Bible 6.0 | . |
| Updated Bible Version 2.17 | . |
| A Voice in the Wilderness | . |
| Webster's Bible Translation | . |
| World English Bible | . |
| Young's Literal Translation | . |
| Young's Updated LT | "And I have sanctified the tent of meeting, and the altar, and Aaron and his sons I sanctify for being priests to Me, and I have tabernacled in the midst of the sons of Israel, and have become their God, and they have known that I am Jehovah their God, who has brought them out of the land of Egypt, that I may tabernacle in their midst; I am Jehovah their God. |
| The gist of this passage: | God sets apart the Tabernacle, the altar and Aaron and his sons. He will be Israel's God and He will live among them. |

| Exodus 29:44a | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| qâdash (קִדַּשׁ) [pronounced <i>kaw-DAHSH</i>] | <i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites; to set apart for a spiritual purpose</i> | 1 st person singular, Piel perfect | Strong's #6942 BDB #872 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'ohel (אֹהֶל) [pronounced <i>OH-heh</i>] | <i>tent, tabernacle, house, temporary dwelling</i> | masculine singular construct | Strong's #168 BDB #13 |
| môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>] | <i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i> | masculine singular noun | Strong's #4150 BDB #417 |
| w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>] | <i>altar; possibly monument</i> | masculine singular noun with the definite article | Strong's #4196 BDB #258 |

Translation: [By these ceremonies and sacrifices,] I will consecrate the Tent of Meeting and the altar.

By utilizing the sacrifices and the ceremonies in this chapter, God will set apart the Tent of Meeting and the altar to His service. God will also indwell the Tabernacle and fill it with His glory (Exodus 40:34–35). That certainly sets the Tabernacle apart from all else.

| Exodus 29:44b | | | |
|--|---|---|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |

Exodus 29:44b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|--|----------------------------|
| ʾAhărôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>] | transliterated <i>Aaron</i> | masculine proper noun | Strong's #175 BDB #14 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾêth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| bânîym (בְּנֵי־יָמ) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| qâdash (קִדַּשׁ) [pronounced <i>kaw-DAHSH</i>] | <i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites; to set apart for a spiritual purpose</i> | 1 st person singular, Piel imperfect | Strong's #6942 BDB #872 |
| lâmed (ל) [pronounced <i>l</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| kâhan (כֹּהֵן) [pronounced <i>kaw-HAHN</i>] | <i>to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest</i> | Piel infinitive construct | Strong's #3547 BDB #464 |
| lâmed (ל) [pronounced <i>l</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 1 st person singular suffix | No Strong's # BDB #510 |
| See v. 1. | | | |

Translation: I will consecrate Aaron and his sons to serve as My priests.

God will set apart Moses and his sons (and his descendants) by these ceremonies to serve as His priests.

Exodus 29:44 [By these ceremonies and sacrifices,] I will consecrate the Tent of Meeting and the altar. I will consecrate Aaron and his sons to serve as My priests.

All of these things are washed by the blood and set aside by our Lord.

What follows in the final 2 verses is some very common vocabulary, but there are a number of words which we have not seen since chapter 25 and before.

Exodus 29:45a

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

Exodus 29:45a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|------------------------------------|
| shâkan (שָׁכַן) [pronounced shaw-KAHN] | <i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i> | 1 st person singular, Qal perfect | Strong's #7931 BDB #1014 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| tâvek ^e (תָּוֶק) [pronounced taw-VEK ^e] | <i>midst, among, middle</i> | masculine singular construct | Strong's #8432 BDB #1063 |
| With the bêt ^h preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תָּוֶקְךָ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> . | | | |
| bânîym (בָּנִים) [pronounced baw-NEEM] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121 BDB #119 |
| Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE] | <i>God prevails; contender; soldier of God; transliterated Israel</i> | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479 BDB #975 |

Translation: I will live in the midst of the people of Israel...

When Israel has moved into the land of promise, then God will live among His people.

The people of Israel would understand this to mean that He will dwell in the Tabernacle (and later, in the Temple). However, God means here that *He will liberally live among the people of Israel; He will literally walk among them*. This looks forward to Jesus.

The writer of this song (Eric Bazilian) apparently missed Who Jesus is. **What if God was one of us?** I have no doubt that the original artist for this song (Alanis Morissette) has heard many times since she released this song in 1995 about Jesus. Could this be *why* the AM version is not found on YouTube?

Exodus 29:45b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 1 st person singular, Qal perfect | Strong's #1961 BDB #224 |

Exodus 29:45b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|---|--|---------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine plural suffix | No Strong's # BDB #510 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| ’Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun | Strong's #430 BDB #43 |

Translation: ...and I will be to them an Elohim.

The Revealed God will reign over Israel (in fact, He will be their king for several centuries).

Also, Jesus will be Israel's God; and He is our God.

Exodus 29:45 [By these ceremonies and sacrifices,] I will consecrate the Tent of Meeting and the altar. I will consecrate Aaron and his sons to serve as My priests. I will live in the midst of the people of Israel and I will be to them an Elohim. They will know that I [am] Y^ehowah their Elohim; [they will know it is they] who I have brought forth from the land of Egypt that I might live among them. I [am] Y^ehowah their Elohim!"

God chose to have an intimate relationship with the nation of Israel, different from all countries and all cultures to that time and different throughout eternity. The personal relationship is not unlike our personal relationship to God at salvation.

*Precept Austin: I will dwell among the sons of Israel and will be their God - Don't miss the incredible picture of God condescending to dwell in a tent as an expression of His lovingkindness and love for His people Israel! They did not deserve it and beloved neither do we! Humility and gratitude should be our continual mindset!*⁷⁰

*John MacArthur: That He would be their God and they would be His people was one thing, but that He would also dwell or tabernacle with them was a very important reality in the experience of the new nation. They were to understand not only the transcendence of their God, whose dwelling place was in the heaven of heavens, but also the immanence of their God, whose dwelling place was with them.*⁷¹

⁷⁰ From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 23, 2021.

⁷¹ From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 23, 2021.

| Exodus 29:46a | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| yâda' (יָדָעַ) [pronounced yaw-DAHĠ] | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i> | 3 rd person plural, Qal perfect | Strong's #3045 BDB #393 |
| kîy (כִּי) [pronounced kee] | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| 'ânîy (אֲנִי) [pronounced aw-NEE] | <i>I, me; in answer to a question, it means I am, it is I</i> | 1 st person singular, personal pronoun | Strong's #589 BDB #58 |
| YHWH (יהוה) [pronunciation is possibly yoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| 'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun with the 3 rd person masculine plural suffix | Strong's #430 BDB #43 |

Translation: They will know that I [am] Y^ehowah their Elohim;...

By all the things which come to pass, Israel is to recognize God for Who He is; and that He has led them out of Egypt and into the land of promise.

| Exodus 29:46b | | | |
|---------------------------------------|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| 'ăsher (אֲשֶׁר) [pronounced ash-ER] | <i>that, which, when, who, whom; where</i> | relative pronoun | Strong's #834 BDB #81 |
| yâtsâ' (יָצָא) [pronounced yaw-TZAWH] | <i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i> | 1 st person singular, Hiphil perfect | Strong's #3318 BDB #422 |
| 'êth (אֶת) [pronounced ayth] | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |
| min (מִן) [pronounced mihn] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |

Exodus 29:46b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|---|--|---------------------------------|----------------------------|
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular construct | Strong's #776 BDB #75 |
| Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim] | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i> | masculine singular, proper noun | Strong's #4714 BDB #595 |

Translation: ...[they will know it is they] who I have brought forth from the land of Egypt...

Remember that God is speaking to Moses right now; and Moses will repeat these words to the people of Israel. God wants them to realize that He is the One to bring them out of Egypt.

Currid: the declaration that Yahweh is the one who 'brought them out' of Egypt was first prophesied in Ex 6:7 and then restated in Ex 20:1, at the beginning of the Decalogue. The final line of the passage serves as a divine signature appended to all that has gone before. Everything has unfolded according to God's word, and now Yahweh declares that it is so. He is the sovereign Lord of the universe.⁷²

Exodus 29:46c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|--|---|-----------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| shâkan (שָׁכַן) [pronounced shaw-KAHN] | <i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i> | Qal infinitive construct with the 1 st person singular suffix | Strong's #7931 BDB #1014 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| tâvek ^e (תַּוֶּכֶּה) [pronounced taw-VEK ^E] | <i>midst, among, middle</i> | masculine singular noun with the 3 rd person masculine plural suffix | Strong's #8432 BDB #1063 |

With the b^eyth preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תַּוֶּכֶּה. With the 1st person plural suffix, it means *in our midst*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*. With the 3rd person masculine plural suffix, it can mean *in their midst, among them*.

Translation: ...that I might live among them.

The purpose of God bringing the people out of Egypt and, eventually, into the land of promise, is so that He might live among them.

⁷² From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 23, 2021.

| Exodus 29:46d | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
| 'ānîy (אֲנִי) [pronounced aw-NEE] | <i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i> | 1 st person singular, personal pronoun | Strong's #589 BDB #58 |
| YHWH (יהוה) [pronunciation is possibly yoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| 'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels</i> ; transliterated <i>Elohim</i> | masculine plural noun with the 3 rd person masculine plural suffix | Strong's #430 BDB #43 |

Translation: I [am] Y^ehowah their Elohim!"

Again, God proclaims Who He is to the people of Israel.

Exodus 29:46 They will know that I [am] Y^ehowah their Elohim; [they will know it is they] who I have brought forth from the land of Egypt that I might live among them. I [am] Y^ehowah their Elohim!"

Just as Jesus Christ took upon Himself the form of a man and physically dwelt among us; so did our Lord in His preincarnate form dwell with the people of Israel. It was a shadow of things to come. The deliverance from Egypt was a shadow of our salvation and the many particular deliverances that we would enjoy.

Exodus 29:44–46 By these ceremonies and sacrifices, I will set apart the Tent of Meeting and the altar for My service. I will set aside Aaron and his sons to serve as My priests. When they are in Canaan, the land of promise, I will live among the people of Israel and I will be their God. They will know and understand that I am Jehovah their God; and they will know that I brought them forth out of the land of Egypt, so that I might live among them. I am Jehovah their God!"

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

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 Exodus 29 is in the Word of God

1. This chapter gave specific directions to the Hebrew people the rituals which were to be followed for the first High Priest and for any subsequent High Priest.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 29

1. There is a great deal of symbolism found in this and all of the other ceremonial chapters.
- 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 Exodus 29

All of the sacrifices represent Jesus on the cross, dying for our sins.

The various sacrificial animals, the High Priest and even the unleavened bread all represent Jesus in one way or another.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 29

The Priestly Shopping List

- Okay, Shmoopers. We're going to be completely straight with you. This whole section has some important pieces, but to be frank, it's very long and very boring.
- Talk about a letdown. We just saw God engulf Moses in a cloud of divine stormfire, and now we get this huge section on ritual. Whoop-dee-doo. It's a total Buzz Killington.
- We'll give you the rundown here, but check out the "Symbols" and "Themes" sections for some more, um, fun thoughts on these chapters.
- A brief introduction before we deal with all of this. Why would an author go from fire and brimstone to legal jargon almost immediately? It breaks the tension, bores the casual reader, and isn't very helpful unless you're a priest.
- So let's assume that these passages don't come from the time the Israelites were in the desert. The whole section's tone, purpose, and writing style are completely different than what comes before it—and after it, for that matter.
- But even if they weren't stuck in the desert, how is the average Israelite supposed to get all the stuff mentioned here, like gold, silver, opals, iron, and jewels? This stuff doesn't exactly grow on cacti in the desert or even on your local organic Israelite farmer's land.
- The point is that this piece of text has a distinct purpose from the rest of the Exodus story. It wasn't written by or for an average worshipper. More likely, it was written by someone who had a vested interest in the priesthood. Think about it: would a doctor write a memo full of industrial jargon? Of course not. You write what you know, and this passage is no exception.
- And who wants to read lines and lines and lines of specific instructions for how to meld gold? Only people who meld gold every day. This section of Exodus was written by priests, for priests.
- Okay, let's dive in.

Shmoop Summary of Exodus 29

- **28:1-29:37: Makeover Time...for Priests?**
- This section deals with the way an Aaronite priest (related to Aaron) should dress and be ordained. This was an important process for the priesthood (who do you think is writing this section?), but also for Israelite culture in general. These are their spiritual and political leaders, after all.
- Think of it in terms of a presidential inauguration, getting a degree, or being promoted. We have manuals, traditions, and books about that stuff and the rituals surrounding it, so why shouldn't the Israelites have had the same thing?
- **29:38-46: Lamb Tartare**
- Here God indicates what he wants for dinner each night.
- Well, maybe not dinner, but God needs burnt offering every day. It's just part of the deal.
- God even provides us with a little recipe: "and with the first lamb one-tenth of a measure of choice flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a drink offering." This is all about using materials at your disposal to honor God and the priests.
- Even though these are seemingly minor regulations about how and when to kill an animal, the writer follows up with a dramatic reminder of why they do this. God says, "I will dwell among the Israelites, and I will be their God. And they shall know that I am the Lord their God, who brought them out of the land of Egypt that I might dwell among them; I am the Lord their God." Can't get much clearer than that. (Why=God.)

From <https://www.shmoop.com/exodus/chapter-25-31-verse-18-summary.html> accessed August 15, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 29

CHAPTER 12

The Pattern Seen On The Mountain - The Tabernacle, The Priesthood, And The Services In Their Arrangement And Typical Meaning - The Sin Of The Golden Calf - The Divine Judgment - The Plea Of Moses - God's Gracious Forgiveness - The Vision Of The Glory Of The Lord Vouchsafed To Moses
Exodus 24:12; 25-33

Then only comes the altar of burnt-offering, with the court that was to surround the sanctuary (27:1-19). We now enter, as it were, upon a different section, that of ministry. here directions are first given about the burning of the lamps on the seven-branched candlestick (27:20, 21); after which we have the institution of, and all connected with, the priesthood. (Exodus 28; 29) The last, because the highest, point in the ministry is that about the altar of incense and its service (30:1-10). This symbolized prayer, and hence could only come in after the institution of the mediatorial priesthood. Thus far it will be noticed, that the arrangement is always from within outwards - from the Most Holy Place to the court of the worshippers, symbolizing once more that all proceeds from Him Who is the God of grace, Who, as already quoted in the language of St. Augustine, "gives what He commands," * and that the highest of all service, to which everything else is subservient, or rather to which it stands related as the means towards the end, is that of fellowship in prayer - the worshipful beholding of God.

* Da quod jubes, et jube quod vis - Give what Thou commandest, and command what Thou wilt; a principle, we cannot too often repeat, applicable throughout the economy of grace, where all originate with God.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-12.html accessed August 24, 2019.

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

Addendum

| Comparative Study of Three Biblical Priesthoods (from Dr William Barrick) | | | |
|---|---|---|-------------------------------------|
| | Old Testament Levites | Christ Great High Priest | New Testament Believers |
| APPOINTMENT | | | |
| Divinely Chosen | Heb 5:4 + | Heb 5:5-6 + | 1 Pet 2:9*+ |
| Anointed | Ex 29:7 + Ex 40:12-15 + Lev 8:12 + | Isaiah 61:1 + Acts 10:38 + | 1 Jn 2:20 ,27 + |
| Sanctified Set Apart | Ex 28:36 + Lev 8:30 + Lev 21:6-8 | John 10:36 John 17:19 | 1 Cor 1:2 Heb 10:14 +1 Pet 1:2 + |
| MINISTRY | | | |
| Receiving Keeping Revelation | Deut 33:8 ,10 | John 17:8 | Phil 2:15-16 + 1 Thes 2:13 + |
| Teaching | Lev 10:11 + Deut 17:11 Deut 33:10a Neh 8:9 | Mt 5:2 + Mt 7:29 + John 3:2 + | Col 3:16 + Heb 5:12 + |
| Offering Sacrifices | Levi 9:7 + Deut 33:10b Heb 5:1 + | Heb 9:11-10:18 + | Heb 13:15-16 + 1 Pe 2:5 + |
| Interceding | Ex 28:12 ,29**+ 1Sa 7:5 , 12:23 | Ro 8:34 + Heb 7:25 + | 1 Ti 2:1 |
| Judging Controversies | Deut 17:8-13 | John 5:22 + Acts 10:42 + 2 Ti 4:8 + | 1 Cor 6:1-5 |
| Entering the Holy Place | Ex 30:7-10 + Heb 9:1-7 + | Heb 9:12 ,24 + | Heb 4:16 + Heb 10:19-22 + |
| SOURCE: CHART FROM DR WILLIAM BARRICK | | | |

- *With regard to the change over of the priesthoods and their relationship to God's program, compare **Exodus 19:6** +and**Hosea 4:6** +with**1 Peter 2:9-10** + .
- †“Law”• (tôrâh) = “instruction.”• It is interesting to note Aaron's relationship to God's instruction in Leviticus. Compare “And the LORD called/spoke to Moses”• (**Lev 1:1 ; 4:1 ; 6:1 ; 8:1**) with “And the LORD spoke to Aaron/to Moses and Aaron”• (**Lev 10:8 ; 11:1 ; 13:1 ; 14:33 ; 15:1**). However, note that “after the death of the two sons of Aaron”• (16:1) the remainder of Leviticus employs the formula, “And the LORD spoke to Moses”• (**Lev 16:2 ;17:1 ;18:1 ;19:1 ;20:1** ; etc.)
- **Israel's high priest bore the names of the tribes of Israel on his garments as a “memorial.”• In other words, he represented the people. Such representation was part of his intercessory ministry.

From <https://www.preceptaustin.org/exodus-29-commentary> accessed January 17, 2021.

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 EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 7.

CONCERNING THE GARMENTS OF THE PRIESTS, AND OF THE HIGH PRIEST.

1. THERE were peculiar garments appointed for the priests, and for all the rest, which they call Cohanoee [-priestly] garments, as also for the high priests, which they call Cahanoee Rabbae, and denote the high priest's garments. Such was therefore the habit of the rest. But when the priest approaches the sacrifices, he purifies himself with the purification which the law prescribes; and, in the first place, he puts on that which is called Machanase, which means somewhat that is fast tied. It is a girdle, composed of fine twined linen, and is put about the privy parts, the feet being to be inserted into them in the nature of breeches, but above half of it is cut off, and it ends at the thighs, and is there tied fast.

2. Over this he wore a linen vestment, made of fine flax doubled: it is called Chethone, and denotes linen, for we call linen by the name of Chethone. This vestment reaches down to the feet, and sits close to the body; and has sleeves that are tied fast to the arms: it is girded to the breast a little above the elbows, by a girdle often going round, four fingers broad, but so loosely woven, that you would think it were the skin of a serpent. It is embroidered with flowers of scarlet, and purple, and blue, and fine twined linen, but the warp was nothing but fine linen. The beginning of its circumvolution is at the breast; and when it has gone often round, it is there tied, and hangs loosely there down to the ankles: I mean this, all the time the priest is not about any laborious service, for in this position it appears in the most agreeable manner to the spectators; but when he is obliged to assist at the offering sacrifices, and to do the appointed service, that he may not be hindered in his operations by its motion, he throws it to the left, and bears it on his shoulder. Moses indeed calls this belt Albaneth; but we have learned from the Babylonians to call it Emia, for so it is by them called. This vestment has no loose or hollow parts any where in it, but only a narrow aperture about the neck; and it is tied with certain strings hanging down from the edge over the breast and back, and is fastened above each shoulder: it is called Massabazanes.

3. Upon his head he wears a cap, not brought to a conic form nor encircling the whole head, but still covering more than the half of it, which is called Masnaemphthes; and its make is such that it seems to be a crown, being made of thick swathes, but the contexture is of linen; and it is doubled round many times, and sewed together; besides which, a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and hides the seams of the swathes, which would otherwise appear indecently: this adheres closely upon the solid part of the head, and is thereto so firmly fixed, that it may not fall off during the sacred service about the sacrifices. So we have now shown you what is the habit of the generality of the priests.

Josephus' History of this Time Period

4. The high priest is indeed adorned with the same garments that we have described, without abating one; only over these he puts on a vestment of a blue color. This also is a long robe, reaching to his feet, [in our language it is called .Meeir,] and is tied round with a girdle, embroidered with the same colors and flowers as the former, with a mixture of gold interwoven. To the bottom of which garment are hung fringes, in color like pomegranates, with golden bells⁽¹³⁾ by a curious and beautiful contrivance; so that between two bells hangs a pomegranate, and between two pomegranates a bell. Now this vesture was not composed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vestment so woven as to have an aperture for the neck; not an oblique one, but parted all along the breast and the back. A border also was sewed to it, lest the aperture should look too indecently: it was also parted where the hands were to come out.

5. Besides these, the high priest put on a third garment, which was called the Ephod, which resembles the Epomis of the Greeks. Its make was after this manner: it was woven to the depth of a cubit, of several colors, with gold intermixed, and embroidered, but it left the middle of the breast uncovered: it was made with sleeves also; nor did it appear to be at all differently made from a short coat. But in the void place of this garment there was inserted a piece of the bigness of a span, embroidered with gold, and the other colors of the ephod, and was called Essen, [the breastplate,] .which in the Greek language signifies the Oracle. This piece exactly filled up the void space in the ephod. It was united to it by golden rings at every corner, the like rings being annexed to the ephod, and a blue riband was made use of to tie them together by those rings; and that the space between the rings might not appear empty, they contrived to fill it up with stitches of blue ribands. There were also two sardonyxes upon the ephod, at the shoulders, to fasten it in the nature of buttons, having each end running to the sardonyxes of gold, that they might be buttoned by them. On these were engraven the names of the sons of Jacob, in our own country letters, and in our own tongue, six on each of the stones, on either side; and the elder sons' names were on the right shoulder. Twelve stones also there were upon the breast-plate, extraordinary in largeness and beauty; and they were an ornament not to be purchased by men, because of their immense value. These stones, however, stood in three rows, by four in a row, and were inserted into the breastplate itself, and they were set in ouches of gold, that were themselves inserted in the breastplate, and were so made that they might not fall out low the first three stones were a sardonyx, a topaz, and an emerald. The second row contained a carbuncle, a jasper, and a sapphire. The first of the third row was a ligure, then an amethyst, and the third an agate, being the ninth of the whole number. The first of the fourth row was a chrysolite, the next was an onyx, and then a beryl, which was the last of all. Now the names of all those sons of Jacob were engraven in these stones, whom we esteem the heads of our tribes, each stone having the honor of a name, in the order according to which they were born. And whereas the rings were too weak of themselves to bear the weight of the stones, they made two other rings of a larger size, at the edge of that part of the breastplate which reached to the neck, and inserted into the very texture of the breastplate, to receive chains finely wrought, which connected them with golden bands to the tops of the shoulders, whose extremity turned backwards, and went into the ring, on the prominent back part of the ephod; and this was for the security of the breastplate, that it might not fall out of its place. There was also a girdle sewed to the breastplate, which was of the forementioned colors, with gold intermixed, which, when it had gone once round, was tied again upon the seam, and hung down. There were also golden loops that admitted its fringes at each extremity of the girdle, and included them entirely.

6. The high priest's mitre was the same that we described before, and was wrought like that of all the other priests; above which there was another, with swathes of blue embroidered, and round it was a golden crown polished, of three rows, one above another; out of which arose a cup of gold, which resembled the herb which we call Saccharus; but those Greeks that are skillful in botany call it Hyoscyamus. Now, lest any one that has seen this herb, but has not been taught its name, and is unacquainted with its nature, or, having known its name, knows not the herb when he sees it, I shall give such ,as these are a description of it. This herb is oftentimes in tallness above three spans, but its root is like that of a turnip (for he that should compare it thereto would not be mistaken); but its leaves are like the leaves of mint. Out of its branches it sends out a calyx, cleaving. to the branch; and a coat encompasses it, which it naturally puts off when it is changing, in order to produce its fruit. This calyx is of the bigness of the bone of the little finger, but in the compass of its aperture is like a cup. This I will further describe, for the use of those that are unacquainted with it. Suppose a sphere

Josephus' History of this Time Period

be divided into two parts, round at the bottom, but having another segment that grows up to a circumference from that bottom; suppose it become narrower by degrees, and that the cavity of that part grow decently smaller, and then gradually grow wider again at the brim, such as we see in the navel of a pomegranate, with its notches. And indeed such a coat grows over this plant as renders it a hemisphere, and that, as one may say, turned accurately in a lathe, and having its notches extant above it, which, as I said, grow like a pomegranate, only that they are sharp, and end in nothing but prickles. Now the fruit is preserved by this coat of the calyx, which fruit is like the seed of the herb Sideritis: it sends out a flower that may seem to resemble that of poppy. Of this was a crown made, as far from the hinder part of the head to each of the temples; but this Ephielis, for so this calyx may be called, did not cover the forehead, but it was covered with a golden plate,⁽¹⁴⁾ which had inscribed upon it the name of God in sacred characters. And such were the ornaments of the high priest.

7. Now here one may wonder at the ill-will which men bear to us, and which they profess to bear on account of our despising that Deity which they pretend to honor; for if any one do but consider the fabric of the tabernacle, and take a view of the garments of the high priest, and of those vessels which we make use of in our sacred ministration, he will find that our legislator was a divine man, and that we are unjustly reproached by others; for if any one do without prejudice, and with judgment, look upon these things, he will find they were every one made in way of imitation and representation of the universe. When Moses distinguished the tabernacle into three parts,⁽¹⁵⁾ and allowed two of them to the priests, as a place accessible and common, he denoted the land and the sea, these being of general access to all; but he set apart the third division for God, because heaven is inaccessible to men. And when he ordered twelve loaves to be set on the table, he denoted the year, as distinguished into so many months. By branching out the candlestick into seventy parts, he secretly intimated the Decani, or seventy divisions of the planets; and as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which that is the number. The veils, too, which were composed of four things, they declared the four elements; for the fine linen was proper to signify the earth, because the flax grows out of the earth; the purple signified the sea, because that color is dyed by the blood of a sea shell-fish; the blue is fit to signify the air; and the scarlet will naturally be an indication of fire. Now the vestment of the high priest being made of linen, signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder. And for the ephod, it showed that God had made the universe of four elements; and as for the gold interwoven, I suppose it related to the splendor by which all things are enlightened. He also appointed the breastplate to be placed in the middle of the ephod, to resemble the earth, for that has the very middle place of the world. And the girdle which encompassed the high priest round, signified the ocean, for that goes round about and includes the universe. Each of the sardonyxes declares to us the sun and the moon; those, I mean, that were in the nature of buttons on the high priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the Zodiac, we shall not be mistaken in their meaning. And for the mitre, which was of a blue color, it seems to me to mean heaven; for how otherwise could the name of God be inscribed upon it? That it was also illustrated with a crown, and that of gold also, is because of that splendor with which God is pleased. Let this explication⁽¹⁶⁾ suffice at present, since the course of my narration will often, and on many occasions, afford me the opportunity of enlarging upon the virtue of our legislator.

⁽¹³⁾ The use of these golden bells at the bottom of the high priest's long garment, seems to me to have been this: That by shaking his garment at the time of his offering incense in the temple, on the great day of expiation, or at other proper periods of his sacred ministrations there, on the great festivals, the people might have notice of it, and might fall to their own prayers at the time of incense, or other proper periods; and so the whole congregation might at once offer those common prayers jointly with the high priest himself to the Almighty See Luke 1:10; Revelation 8:3, 4. Nor probably is the son of Sirach to be otherwise understood, when he says of Aaron, the first high priest, Ecelus. 45:9, "And God encompassed Aaron with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people."

⁽¹⁴⁾ The reader ought to take notice here, that the very Mosaic Petalon, or golden plate, for the forehead of the Jewish high priest, was itself preserved, not only till the days of Josephus, but of Origen; and that its inscription, Holiness to the Lord, was in the Samaritan characters. See Antiq. B. VIII. ch. 3. sect. 8, Essay on the Old Test. p. 154, and Reland, De pol. Templi, p. 132.

Josephus' History of this Time Period

⁽¹⁵⁾ When Josephus, both here and ch. 6. sect. 4, supposes the tabernacle to have been parted into three parts, he seems to esteem the bare entrance to be a third division, distinct from the holy and the most holy places; and this the rather, because in the temple afterward there was a real distinct third part, which was called the Porch: otherwise Josephus would contradict his own description of the tabernacle, which gives as a particular account of no more than two parts. As to the affliction of Abraham's posterity for 400 years, see Antiq. B. I. ch. 10. sect. 3; and as to what cities they built in Egypt, under Pharaoh Sesostris. and of Pharaoh Sesostris's drowning in the Red Sea, see Essay on the Old Testament, Append. p. 132-162.

⁽¹⁶⁾ This explication of the mystical meaning of the Jewish tabernacle and its vessels, with the garments of the high priest, is taken out of Philo, and fitted to Gentile philosophical notions. This may possibly be forgiven in Jews, greatly versed in heathen learning and philosophy, as Philo had ever been, and as Josephus had long been when he wrote these Antiquities. In the mean time, it is not to be doubted, but in their education they must have both learned more Jewish interpretations, such as we meet with in the Epistle of Barnabas, in that to the Hebrews, and elsewhere among the old Jews. Accordingly when Josephus wrote his books of the Jewish War, for the use of the Jews, at which time he was comparatively young, and less used to Gentile books, we find one specimen of such a Jewish interpretation; for there (B. VII. ch. 5. sect. 5) he makes the seven branches of the temple-candlestick, with their seven lamps, an emblem of the seven days of creation and rest, which are here emblems of the seven planets. Nor certainly ought ancient Jewish emblems to be explained any other way than according to ancient Jewish, and not Gentile, notions. See of the War, B. I. ch. 33. sect. 2.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed August 24, 2019. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 29

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Consecration of Aaron and his sons as priests—the introductory instructions

“This is the ceremony [lit., *the word*] that you will do regarding Aaron and his sons [lit., *them*], to consecrate them to serve as priests to Me:...

God continues speaking to Moses: “This is the ceremony that you will perform in order to consecrate Aaron and his sons so that they might act as My priests.

...take a young [lit., *son of the herd*] bull, and two rams, [all] without blemish; and unleavened bread and unleavened cakes, mixed with oil; and unleavened wafers [which are] spread with oil—you will make them [from] a wheat flour.

You will take a young bull from the herd along with two rams—all without blemish—as well as unleavened bread and unleavened cakes, both mixed with oil; and unleavened wafers (which have been spread with oil). The bread, cake and wafer will all be made from wheat flour.

You will put the unleavened breads [lit., *them*] into a single [lit., *one*] basket and you will bring them near [to the altar] in the basket; along with the bull and the two rams.

You will place all of the unleavened breads into a single basket and you will bring the breads and the animal sacrifices near to Me at the altar.

Moses will oversee the washing of Aaron and his sons and to see that they are properly clothed

You will bring Aaron and his sons to the door to the Tent of Meeting and you will wash them [all] with water.

You will bring Aaron and his sons to the entry of the Tent of Meeting and wash them all with water.

| A Complete Translation of Exodus 29 | |
|---|---|
| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
| You will then take the garments and put the undercoat on Aaron, along with the robe of the ephod, and the ephod, and the breastpiece. [Finally,] you will gird him with the belt of the ephod. | Then you will take all the priestly garments which have been manufactured and place them on Aaron. You will put the undercoat on him, then the robe of the ephod, then the ephod itself, and the breast piece, and then you will put a belt around his waist. |
| You will then place the turban on his head and you will put the crown of the holy place on the turban. | You will put the turban on his head and place the crown of the holy place on the turban. |
| Then you will take the anointing oil and pour [it] on his head; [by this,] you have anointed him. | Finally, you will take the anointing oil and pour it over his head. By doing this, you have anointed Aaron. |
| You will bring his sons [to the ceremony of consecration] and you will put tunics on [all of] them. | Because this is the consecration of Aaron and his sons, you will bring his sons forward and put their tunics on them. |
| You will fasten belts around Aaron and his sons; and you will wrap [their] heads with turbans. | You will fasten belts around Aaron's sons and wrap their heads with turbans. |
| [This] priesthood to them will be an eternal ordinance and [by these actions] you have consecrated Aaron and the hand of his sons. | The priesthood will become an eternal ordinance to the family line of Aaron. By this ceremony, you will consecrate Aaron and give priestly responsibilities to his sons. |
| The offering of the bull for Aaron and his sons | |
| You then will bring a bull before the Tent of Meeting and you will have Aaron and his sons lay their hands upon the bull. | Then you will bring a bull to the Tent of Meeting and Aaron and his sons will place their hands upon the bull. |
| You will kill the bull before Y ^e howah [before] the door of the Tent of Meeting. | This bull will be a sin offering on behalf of Aaron and his sons. You will kill the bull before Jehovah in front of the door to the Tent of Meeting. |
| You will take [some] of the bull's blood and put [it] on the horns of the altar with your finger. You will pour out the rest of [lit., all of] the blood at the base of the altar. | You will dip your finger into the blood and smear it on the horns of the altar; with the rest being poured out at the base of the altar. |
| Then you will take all of the fat which is covering the entrails and along the appendage of the liver and the fat which is [near] the two kidneys, and you will offer [it] [as incense] at the altar. | The fat of the bull, taken from its entrails, liver and kidneys, will be offered up as if incense to God at the altar. |
| But the flesh of the bull, his skin, and his dung you will burn with fire outside of the camp. This [is] a sin [offering]. | However, you will burn the flesh of the bull, along with its skin and dung, in a fire outside of the camp. |
| Offering up the first ram for Aaron and his sons | |
| You will take the one ram and Aaron and his sons will place their hands upon the head of the ram. You will then slaughter the ram and take its blood and throw [it] all around the altar. | First you will take a ram that Aaron and his sons have placed their hands upon, and you will slaughter that ram. Its blood will be gathered and thrown against the altar. |

A Complete Translation of Exodus 29

| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
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| Then you will cut up the ram into pieces. | Then you will cut up the ram into pieces. |
| You will wash its entrails and its legs and place [those parts] next to the [cut up] pieces and next to its head. | Its inner parts and legs will be washed and then set next to its legs and head. |
| Finally, you will make all of the ram smoke at the altar. It [is] a burnt offering to Y ^e howah; it [is] a pleasant scent to Y ^e howah. | Finally, you will cause the ram to smoke at the altar as a burnt offering to Jehovah. The rising smoke will be a pleasant scent to Jehovah. |
| Offering up the second ram on behalf of Aaron and his sons | |
| You will then take the second ram and, [after] Aaron and his sons have laid their hands on its head [lit., <i>the head of the ram</i>], you will slaughter it [lit., <i>the ram</i>]. | Then you will take the second ram, and after Aaron and his sons have all placed their hands upon the ram's head, you will slaughter it. |
| You will take from the blood and place [it] on the tip of Aaron's [right] ear and upon the tip of his sons' right ears; and [you will put some blood] on the thumb of their right hands and on the big toe of their right feet. | Then you will take some of the blood from the slaughtered ram and put it on the tip of Aaron's right ear and upon the tips of his sons' right ears. You will also put some of this blood on the thumbs of everyone's right hands and on the toes of everyone's right feet. |
| You will throw the blood around the altar and then take from the blood which [is] on the altar and from the anointing oil and you will cause it to be sprinkled upon Aaron and upon his clothing, as well as upon his sons with him and upon their clothing. | Afterwards, you will throw the blood around the altar. Then, you will take a portion of that blood, mix it with the anointing oil, and cause it to be sprinkled upon Aaron and his sons and on the garments they are wearing. |
| [By this] Aaron, his garments, his sons with him, and his sons' garments will be made holy [or, <i>consecrated</i>]. | By this, you have consecrated these men and their garments for service. |
| You will take from the ram the fat, the rump, the fat covering the entrails and the appendage of the liver, the two kidneys and the fat which is on them, and the right thigh—this [is] the ram of consecration. Also [you will take] one loaf of bread, one cake of bread [with] oil and one wafer from the basket of unleavened breads which [is] before Y ^e howah. | From the ram you will take the fat, the rump, the fat around the innards, a portion of the liver, the two kidneys and the fat which is on them, and the right thigh, for this is the ram of consecration. You will also take one loaf of bread, one cake of bread with oil and a single wafer from the basket of the unleavened breads which is before Jehovah. |
| You will place all [this] into the hands of Aaron and his sons. Then you will hold them up, a (public) presentation offering [or, <i>you will wave them, a wave offering</i>], before Y ^e howah. | You will place all these things into the hands of Aaron and his sons. Then you will hold them up before Jehovah as a presentation offering. |
| You will take these things [lit., <i>them</i>] from their hands and you will cause them to smoke on the altar, along side the burnt offering, a pleasant scent to Y ^e howah. | You will take these things from their hands and place them on the altar, to cause their smoke to rise. They will be set next to the burnt offering as a pleasant scent to Jehovah. |
| This [is] a fire offering to Y ^e howah. | This is an offering of fire to Jehovah. |

| A Complete Translation of Exodus 29 | |
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| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
| You will take the breast of the consecration ram which [is] in reference to Aaron and you will hold it up, a (public) presentation offering before Y ^e howah. | You will take the breast from the consecration ram—the ram associated with Aaron—and you will hold it up as a public presentation offering before Jehovah your God. |
| [This] is to you for a portion. And you will consecrate the breast of the presentation offering and the thigh of the priests' portion which has been held up and which has been raised up from the consecration ram, from what [is] Aaron's and from what [is] his sons'. | This is your portion; this is what I want for you to do. You will consecrate the breast of this presentation offering as well as the thigh of the priests' offering, which has been raised up from the consecration ram and then held up before God. This is the offering for Aaron and his sons. |
| And this offering [lit., <i>he, it</i>] is for Aaron and for his sons as a perpetual statute from with the sons of Israel. | Furthermore, this ceremony will be a perpetual statute from the sons of Israel. |
| This [is] a priests' offering and [it is] a priests' offering from with the sons of Israel, from their peace offerings. Their priests' offering [is] to Y ^e howah. | This is specifically a priests' offering on behalf of the sons of Israel. It is a part of their peace offerings. The priests' offering is made to Jehovah. |
| The holy garments will be passed along from one High Priest to the next | |
| The holy garments which [belong] to Aaron will [belong] to his sons after him, to be anointed in them and to fill their hand [while] in them. | These specific holy garments which belonged to Aaron will be given to one of his sons after him, so that he will be anointed in them and he will be consecrated in them. |
| The priest in place of him from his sons will wear these clothes [lit., <i>them</i>] for seven days when he comes into the Tent of Meeting to minister in the holy place. | This new priest, taken from his sons, will wear these clothes for seven days when he comes into the Tent of Meeting to minister in the holy place. |
| The ram for the new High Priest | |
| You will take the ram of consecration and you will cook its flesh in the holy place. Aaron and his sons will eat the flesh of the ram and the bread which [is] in the basket [at] the door [to] the Tent of Meeting. They will eat those things [lit., <i>them</i>] by which atonement has been made in them, to fill their hand [and] to consecrate them. | You will take the ram for this consecration and boil its flesh in the holy place. Then, at the entry to the Tent of Meeting, Aaron and his sons will eat the flesh of the ram and the bread which is in the basket. By eating these things, atonement is made within them, so that they are equipped to act as priests and consecrated before God. |
| An outsider will not eat [from these things] because they [are] holy. | Those from the outside may not participate in this ceremony, for the bread and flesh are holy to God. |
| And if [any] flesh from the consecration remains or from the bread until morning, you will burn what remains with fire; it will not be eaten for it [is] holy. | If any of it remains the next morning, then you will burn it with fire. It may not be eaten as leftovers for it is set apart to God. |
| Seven days given over to the consecration of a new High Priest | |
| You will do to Aaron and his sons just as I have commanded you; you [will take] seven days to fill their hand. | You will perform these ceremonies with Aaron and his sons exactly in the way I have commanded you. You will take seven days for the consecration. |

| A Complete Translation of Exodus 29 | |
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| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
| You will offer up a bull, a sin offering each day for the atonement and you will make a sin offering upon the altar during your atonement for [or, <i>because of, on account of</i>] him. You will anoint him to declare him as holy. | Each day, you will offer up a bull as a sin offering on the altar as an atonement for Aaron. Afterwards, you will anoint him and declare him to be set apart for his position as High Priest. |
| You will make an atonement for seven days on the altar and you will consecrate him. | Each of the seven days, you will anoint Aaron at the altar and you will consecrate him. |
| The altar will be [near] the Holy of Holies [or, <i>the altar is a most holy place</i>]; anything that touches the altar will be considered holy. | You will consider the altar to be a most holy place; and whatever touches the altar will be considered holy. |
| Other daily offerings for the seven day consecration | |
| This is what you will offer on the altar: two year-old lambs each day at the same time [lit., <i>at regular intervals</i>] [each day]. | This is what you will offer on the altar: two lambs which are a year old, offered up on each day. |
| The one lamb you will offer in the mornings and the second lamb you will offer between the evenings. Also, a tenth part of fine flour [will be] mixed with a quarter of a hin of beaten oil; along with a drink offering, a quarter of a hin of wine, for the first lamb. | The first lamb you will offer in the morning, the second in the evening. For the first lamb, you will prepare eight cups of fine flour, to be mixed with a quart of beaten oil along with a drink offering, which will be a quart of of wine. |
| You will offer the second lamb in the evening as the morning offering. You will offer it with [lit., <i>as, like</i>] her libation, a fire offering, a pleasing odor to Y ^e howah. | You will offer the second lamb in the evening just as you did the morning offering. You will offer it up with a libation, a fire-offering, an odor pleasing to Jehovah. |
| [This will be] a burnt offering [offered] regularly throughout your generations [at] the door of the Tent of Meeting before Y ^e howah, where I will meet regarding you [all], to speak to you there. There I will meet [the priest] regarding the sons of Israel. | This burnt offering will be offered up regularly throughout your generations at the entryway to the Tent of Meeting, which is where I will meet the priest with regards to the sons of Israel. |
| [By this,] the High Priest [lit., <i>he</i>] will be consecrated by My glory. | Each new High Priest will be so consecrated by My glory. |
| God concludes this topic of the priests and their consecration | |
| [By these ceremonies and sacrifices,] I will consecrate the Tent of Meeting and the altar. I will consecrate Aaron and his sons to serve as My priests. | By these ceremonies and sacrifices, I will set apart the Tent of Meeting and the altar for My service. I will set aside Aaron and his sons to serve as My priests. |
| I will live in the midst of the people of Israel and I will be to them an Elohim. They will know that I [am] Y ^e howah their Elohim; [they will know it is they] who I have brought forth from the land of Egypt that I might live among them. | When they are in Canaan, the land of promise, I will live among the people of Israel and I will be their God. They will know and understand that I am Jehovah their God; and they will know that I brought them forth out of the land of Egypt, so that I might live among them. |
| I [am] Y ^e howah their Elohim!" | I am Jehovah their God!" |

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Exodus 29

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| Wenstrom | https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124 (Search "Exodus") |
| Jeremy Thomas | https://fbgbible.org/?s=exodus |
| Syndein | http://syndein.com/exodus.html |
| Keil and Delitzsch Commentary on Exodus | https://www.gracenotes.info/exodus/exodus.pdf |
| Todd Kennedy overview of Exodus | http://www.spokanebiblechurch.com/books/exodus |

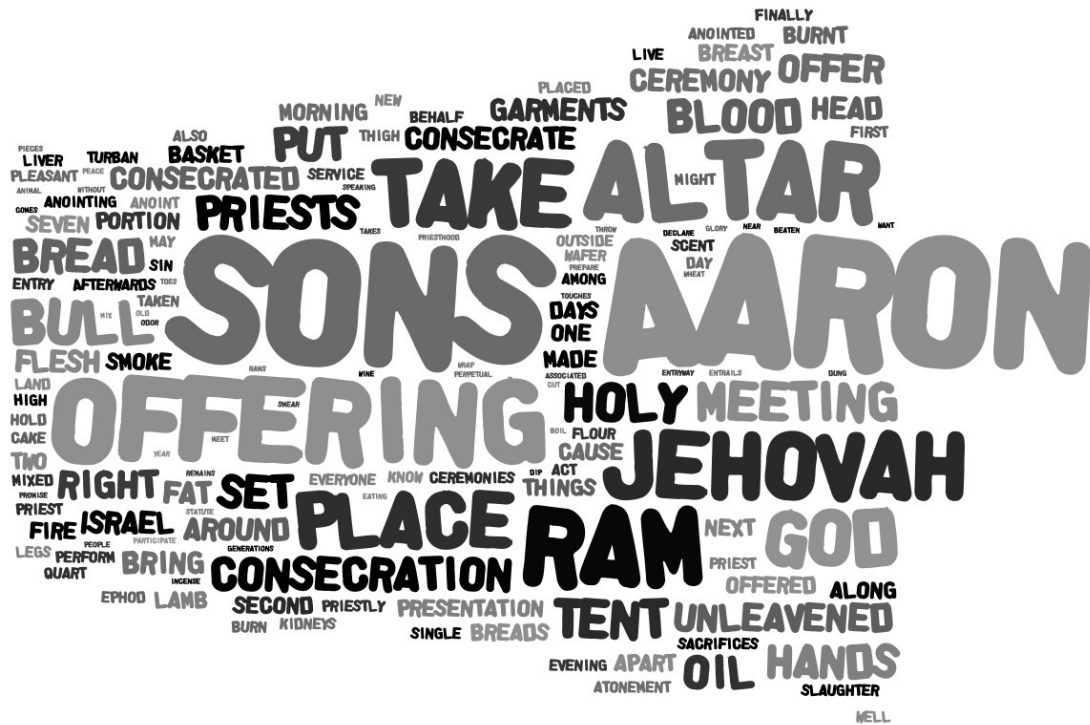
* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this chapter in any available lesson or series.

Word Cloud from a Reasonably Literal Paraphrase of Exodus 29



Word Cloud from Exegesis of Exodus 29⁷³

These two graphics should be very similar; this means that the exegesis of Exodus 29 has stayed on topic and has covered the information found in this chapter of the Word of God.

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

⁷³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.