

Lev. 6:2 If a soul **sin**, and commit a **trespass** against Yahuah, and **lie** unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by **violence**, or hath **deceived** his neighbor;

- **2398.** חָטָא **chata**, *khaw-taw’*; a primitive root; properly, to miss; hence (figuratively and generally) **to sin**; by inference, to forfeit, lack, expiate, repent, (causatively) lead astray, condemn:—**bear the blame**, cleanse, commit (sin), by fault, harm he hath done, loss, miss, (make) **offend**(-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin(-ful, -ness), **trespass**.
- **4604.** מַעַל **ma’al**, *mah’-al*; from 4603; treachery, i.e. sin:—falsehood, grievously, sore, transgression, trespass, x very.
 - 4603. מָעַל **ma’al**, *maw-al’*; a primitive root; properly, **to cover up**; used only figuratively, **to act covertly**, i.e. **treacherously**:—**transgress**, (commit, do a) trespass(-ing).
- **3584.** כָּחַשׁ **kachash**, *kaw-khash’*; a primitive root; **to be untrue, in word (to lie, feign, disown)** or deed (**to disappoint, fail**, cringe):—**deceive, deny**, dissemble, fail, **deal falsely**, be found liars, (be-)lie, lying, submit selves.
- **1498.** גָּזַל **gazel**, *gaw-zale’*; from 1497; robbery, or (concretely) plunder:—robbery, thing taken away by violence.
- **6231.** אָשַׁק **ashaq**, *aw-shak’*; a primitive root (compare 6229); to press upon, i.e. oppress, defraud, violate, overflow:—get deceitfully, deceive, defraud, drink up, (use) oppress((-ion)), -or), do violence (wrong).

Lev. 6:3 Or have found that which was lost, and lie concerning it, and **swear** falsely; in any of all these that a man do, sinning therein:

- **7650.** שָׁבַע **shaba**, *shaw-bah’*; a primitive root; propr. to be complete, but used only as a denominative from 7651; **to seven oneself**, i.e. **swear** (as if by repeating a **declaration seven times**):—adjure, charge (by an oath, with an oath), feed to the full (by mistake for 7646), **take an oath**, x straightly, (cause to, make to) swear.
 - 7651. שֶׁבַע **sheba**, *sheh’-bah*; or (masculine) שִׁבְעָה **shibrah**, *shib-aw’*; from 7650; a primitive cardinal number; **seven** (as the sacred full one); also (adverbially) **seven times**; by implication, **a week**; by extension, an indefinite number:—(+ by) seven(-fold), -s, (-teen,

Lev. 6:4 Then it shall be, because he has sinned, and is **guilty**, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

816. אָשַׁם **asham**, *aw-sham’*; or אָשַׁם **ashem**, *aw-shame’*; a primitive root; **to be guilty**; by implication **to be punished or perish**:—x certainly, be(-come, made) **desolate**, destroy, x greatly, be(-come, found, hold) guilty, **offend (acknowledge offence)**, **trespass**.

Lev. 6:5 Or all that about which he hath sworn **falsely**; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertains, in the day of his trespass offering.

- **8267.** שָׁקֵר **sheqer**, *sheh'-ker*; from 8266; **an untruth**; by implication, a sham (often adverbial):—without a cause, deceit(-ful), false(-hood, -ly), feignedly, liar, + lie, lying, vain (thing), wrongfully. [With-holding information].

Lev. 6:6 And he shall bring his trespass offering unto Yahuah, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

Lev. 6:7 And the priest shall make an atonement for him before Yahuah: and it shall be **forgiven** him for any thing of all that he has done in trespassing therein.

- **5545.** סָלַח **Salach**, *saw-lakh'*; a primitive root; to forgive:—forgive, pardon, spare.

Lev. 6:9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

Lev. 6:10 And the priest shall put on his **linen garment**, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire has consumed with the burnt offering on the altar, and he shall put them beside the altar.

- **906.** בָּד **bad**, *bad*; perhaps from 909 (in the sense of divided fibres); flaxen thread or yarn; hence, a linen garment:—linen.
- **4055.** מַד **mad**, *mad*; or מָדָה, *made*; from 4058; properly, extent, i.e. height; also a measure; by implication, a vesture (as measured); also a carpet:—**armour**, clothes, garment, **judgment**, **measure**, **raiment**, **stature**.

Lev. 6:11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

Lev. 6:12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the **fat** of the peace offerings.

- **2459.** חֶלֶב **cheleb**, *kheh'-leb*; or חֶלֶב **cheleb**, *khay'-leb*; from an unused root meaning to be fat; fat, whether literally or figuratively; hence, **the richest or choice part**:—x best, fat(-ness), x finest, grease, marrow.

Lev. 6:13 The fire shall ever be burning upon the altar; it shall never go out.

Lev. 6:14 And this *is* the law of the **meat offering**: the sons of Aharan ^(Aaron) shall offer it before Yahuah, before the altar.

Lev. 6:15 And he shall take of it his handful, of the **flour** of the **meat offering**, and of the oil thereof, and all the **frankincense** which *is* upon the **meat offering**, and shall burn *it* upon the altar *for a sweet savour*, *even* the memorial of it, unto Yahuah.

Lev. 6:16 And the remainder thereof shall Aharan ^(Aaron) and his sons eat: with unleavened bread shall it be eaten in the set-apart place; in the court of the tabernacle of the congregation they shall eat it.

Lev. 6:17 It shall not be baken with **leaven**. I have given it *unto them* for their portion of my offerings made by fire; it *is* most set-aprt, as *is* the sin offering, and as the trespass offering.

- 2556. **חמץ** **chamets**, *khaw-mates'*; a primitive root; to be pungent; i.e. in taste (sour, i.e. **literally fermented**, or figuratively, harsh), in color (dazzling):—**cruel (man)**, dyed, be grieved, leavened. (Ps. 71:4; Ps. 73:21)
- 2558. **חמץ** **chomets**, *kho'-mets*; from 2556; **vinegar**:—vinegar.

Lev. 6:18 All the males among the children of Aharan ^(Aaron) shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of Yahuah made by fire: every one that touch them shall be set-apart.

Lev. 6:25 Speak unto Aharan ^(Aaron) and to his sons, saying, This *is* the law of the sin offering: **In the place** where the burnt offering is killed shall the sin offering be killed before Yahuah: it *is* most set-apart.

- **4725**. **מקום** **maqowm**, *maw-kome'*; or **מקום** **maqom**, *maw-kome'*; also (feminine) **מקומה** **mqowmah**, *mek-o-mah'*; or **מקומה** **mqomah**, *mek-o-mah'*; from 6965; properly, **a standing**, i.e. **a spot**; but used widely of a locality (general or specific); also (figuratively) of **a condition (of body or mind)**:—country, x home, x open, place, room, space, x whither(-soever).
 - 6965. **קום** **quwm**, *koom*; a primitive root; to rise (in various applications, literal, figurative, intensive and causative):—**abide**, **accomplish**, x be clearer, confirm, continue, decree, x be dim, endure, x enemy, enjoin, get up, **make good**, **help**, **hold**, (help to) **lift up (again)**, make, x but newly, ordain, perform, pitch, raise (up), rear (up), remain, (a-) **rise (up) (again**, against), rouse up, set (up), **(e-)stablish**, (make to) stand (up), stir up, **strengthen**, succeed, (as-, make) sure(-ly), (be) up(-hold, - rising).

Lev. 6:26 The priest that offers it for sin shall eat it: in the set-apart place shall it be eaten, in the court of the tabernacle of the congregation.

Lev. 6:27 Whatsoever shall **touch** the flesh thereof shall be set-apart: and when there is sprinkled of the blood thereof upon any garment, you shall wash that whereon it was sprinkled in the set-apart place.

- **5060**. **נגַח** **naga**, *naw-gah'*; a primitive root; properly, to touch, i.e. **lay the hand upon** (for any purpose; euphem., to lie with a woman); by implication, to reach (figuratively, to arrive, acquire); violently, to strike (punish, defeat, destroy, etc.):—beat, (x be able to) bring (down), cast, come (nigh), **draw near** (nigh), get up, happen, **join**, near, plague, reach (up), smite, strike, touch.

Lev. 6:28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

Lev. 6:29 All the males among the priests shall eat thereof: it *is* most set-apart.

Lev. 6:30 And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the set-apart *place*, shall be eaten: it shall be burnt in the fire.

Lev. 7:1 Likewise this *is* the law of the trespass offering: it *is* most set-apart.

Lev. 7:2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

Lev. 7:3 And he shall offer of it all the fat thereof; the rump, and the fat that covers the inwards,

- **7126.** קָרַב **qarab**, *kaw-rab'*; a primitive root; to approach (causatively, bring near) for whatever purpose:—(cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) draw near (nigh), go (near), be at hand, join, be near, offer, present, produce, make ready, stand, take.
- **2459.** חֶלֶב **cheleb**, *kheh'-leb*; from an unused root meaning to be fat; fat, whether literally or figuratively; hence, the richest or choice part:—x best, fat(-ness), x finest, grease, marrow.
- **451.** אֲלֵיָהּ **alyah**, *al-yaw'*; from 422 (in the original sense of strength); the stout part, i.e. the fat tail of the Oriental sheep:—rump.
 - 422. אָלַהּ **alah**, *aw-law'*; a primitive root; properly, to adjure, i.e. (usually in a bad sense) imprecate:—adjure, curse, swear.
- 452. אֵלִיָּהּ **Elijah**, *ay-lee-yaw'*; or prolonged אֵלִיָּהוּ **Elijahuw**, *ay-lee-yaw'-hoo*; from 410 and 3050; God is Yhwh; Elijah, the name of the famous prophet and of two other Israelites:—Elijah, Eliah.

Lev. 7:4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul that *is* above the liver, with the kidneys, it shall he take away:

- **3629.** כִּלְיָהּ **kilyah**, *kil-yaw'*; feminine of 3627 (only in the plural); a kidney (as an essential organ); figuratively, the mind (as the interior self):—kidneys, reins.
- **3689.** כֶּעֶל **kecel**, *keh'-sel*; from 3688; properly, fatness, i.e. by implication (literally) the loin (as the seat of the leaf fat) or (generally) the viscera; also (figuratively) silliness or (in a good sense) trust:—confidence, flank, folly, hope, loin.
- **3508.** יֹתֶרֶת **yothereth**, *yo-theh'-reth*; feminine active participle of 3498; the lobe or flap of the liver (as if redundant or overhanging):—caul.
 - 3498. יָתַר **yathar**, *yaw-thar'*; a primitive root; to jut over or exceed; by implication, to excel; (intransitively) to remain or be left; causatively, to leave, cause to abound, preserve:—excel, leave (a remnant), left behind, too much, make plenteous, preserve, (be, let) remain(-der, -ing, -nant), reserve, residue, rest.
 - **3516.** כָּבֵד **kabed**, *kaw-bade'*; the same as 3515; the liver (as the heaviest of the viscera):—liver.
 - 3515. כָּבֵד **kabed**, *kaw-bade'*; from 3513; heavy; figuratively in a good sense (numerous) or in a bad sense (severe, difficult, stupid):—(so) great, grievous, hard(-ened), (too) heavy(-ier), laden, much, slow, sore, thick.
- **5493.** סוּר **cuwr**, *soor*; or שׁוּר **suwr** (Hosea 9:12), *soor*; a primitive root; to turn off (literal or figurative):—be(-head), bring, call back, decline, depart, eschew, get (you), go (aside), x grievous, lay away (by), leave undone, be past, pluck away, put (away, down), rebel, remove (to and fro), revolt, x be sour, take (away, off), turn (aside, away, in), withdraw, be without.

Lev. 7:5 And the priest shall burn them upon the altar *for* an offering made by fire unto Yahuah: it *is* a trespass offering.

Lev. 7:6 Every male among the priests shall eat thereof: it shall be eaten in the set-apart place: it *is* most set-apart.

Lev. 7:7 As the sin offering *is*, so *is* the trespass offering: *there is* **one law for them**: the priest that makes atonement therewith shall have *it*.

Lev. 7:8 And the priest that offers any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he has offered.

Lev. 7:9 And all the meat offering that is baked in the oven, and all that is dressed in the frying pan, and in the pan, shall be the priest's that offers it.

Lev. 7:10 And every meat offering, mingled with oil, and dry, shall all the sons of Aharon ^(Aaron) have, one *as much* as another.

Lev. 7:11 And this *is* the law of the sacrifice of peace offerings, which he shall offer unto Yahuah.

Lev. 7:12 If he offer it for a **thanksgiving**, then he shall **offer** with the **sacrifice** of thanksgiving **unleavened cakes** mingled with oil, and unleavened **wafers** anointed with oil, and cakes mingled with oil, of fine flour, fried.

- **8426.** תודָה **towdah**, *to-daw'*; from 3034; properly, an extension of the hand, i.e. (by implication) avowal, or (usually) adoration; specifically, a choir of worshippers:—confession, (sacrifice of) praise, thanks(-giving, offering).
- **7126.** קָרַב **qarab**, *kaw-rab'*; a primitive root; to approach (causatively, bring near) for whatever purpose:—(cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) draw near (nigh), go (near), be at hand, join, be near, offer, present, produce, make ready, stand, take.
- **2077.** זָבַח **zebach**, *zeh'-bakh*; from 2076; properly, a slaughter, i.e. the flesh of an animal; by implication, a sacrifice (the victim or the act):—offer(-ing), sacrifice.
- **4682.** מַצֵּה **matstzah**, *mats-tsaw'*; from 4711 in the sense of greedily devouring for sweetness; properly, sweetness; concretely, sweet (i.e. not soured or bittered with yeast); specifically, an unfermented cake or loaf, or (elliptically) the festival of Passover (because no leaven was then used):—unleavened (bread, cake), without leaven.
- **2471.** חַלָּה **challah**, *khal-law'*; from 2490; a cake (as usually punctured):—cake.
- **2470.** חָלָה **chalah**, *khaw-law'*; a primitive root (compare 2342, 2470, 2490); properly, to be rubbed or worn; hence (figuratively) to be weak, sick, afflicted; or (causatively) to grieve, make sick; also to stroke (in flattering), entreat:—beseech, (be) diseased, (put to) grief, be grieved, (be) grievous, infirmity, intreat, lay to, put to pain, x pray, make prayer, be (fall, make) sick, sore, be sorry, make suit (x supplication), woman in travail, be (become) weak, be wounded.
- **7550.** רָקִיק **raqiq**, *raw-keek'*; from, 7556 in its original sense; a thin cake:—cake, wafer.
- **7556.** רָקַק **raqaq**, *raw-kak'*; a primitive root; to spit:—spit.

Lev. 7:13 Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his **peace** offerings.

- **8002.** שְׁלֵם **shelem**, *sheh'-lem*; from 7999; properly, requital, i.e. a (voluntary) sacrifice in thanks:—peace offering.

- 7999. **שָׁלַם** **shalam**, *shaw-lam*’; a primitive root; to be safe (in mind, body or estate); figuratively, to be (causatively, make) completed; by implication, to be friendly; by extension, to reciprocate (in various applications):—make amends, (make an) end, finish, full, give again, make good, (re-)pay (again), (make) (to) (be at) peace(-able), that is perfect, perform, (make) prosper(-ous), recompense, render, requite, make restitution, restore, reward, x surely.

Lev. 7:14 And of it he shall offer one out of the whole oblation *for* an heave offering unto Yahuah, *and* it shall be the priest’s that sprinkles the blood of the peace offerings.

Lev. 7:15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

Lev. 7:16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offers his sacrifice: and on the morrow also the remainder of it shall be eaten:

Lev. 7:17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

Lev. 7:18 And if **any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offers it: it shall be an abomination, and the soul that eats of it shall bear his iniquity.**

Lev. 7:19 And the flesh that touches any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

Lev. 7:20 But the soul that eats *of* the flesh of the sacrifice of peace offerings, that *pertain* unto Yahuah, having his uncleanness upon him, even that soul shall be cut off from his people.

Lev. 7:21 Moreover the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto Yahuah, even that soul shall be cut off from his people.

Lev. 7:23 Speak unto the children of Yashra’al ^(Israel), saying, You shall eat no manner of fat, of ox, or of sheep, or of goat.

Lev. 7:24 And the fat of the beast that dies of itself, and the fat of that which is torn with beasts, may be used in any other use: but you shall in no wise eat of it.

Lev. 7:25 For whosoever eats the fat of the beast, of which men offer an offering made by fire unto Yahuah, even the soul that eats *it* shall be cut off from his people.

Lev. 7:26 Moreover you shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

Lev. 7:27 Whatsoever soul *it be* that eats any manner of blood, even that soul shall be cut off from his people.

Lev. 7:29 Speak unto the children of Yashra’al ^(Israel), saying, He that offers the sacrifice of his peace offerings unto Yahuah shall bring his oblation unto Yahuah of the sacrifice of his peace offerings.

Lev. 7:30 His own hands shall bring the offerings of Yahuah made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave offering before Yahuah.

Lev. 7:31 And the priest shall burn the fat upon the altar: but the breast shall be Aharan's ^(Aaron's) and his sons'.

Lev. 7:32 And the right shoulder shall you give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

Lev. 7:33 He among the sons of Aharan ^(Aaron), that offers the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

Lev. 7:34 For the wave **breast** and the heave **shoulder** have I taken of the children of Yashra'al ^(Israel) from off the sacrifices of their peace offerings, and have given them unto Aharan ^(Aaron) the priest and unto his sons by a statute for ever from among the children of Yashra'al ^(Israel).

- **2373.** **חָזָה** **chazeh**, *khaw-zeh'*; from 2372; the breast (as most seen in front):—breast.
 - 2372. **חָזָה** **chazah**, *khaw-zaw'*; a primitive root; to gaze at; mentally, to perceive, contemplate (with pleasure); specifically, to have a vision of:—behold, look, prophesy, provide, see.
 - **7785.** **שׁוֹק** **showq**, *shoke*; from 7783; the (lower) leg (as a runner):—hip, leg, shoulder, thigh.
 - 7783. **שׁוֹק** **shuwq**, *shook*; a primitive root; to run after or over, i.e. overflow:—overflow, water.

Lev. 7:35 This *is the portion* of the anointing of Aharan ^(Aaron), and of the anointing of his sons, out of the offerings of Yahuah made by fire, in the day *when* he presented them to minister unto Yahuah in the priest's office;

Lev. 7:36 Which Yahuah commanded to be given them of the children of Yashra'al ^(Israel), in the day that he anointed them, *by* a statute for ever throughout their generations.

Lev. 7:37 This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the **consecrations**, and of the sacrifice of the peace offerings;

- **4394.** **מָלָא** **millu**}, *mil-loo'*; from 4390; a fulfilling (only in plural), i.e. (literally) a setting (of gems), or (technically) consecration (also concretely, a dedicatory sacrifice):—consecration, be set.
- 4390. **מָלָא** **male**}, *maw-lay'*; or **מָלָא** **malae** (Esth. 7:5), *maw-law'*; a primitive root, to fill or (intransitively) be full of, in a wide application (literally and figuratively):—accomplish, confirm, + consecrate, be at an end, be expired, be fenced, fill, fulfil, (be, become, x draw, give in, go) full(-ly, -ly set, tale), (over-)flow, fulness, furnish, gather (selves, together), presume, replenish, satisfy, set, space, take a (hand-)full, + have wholly.

Lev. 7:38 Which Yahuah commanded Mushah ^(Moses) in mount Sinai, in the day that he commanded the children of Yashra'al ^(Israel) to offer their oblations unto Yahuah, in the wilderness of Sinai.

Lev. 8:2 Take Aharan ^(Aaron) and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;
Lev. 8:3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

Lev. 8:4 And Mushah ^(Moses) did as Yahuah commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

Lev. 8:5 And Mushah ^(Moses) said unto the congregation, This *is* the thing which Yahuah commanded to be done.

Lev. 8:6 And Mushah ^(Moses) brought Aaron and his sons, and washed them with water.

Lev. 8:7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

Lev. 8:8 And he put the breastplate upon him: also he put in the breastplate the **Urim** and the **Thummim**.

- **224.** **אֲוִרִים** **Uwriym**, *oo-reem'*; plur of 217; lights; Urim, the oracular brilliancy of the figures in the high-priest's breastplate:—Urim.
 - 217. **אֹר** **uwr**, *ore*; from 215; flame; hence (in the plural) the East (as being the region of light):—fire, light. See also 224.
- **8550.** **תְּמִים** **Tummiym**, *toom-meem'*; plural of 8537; perfections, i.e. (techn.) one of the epithets of the objects in the high-priest's breastplate as an emblem of complete Truth:—Thummim.
 - 8537. **תָּם** **tom**, *tome*; from 8552; completeness; figuratively, prosperity; usually (morally) innocence:—full, integrity, perfect(-ion), simplicity, upright(-ly, -ness), at a venture. See 8550.

Lev. 8:9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the set-apart **crown**; as Yahuah commanded Mushah ^(Moses).

Lev. 8:10 And Mushah ^(Moses) took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

Lev. 8:11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

Lev. 8:12 And he poured of the anointing oil upon Aharan's ^(Aaron's) head, and anointed him, to sanctify him.

Lev. 8:13 And Mushah ^(Moses) brought Aharan's ^(Aaron's) sons, and put coats upon them, and girded them with girdles, and put **bonnets** upon them; as Yahuah commanded Mushah ^(Moses).

Lev. 8:14 And he brought the bullock for the sin offering: and Aharan ^(Aaron) and his sons laid their hands upon the head of the bullock for the sin offering.

Lev. 8:15 And he slew *it*; and Mushah ^(Moses) took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

Lev. 8:16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Mushah ^(Moses) burned *it* upon the altar.

Lev. 8:17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as Yahuah commanded Mushah ^(Moses).

Lev. 8:18 And he brought the ram for the burnt offering; and Aharan ^(Aaron) and his sons laid their hands upon the head of the ram.

Lev. 8:19 And he killed *it*; and Mushah ^(Moses) sprinkled the blood upon the altar round about.

Lev. 8:20 And he cut the ram into pieces; and Mushah ^(Moses) burnt the head, and the pieces, and the fat.

Lev. 8:21 And he washed the inwards and the legs in water; and Mushah ^(Moses) burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, and an offering made by fire unto Yahuah; as Yahuah commanded Mushah ^(Moses).

Lev. 8:22 And he brought the other ram, the ram of consecration: and Aharan ^(Aaron) and his sons laid their hands upon the head of the ram.

Lev. 8:23 And he slew *it*; and Mushah ^(Moses) took of the blood of it, and put *it* upon the tip of Aharan's ^(Aaron's) right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

- **241.** זָן **ozen**, *o'-zen*; from 238; broadness. i.e. (concrete) the ear (from its form in man):—+ advertise, audience, + displease, ear, hearing, + show.
 - 238. זָן **azan**, *aw-zan'*; a primitive root; probably to expand; but used only as a denominative from 241; to broaden out the ear (with the hand), i.e. (by implication) to listen:—give (perceive by the) ear, hear(-ken). See 239.
 - 239. זָן **azan**, *aw-zan'*; a primitive root (rather identical with 238 through the idea of scales as if two ears); to weigh, i.e. (figuratively) ponder:—give good head.
- **931.** בָּהֵן **bohen**, *bo'-hen*; from an unused root apparently meaning to be thick; the thumb of the hand or great toe of the foot:—thumb, great toe.
- **3027.** יָד **yad**, *yawd*; a primitive word; a hand (the open one (indicating power, means, direction, etc.), in distinction from 3709, the closed one); used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote (as follows):—(+ be) able, x about, + armholes, at, axletree, because of, beside, border, x bounty, + broad, (broken-)handed, x by, charge, coast, + consecrate, + creditor, custody, debt, dominion, x enough, + fellowship, force, x from, hand(-staves, -y work), x he, himself, x in, labour, + large, ledge, (left-)handed, means, x mine, ministry, near, x of, x order, ordinance, x our, parts, pain, power, x presumptuously, service, side, sore, state, stay, draw with strength, stroke, + swear, terror, x thee, x by them, x themselves, x thine own, x thou, through, x throwing, + thumb, times, x to, x under, x us, x wait on, (way-)side, where, + wide, x with (him, me, you), work, + yield, x yourselves.
 - 3709. כַּף **kaph**, *kaf*; from 3721; the hollow hand or palm (so of the paw of an animal, of the sole, and even of the bowl of a dish or sling, the handle of a bolt, the leaves of a palm-tree); figuratively, power:—branch, + foot, hand((-ful), -dle, (-led)), hollow, middle, palm, paw, power, sole, spoon.
 - 3721. כַּפַּף **kaphaph**, *kaw-faf'*; a primitive root; to curve:—bow down (self).
- **7272.** רֶגֶל **regel**, *reh'-gel*; from 7270; a foot (as used in walking); by implication, a step; by euphem. the pudenda:—x be able to endure, x according as, x after, x

coming, x follow, ((broken-))foot((-ed, -stool)), x great toe, x haunt, x journey, leg, + piss, + possession, time

- 7270. **רגל** **ragal**, *raw-gal'*; a primitive root; to walk along; but only in specifically, applications, to reconnoiter, to be a tale-bearer (i.e. slander); also (as denominative from 7272) to lead about:—backbite, search, slander, (e-)spy (out), teach to go, view.

Lev. 8:24 And he brought Aharan's ^(Aaron's) sons, and Mushah ^(Moses) put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Mushah ^(Moses) sprinkled the blood upon the altar round about.

Lev. 8:25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

Lev. 8:26 And out of the basket of unleavened bread, that *was* before Yahuah, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

- **4682.** **מַצֶּה** **matstzah**, *mats-tsaw'*; from 4711 in the sense of greedily devouring for sweetness; properly, sweetness; concretely, sweet (i.e. not soured or bittered with yeast); specifically, an unfermented cake or loaf, or (elliptically) the festival of Passover (because no leaven was then used):—unleaved (bread, cake), without leaven.
- **3899.** **לֶחֶם** **lechem**, *lekh'-em*; from 3898; food (for man or beast), especially bread, or grain (for making it):—((shew-))bread, x eat, food, fruit, loaf, meat, victuals. See also 1036.
 - 3898. **לָחַם** **lacham**, *law-kham'*; a primitive root; to feed on; figuratively, to consume; by implication, to battle (as destruction):—devour, eat, x ever, fight(-ing), overcome, prevail, (make) war(-ring).
- **2471.** **חָלַל** **challah**, *khal-law'*; from 2490; a cake (as usually punctured):—cake.
 - 2490. **חָלַל** **chalal**, *khaw-lal'*; a primitive root (compare 2470); properly, to bore, i.e. (by implication) to wound, to dissolve; figuratively, to profane (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge"); denom. (from 2485) to play (the flute):—begin (x men began), defile, x break, defile, x eat (as common things), x first, x gather the grape thereof, x take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.
- **8081.** **שֶׁמֶן** **shemen**, *sheh'-men*; from 8080; grease, especially liquid (as from the olive, often perfumed); figuratively, richness:—anointing, x fat (things), x fruitful, oil((-ed)), ointment, olive, + pine.
 - 8080. **שָׁמַן** **shaman**, *shaw-man'*; a primitive root; to shine, i.e. (by analogy) be (causatively, make) oily or gross:—become (make, wax) fat.
- **7550.** **רַקִּיק** **raqiyq**, *raw-keek'*; from, 7556 in its original sense; a thin cake:—cake, wafer.
 - 7556. **רָקַק** **raqaq**, *raw-kak'*; a primitive root; to spit:—spit.

Lev. 8:27 And he put all upon Aharan's ^(Aaron's) hands, and upon his sons' hands, and waved them *for* a wave offering before Yahuah.

- **5130.** נָנַח **nuwph**, *noof*; a primitive root; to quiver (i.e. vibrate up and down, or rock to and fro); used in a great variety of applications (including sprinkling, beckoning, rubbing, bastinadoing, sawing, waving, etc.):—lift up, move, offer, perfume, send, shake, sift, strike, wave.

Lev. 8:28 And Mushah^(Moses) took them from off their hands, and burnt them on the altar upon the burnt offering: they *were* consecrations for a sweet savour: *it is an offering* made by fire unto **Yahuah**.

Lev. 8:29 And Mushah^(Moses) took the breast, and waved it for a wave offering before Yahuah: *for* of the ram of consecration it was Mushah's^(Moses) part; as Yahuah commanded Mushah^(Moses).

Lev. 8:30 And Mushah^(Moses) took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aharan^(Aaron), *and* his garments, and his sons, and his sons' garments with him.

Lev. 8:31 And Mushah^(Moses) said unto Aharan^(Aaron) and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aharan^(Aaron) and his sons shall eat it.

Lev. 8:32 And that which remains of the flesh and of the bread shall you burn with fire.

Lev. 8:33 And you shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

Lev. 8:34 As he has done this day, *so* Yahuah has commanded to do, to make an atonement for you.

Lev. 8:35 Therefore shall you abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of Yahuah, that you die not: for so I am commanded.

As a “kingdom ordained to be priests”, Sha’ul^(Paul) instructs us in Ephesians 6:11-18; **Put on the complete armor (or made) of Alahiym, for you to have power to stand against the schemes of ha Satan. Because we do not wrestle against flesh and blood, but against principalities, against authorities, against the rulers of the darkness of this age, against spiritual matters of wickedness in the heaven lies. Because of this, take up the complete armor (made) of Alahiym, so that you have power to withstand in the wicked day, and having done all, to stand. Stand, then, having girded your waist with truth (emet), and having put on the breastplate (chosen) of righteousness (Tzadikah), and having fitted your feet with the preparation of the Good News (basar) of peace (shalom); above all, having taken up the shield (ha magen) of belief (emunah) with which you shall have power to quench all the burning arrows of the wicked (one was added by the translators). Take also the helmet (qobah) of salvation (Yahshua), and the sword (chereb) of the Spirit (Ruach), which is the Word (Debar) of Alahiym, praying at all times, with all prayer and supplication in the Spirit, watching in all perseverance and supplication for all the set-apart ones...**

Hebrews 13:10-16; We have an altar from which those serving the Tent have no authority to eat. For the bodies of those beasts whose blood is brought into the Set-apart Place by

the high priest for sin, are burned outside the camp.

And so Yahusha also suffered outside the gate, to set apart the people with His own blood. Let us, then, go to Him outside the camp, bearing His reproach. For we have no lasting city here, but we seek the one coming. Through Him then, let us continually offer up a slaughter offering of praise to Alahiym, that is, the fruit of our lips, giving thanks to His Name.

Let us remember always that we are, as Kepha wrote in Kepha Aleph ^(1 Peter) 2:9-10; But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light, who once were not a people, but now the people of Alahiym; who had not obtained compassion, but now obtained compassion.