



# **unfoldingWord® Translation Notes**

**Leviticus**

**Version 58**

[en]

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# **unfoldingWord® Translation Notes**

## **Leviticus**

## Introduction to Leviticus

### Part 1: General Introduction

#### Outline of Leviticus

Instructions to the Israelites about offerings (1:1–6:7)  
Burnt offerings (1:1–17)  
Grain offerings (2:1–16)  
Fellowship offerings (3:1–17)  
Offerings for unintentional sins (4:1–5:13)  
Guilt offerings (5:14–6:7)  
Instructions to the priests about offerings (6:8–7:10)  
Burnt offerings (6:8–13)  
Grain offerings (6:14–23)  
Sin offerings (6:24–30)  
Guilt offerings (7:1–10)  
Further instructions to the Israelites (7:11–7:38)  
Peace offerings (7:11–21)  
Eating fat and blood forbidden (7:22–27)  
The share for the priests (7:28–7:38)  
Setting apart the priests (8:1–10:20)  
Aaron and his sons ordained (8:1–36)  
Aaron as high priest (9:1–24)  
Nadab and Abihu punished (10:1–20)  
Laws about clean and unclean things (11:1–15:33)  
Clean and unclean food (11:1–47)  
Women purified after giving birth to a child (12:1–8)  
Skin, clothing, houses (13:1–14:47)  
Bodily fluids (15:1–33)  
Day of Atonement; the place of the offering; the nature of blood (16:1–17:16)  
Setting apart for worship and service; being disqualified from service (18:1–24:23)  
The years of rest and release (25:1–55)  
Blessing for obeying and curses for not obeying (26:1–46)  
Gifts to God (27:1–34)

#### What is the book of Leviticus about?

In the Book of Leviticus, God continues to give laws through Moses to the people of Israel. The people were to obey all of these laws to honor their covenant with God.

#### How should the title of this book be translated?

“Leviticus” means “about the Levites.” The Levites were the tribe of Israel that provided priests and other workers in the tabernacle. If the people in the project language do not understand the term “Levites,” you can call it “The Book about the Priests” or “The Book about the Tabernacle Workers.” (See: [tabernacle](#) and [How to Translate Names](#))

## Who wrote the book of Leviticus?

The writers of both the Old and New Testament present Moses as being very involved with writing the book of Leviticus. Since ancient times, both Jews and Christians have thought that Moses wrote Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

## What is the meaning of “holy” and “holiness” in the book of Leviticus?

These terms concern separating someone or something from the rest of the people, from the world, or from ordinary use. God separated these people or things so they would belong only to him. The people were to consider the places for worshiping God or for honoring him in any way as separate. The people could not use them for anything else. God required the Israelites to live in a certain way in order to live as a nation belonging to him alone.

Anyone or anything that was acceptable to God or “holy” was spoken of as if they were physically clean.

In the same way, anyone or anything that was not acceptable to God or not holy was spoken of if they were physically unclean.

Some people and some things could be made clean or “cleansed,” that is, acceptable to God. People or things were made clean if the people performed the right sacrifices and ceremonies. For example, some foreigners who wished to live among the Israelites and worship Yahweh could be made clean. However, other people and things could never be made acceptable to him.

It is important to know that not all unclean things or conditions were sinful. For example, after giving birth to a male child, a woman would be unclean for thirty-three days. Then the proper animal sacrifice would be offered for her. The flow of blood made the woman unclean (Leviticus 12:7). But Leviticus never suggests that someone with a flow of blood was sinning. In the same way, God did not allow Israelites to eat many kinds of animals, as one way of setting his people apart.

Because God does not sin, the terms “holy” and “holiness” often suggest this same idea. Something belonging to God is holy. Because people must respect God, they must respect the things that belong to him.

## What are the important narrative features of Leviticus?

On seventeen occasions, the phrase “The Lord said to Moses” (and sometimes Aaron) is often used to begin paragraphs. God and Moses frequently spoke to others. The verb “speak” is used thirty-eight times.

## Part 2: Important Religious and Cultural Concepts

### Why did the Israelites need so many rules about sacrificing animals?

Leviticus shows that God is holy. That means God is very different from humanity and the rest of the created world. God does not sin. Because of this, it is impossible to be acceptable to him without being “cleansed.” The many kinds of sacrifices were meant to make people and things acceptable to God. However, the people had to continue making animal sacrifices so that they would continue to be acceptable to God. This was a sign that pointed to a need for a better sacrifice. They needed a sacrifice that would cause them to be acceptable to God forever. (See: [holy, holiness, unholy, sacred](#) and [sin, sinful, sinner, sinning](#))

### Why was the priesthood important in the book of Leviticus?

Priests were individuals who went to God on behalf of the people. God authorized the priests to bring the Israelite’s sacrifices to himself.



## **How did the Israelite's rules for worshiping God and sacrificing animals differ from the other nations at that time?**

It was common for other nations to sacrifice animals to their idols. But, the other nations did other things to worship their false gods. For instance, people would sleep with prostitutes at the temple of their gods. They did this to try to persuade their gods to bless their land with the ability to grow crops. Also, people of other nations would sometimes offer human sacrifices to their gods. The God of Israel did not allow his people to do these kinds of things.

## **Part 3: Important Translation Issues**

### **What important symbols are introduced in Leviticus?**

Oil was poured on someone or something meant to be set apart for Yahweh. Water was used to symbolize the cleansing of someone or something so God could accept them. Blood was also used to cleanse and purify people and things. This is because blood represented life that needed to be shed in order for God to forgive people for sinning.

### **Why do many sections begin with the phrase “Yahweh said to Moses?”**

This phrase shows the reader that these rules come from God and must be obeyed. You could also translate this as “God told Moses.”

# Leviticus 1

## Leviticus 1 General Notes

### Structure and formatting

In Hebrew, this chapter begins with the word “and” indicating a connection with the previous book (Exodus). The first five books of the Bible should be seen as a single unit.

### Special concepts in this chapter

#### Atonement

In order to offer a sacrifice for the people, the priest first had to make an atonement for himself, in order to make himself clean. Only then would he be clean and be allowed to perform a sacrifice. These sacrificed animals had to be perfect, the best of all of the animals. A person was not allowed to bring an inferior animal to be sacrificed to Yahweh. These sacrifices also had to be offered in a very specific way. (See: [atonement](#), [atone](#), [atoned](#) and [priest](#), [priesthood](#) and [clean, wash](#))

## Leviticus 1:1

### Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

#### ULT

<sup>1</sup> And Yahweh called to Moses and spoke to him from the tent of meeting, saying,

## Leviticus 1:2

### When any man from among you

“When any one of you” or “When any of you”

### ‘When any man

Here Yahweh begins speaking to Moses. The words that begin “from the tent of meeting, saying,” can be translated without the quotation within the quotation. “from the tent of meeting and told Moses to say this to the people of Israel: ‘When any man” (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))

#### ULT

<sup>2</sup> “Speak to the sons of Israel and say to them, ‘When a man among you offers an offering to Yahweh, from the livestock, either from the herd or from the flock you must offer your offering.

## Leviticus 1:3

### General Information:

Yahweh continues telling Moses what the people must do so that their sacrifices will be acceptable to Yahweh.

### If his offering ... he must offer

Here “his” and “he” refer to the person bringing an offering to Yahweh. It can be translated in the second person as it is in [Leviticus 1:2](#). Alternate translation: “If your offering ... you must offer” (See: [First, Second or Third Person](#))

### so that it may be accepted before Yahweh

This can be stated in active form. Alternate translation: “so that Yahweh will accept it” (See: [Active or Passive](#))

#### ULT

<sup>3</sup> If his offering is a burnt offering from the herd, he must offer a male without blemish. At the entrance of the tent of meeting he must offer it, so that it may be accepted before the face of Yahweh.

## Leviticus 1:4

### lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself through the animal to Yahweh, so that God will forgive the person's sins when they kill the animal. (See: [Symbolic Action](#))

### then it will be accepted on his behalf to make atonement for himself

This can be stated in active form. Alternate translation: "then Yahweh will accept it in his place and forgive his sins" (See: [Active or Passive](#))

#### ULT

<sup>4</sup> And he is to lay his hand on the head of the burnt offering. And it will be accepted on his behalf to make atonement for him.

## Leviticus 1:5

### General Information:

Yahweh continues telling Moses what the people must do.

### Then he must kill the bull

Here “he” refers to the one making the offering. It can be stated in second person. Alternate translation: “Then you must kill the bull” (See: [First, Second or Third Person](#))

### before Yahweh

“in the presence of Yahweh”

### will present the blood

It is implied that the priests would catch the blood in a bowl as it drained out of the animal. Then they would bring the bowl with the blood in it and present it to Yahweh at the altar. (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>5</sup> And he must slaughter the son of the herd before the face of Yahweh. And the sons of Aaron, the priests, will offer the blood and sprinkle the blood on every side of the altar that is at the entrance of the tent of meeting.

## Leviticus 1:6

### Then he must skin the burnt offering and cut it to pieces

As indicated in 1:9, the person must also wash the inner parts and the legs of the animal with water. The person would do this before giving the pieces to the priests so they could place them on the altar. As in the UST, you can state here the instructions to wash the inner parts and legs. (See: [Order of Events](#))

#### ULT

<sup>6</sup> And he must skin the burnt offering and cut it into its pieces.

### Then he must skin

Here “he” refers to the one making the offering.



## Leviticus 1:7

### General Information:

Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

### will put fire on the altar and arrange wood on the fire

This may mean that the priests placed hot coals on the altar, then placed the wood on the coals. Or you may need to reorder this as in the UST. Alternate translation: “will put wood on the altar and light a fire” (See: [Order of Events](#))

#### ULT

<sup>7</sup> And the sons of Aaron the priest will put fire on the altar and arrange wood on the fire.

## Leviticus 1:8

*(There are no notes for this verse.)*

### ULT

<sup>8</sup> And the sons of Aaron, the priests, must place the pieces, the head and the fat, on the wood that is on the fire that is on the altar.

## Leviticus 1:9

### But its inner parts and its legs he must wash with water

The person would do this before giving the pieces to the priests to place on the altar. You can state this at the end of [Leviticus 1:6](#).

#### inner parts

This is the stomach and intestines.

#### he must wash

Here “he” refers to the one making the offering.

### It will produce a sweet aroma for me

Yahweh being pleased with the sincere worshiper offering the sacrifice is spoken of as if Yahweh were pleased by the aroma of the burning sacrifice. (See: [Metaphor](#))

#### an offering made to me by fire

Yahweh is telling Moses that the offerings are to be burnt with fire. This can be stated in active form. Alternate translation: “a burnt offering to me” (See: [Active or Passive](#))

#### ULT

<sup>9</sup> And he must wash with water its inner parts and its legs. And the priest will burn everything on the altar as a burnt offering, an offering made by fire, a sweet aroma to Yahweh.

## Leviticus 1:10

### General Information:

Yahweh continues telling Moses what the people must do.

#### ULT

**10** And if his offering is from the flock, from the sheep or from the goats, as a burnt offering, he must offer a male without blemish.

## Leviticus 1:11

### before Yahweh

“in the presence of Yahweh”

#### ULT

**11** And he must slaughter it on the side of the altar northward before the face of Yahweh. And the sons of Aaron, the priests, will sprinkle its blood on every side of the altar.

## Leviticus 1:12

### General Information:

Yahweh continues telling Moses what the people must do.

### He is to cut it

Here “he” refers to the person offering the sacrifice. It can be stated in second person. Alternate translation: “Then you must cut it” (See: [First, Second or Third Person](#))

#### ULT

**12** And he is to cut it into its pieces with its head and its fat. And the priest must place them on the wood that is on the fire that is on the altar.

**pieces ... head ... fat ... on the wood that is on the fire that is on the altar**

See how you translated these words in [Leviticus 1:7-9](#).

## Leviticus 1:13

**inner parts ... legs he must wash with water ...  
burnt offering ... sweet aroma ... made ... by  
fire**

See how you translated many of these words in [Leviticus 1:9](#).

**Then the priest will offer the whole, and burn  
it on the altar**

“Then the priest will burn everything on the altar”

**it will produce a sweet aroma for**

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

**it will be an offering made to him by fire**

Yahweh tells Moses that the priests must burn their offerings with fire. This can be translated in active form. Alternate translation: “it will be a burnt offering to me” or “it will be a burnt offering to Yahweh” (See: [Active or Passive](#) and [First, Second or Third Person](#))

### ULT

<sup>13</sup> And he must wash with water the inner parts and the legs. And the priest will offer everything, and burn it on the altar. It is a burnt offering, an offering made by fire, a sweet aroma to Yahweh.

## Leviticus 1:14

### General Information:

Yahweh continues telling Moses what the people must do.

#### ULT

**14** And if his offering to Yahweh is to be a burnt offering of birds, then he must offer his offering from the turtledoves or from the sons of the pigeon.



## Leviticus 1:15

### wring off its head

“twist off its head”

### Then its blood must be drained out

This can be translated in active form. Alternate translation: “Then the priest must drain its blood” (See: [Active or Passive](#))

#### ULT

**15** And the priest must bring it to the altar and wring off its head, and burn it on the altar. And its blood must be drained out on the side of the altar.

## Leviticus 1:16

### He must

“The priest must”

### its crop with its contents

A crop is a pouch in the bird’s throat where pre-digested food is stored.

### throw it beside the altar

Here “it” refers to the crop and its contents.

### ULT

**16** And he must remove its crop with its plumage, and throw it beside the altar on the east side, in the place for the ashes.

## Leviticus 1:17

### it will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

### it will be an offering made to him by fire

This can be stated in active form. Alternate translation: “it will be a burnt offering to me” or “it will be a burnt offering to Yahweh” (See: [Active or Passive](#))

#### ULT

**17** And he must tear it open by its wings; he must not divide it into two parts. And the priest will burn it on the altar, on the wood that is on the fire. It is a burnt offering, an offering made by fire, a sweet aroma to Yahweh.

## **Leviticus 2**

### **Leviticus 2 General Notes**

### **Structure and formatting**

This chapter gives instructions about how to make a grain offering.

### **Special concepts in this chapter**

#### **Yeast**

Yeast is connected to the events of the Passover. Any prohibition of yeast may be connected to the original Passover. (See: [Passover](#))

## Leviticus 2:1

### General Information:

Yahweh continues telling Moses what the people must do.

### be fine flour

“be the finest flour” or “be the best flour”

### flour

a powder made from wheat

### ULT

<sup>1</sup> And when a person brings a grain offering to Yahweh, his offering must be fine flour. And he will pour oil on it and put incense on it.

## Leviticus 2:2

### He is to take

“He must take”

### take out a handful

“take out what he can hold in his hand”

### a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh.

### It will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

### it will be an offering made to him by fire

This can be translated in active form. Alternate translation: “it will be a burnt offering to him” (See: [Active or Passive](#))

#### ULT

<sup>2</sup> And he will bring it to the sons of Aaron, the priests, and take out from it his handful of its fine flour and of its oil with all its incense. And the priest will burn its memorial portion on the altar as an offering made by fire, a sweet aroma to Yahweh.

## Leviticus 2:3

*(There are no notes for this verse.)*

### ULT

<sup>3</sup> And what is left of the grain offering belongs to Aaron and to his sons. It is the holiest holy thing from the offerings made by fire to Yahweh.

## Leviticus 2:4

### General Information:

Yahweh continues telling Moses what the people and priests must do so their offerings will be acceptable to him.

### that is baked in an oven

This can be stated in active form. Alternate translation: “that you baked in an oven” (See: [Active or Passive](#))

### oven

This was probably a hollow object made of clay. A fire was lit under the oven, and the heat would bake the dough inside of the oven. (See: [Translate Unknowns](#))

### soft bread of fine flour

It is understood that the soft bread contained no yeast. (See: [Ellipsis](#))

### which is spread with oil

Translate this phrase to indicate that the oil is to be spread onto the bread. Alternate translation: “with oil on the bread” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>4</sup> And when you offer a grain offering that is baked in an oven, it must be cakes of fine flour without yeast mixed with oil or wafers without yeast spread with oil.



## Leviticus 2:5

### If your grain offering is baked with a flat iron pan

This can be stated in active form. Alternate translation: “If you bake your grain offering in a flat iron pan” (See: [Active or Passive](#))

### a flat iron pan

This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate. (See: [Translate Unknowns](#))

#### ULT

<sup>5</sup> And if your offering is a grain offering made on the griddle, it must be of fine flour without yeast that is mixed with oil.

## Leviticus 2:6

### General Information:

Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

### to divide it

Here “it” refers to the grain offering cooked on a flat iron pan.

### ULT

<sup>6</sup> You are to divide it into pieces and pour oil on it. This is a grain offering.

## Leviticus 2:7

### If your grain offering is cooked

This can be stated in active form. Alternate translation: “If you cook your grain offering” (See: [Active or Passive](#))

### in a pan

A pan is a metal plate with rounded edges. The dough was placed in the pan and cooked over a fire. (See: [Translate Unknowns](#))

### it must be made

This can be stated in active form. Alternate translation: “you must make it” (See: [Active or Passive](#))

#### ULT

<sup>7</sup> And if your offering is a grain offering cooked in a pan, it must be made of fine flour with oil.

## Leviticus 2:8

### General Information:

Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

### made from these things

This can be stated in active form. Alternate translation: “that you made from the flour and oil” (See: [Active or Passive](#))

### it will be presented

This can be stated in active form. Alternate translation: “you will present it” (See: [Active or Passive](#))

#### ULT

<sup>8</sup> And you must bring the grain offering that is made from these things to Yahweh. And it will be presented to the priest, and he will bring it to the altar.

## Leviticus 2:9

### Then the priest ... made by fire

See how you translated many of these words in [Leviticus 2:2](#).

### a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in [Leviticus 2:2](#).

### It will be an offering made by fire

This can be stated in active form. Alternate translation: "It will be a burnt offering" (See: [Active or Passive](#))

### it will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

#### ULT

<sup>9</sup> And the priest will take from the grain offering its memorial portion, and he will burn it on the altar. It is an offering made by fire, a sweet aroma to Yahweh.

## Leviticus 2:10

### is ... by fire

See how you translated this in [Leviticus 2:3](#).

### from the offerings to Yahweh made by fire

This can be stated in active form. Alternate translation: “from the burnt offerings to Yahweh” (See: [Active or Passive](#))

#### ULT

**10** And what is left of the grain offering belongs to Aaron and to his sons. It is the holiest holy thing from the offerings made by fire to Yahweh.

## Leviticus 2:11

### General Information:

Yahweh continues telling Moses what the people must do so that their offerings will be acceptable to him.

### **No grain offering that you offer to Yahweh is to be made with yeast**

This can be stated in active form. Alternate translation: "Do not use yeast in a grain offering that you offer to Yahweh" (See: [Active or Passive](#))

### **as an offering made by fire**

This can be stated in active form. Alternate translation: "as a burnt offering" (See: [Active or Passive](#))

#### ULT

**11** Every grain offering that you offer to Yahweh must not be made with yeast. For you must not burn any leaven or any honey with it as an offering made by fire to Yahweh.

## Leviticus 2:12

### You will offer them

“You will offer the grain offerings made with leaven or honey”

**they will not be used to produce a sweet  
aroma on the altar**

This can be stated in active form. Alternate translation: “you will not use them to produce a sweet aroma on the altar” or “you will not burn them on the altar” (See: [Active or Passive](#))

### ULT

**12** You will offer them to Yahweh as an offering of firstfruits, but on the altar they will not ascend as a sweet aroma.



## Leviticus 2:13

### the salt of the covenant of your God

It is implied that the salt is a symbol that represents the covenant with God. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**13** And every offering of your grain offerings you must season with salt. And you must never allow the salt of the covenant of your God to be missing from your grain offering. With all your offerings you must offer salt.

## Leviticus 2:14

### General Information:

Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

### that is roasted with fire and then crushed

This can be stated in active form. Alternate translation: “that you have cooked over a fire and then crushed” (See: [Active or Passive](#))

### ULT

**14** And if you offer a grain offering of firstfruits to Yahweh, you must offer a grain offering of your firstfruits that is fresh grain roasted with fire, crushed new grain.

## Leviticus 2:15

*(There are no notes for this verse.)*

### ULT

**15** And you must put oil on it and you must put incense on it. This is a grain offering.

## Leviticus 2:16

### a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in [Leviticus 2:2](#).

### This is an offering made by fire to Yahweh

This can be stated in active form. Alternate translation: “This is a burnt offering to Yahweh” (See: [Active or Passive](#))

#### ULT

**16** And the priest will burn as its memorial portion some of its crushed grain and some of its oil with all its incense. This is an offering made by fire to Yahweh.

## **Leviticus 3**

### **Leviticus 3 General Notes**

### **Structure and formatting**

This chapter gives instructions about how to offer a fellowship offering.

### **Special concepts in this chapter**

#### **Fat**

The fat of the animal was considered the best part of the animal to eat. Therefore, this belonged to Yahweh. This is why the Israelites were not allowed to consume it.

## Leviticus 3:1

### General Information:

Moses continues telling the people what Yahweh wants them to do.

### before Yahweh

“in the presence of Yahweh” or “to Yahweh”

### ULT

<sup>1</sup> And if a sacrifice of peace offering is his offering, if he is offering from the herd, whether male or female, he must offer it without blemish before the face of Yahweh.

## Leviticus 3:2

### lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

### Aaron's sons the priests will sprinkle its blood

It is implied that before they sprinkle the blood, they catch blood in a bowl as the it drains from the animal. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>2</sup> And he will lay his hand on the head of his offering and he will slaughter it at the door of the tent of meeting. And the sons of Aaron, the priests, will sprinkle the blood on every side of the altar.

## Leviticus 3:3

### inner parts

This is the stomach and intestines.

#### ULT

<sup>3</sup> And he will offer from the sacrifice of the peace offering an offering made by fire to Yahweh: the fat covering the inner parts and all the fat that is on the inner parts,



## Leviticus 3:4

### by the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone.

### the lobe of the liver

This is the curved or rounded part of the liver. This is considered the best part of the liver to eat. Alternate translation: "the best part of the liver"

### ULT

<sup>4</sup> and the two kidneys and the fat that is on them which is by the loins, and the lobe on the liver which he will remove with the kidneys.

## Leviticus 3:5

### This will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

### it will be an offering made to him by fire

This can be stated in active form. Alternate translation: “it will be a burnt offering to Yahweh” (See: [Active or Passive](#))

#### ULT

<sup>5</sup> And the sons of Aaron will burn it on the altar with the burnt offering that is on the wood that is on the fire. It is an offering made by fire, a sweet aroma to Yahweh.

## Leviticus 3:6

*(There are no notes for this verse.)*

### ULT

<sup>6</sup> And if his offering for a sacrifice of peace offering to Yahweh is from the flock; male or female, he must offer it without blemish.

## Leviticus 3:7

### offer it before Yahweh

“offer it in the presence of Yahweh” or “offer it to Yahweh”

#### ULT

<sup>7</sup> If he offers a lamb for his offering, then he must offer it before the face of Yahweh.

## Leviticus 3:8

### lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. (See: [Symbolic Action](#))

### Aaron's sons will sprinkle its blood

It is implied that before they sprinkle the blood, they catch the blood in a bowl as it drains from the animal. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**8** And he will lay his hand on the head of his sacrifice and slaughter it before the tent of meeting. And the sons of Aaron will sprinkle its blood on every side of the altar.

## Leviticus 3:9

### as an offering made by fire

This can be stated in active form. Alternate translation: “as a burnt offering” (See: [Active or Passive](#))

### inner parts

This is the stomach and intestines.

#### ULT

<sup>9</sup> And he will offer from the sacrifice of the peace offering an offering made by fire to Yahweh: its fat, the entire fat tail which he will remove near the backbone, and the fat covering the inner parts and all the fat that is on the inner parts,

## Leviticus 3:10

### and the two kidneys ... the kidneys—he will remove all of this

The words “he will remove all of this” can be placed at the beginning of the sentence in verse 9. “He will remove the fat, the entire fat tail ... the inner parts, and the two kidneys ... with the kidneys”

#### ULT

<sup>10</sup> and the two kidneys and the fat that is on them, which is by the loins, and the lobe on the liver which he will remove with the kidneys.

### and the two kidneys

A new sentence can start here. Alternate translation: “He must remove the kidneys”

### by the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone.

### the lobe of the liver

This is the curved or rounded part of the liver. This is considered the best part of the liver to eat. Alternate translation: “the best part of the liver”

## Leviticus 3:11

### will burn it all on the altar as a burnt offering of food to Yahweh

Translate this in a way that makes it clear that Yahweh does not actually eat the food. Alternate translation: “will burn those things on the altar as an offering to Yahweh. Those things will come from your food supplies”

#### ULT

**11** And the priest will burn it on the altar as food, an offering made by fire to Yahweh.



## Leviticus 3:12

### before Yahweh

“in the presence of Yahweh” or “to Yahweh”

#### ULT

<sup>12</sup> And if a goat is his offering, then he will offer it before the face of Yahweh.

## Leviticus 3:13

### lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

### the sons of Aaron will sprinkle its blood

It is implied that before they sprinkle the blood, they catch the blood in a bowl as it drains from the animal. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**13** And he must lay his hand on its head and slaughter it before the face of the tent of meeting. And the sons of Aaron will sprinkle its blood on every side of the altar.

## Leviticus 3:14

### will offer his sacrifice made by fire

This can be stated in active form. Alternate translation: “will offer his sacrifice by fire” or “will burn his sacrifice” (See: [Active or Passive](#))

#### ULT

**14** And he will offer from it his offering as an offering made by fire to Yahweh: the fat covering the inner parts and all the fat that is on the inner parts,

## Leviticus 3:15

### He will also

Here “He” refers to the person offering the sacrifice.

#### ULT

**15** and the two kidneys and the fat that is on them, which is by the loins, and the lobe on the liver which he will remove with the kidneys.

## Leviticus 3:16

### will burn all that on the altar as a burnt offering of food

Translate this in a way that it does not seem like Yahweh actually eats the food. Alternate translation: “will burn those things on the altar to be an offering to Yahweh. It will be as though they are food given to Yahweh”

#### ULT

<sup>16</sup> And the priest will burn them on the altar as food, an offering made by fire, a sweet aroma. All the fat belongs to Yahweh.

### to produce a sweet aroma

Yahweh is pleased with the aroma of burning meat when he is pleased with the worshiper's sincerity. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

## Leviticus 3:17

### **It will be a permanent statute throughout your people's generations**

This means that they and their descendants must obey this command forever.

### **or blood**

"or consume blood"

#### **ULT**

<sup>17</sup> It will be a permanent statute throughout your generations in all your dwellings: you must not eat any fat or any blood.'"

## Leviticus 4

### Leviticus 4 General Notes

### Structure and formatting

This chapter gives instructions on how to offer a sacrifice for unintentional sins. This is known as a sin offering.  
(See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

### Special concepts in this chapter

#### Unintentional sins

Many scholars have taken special note that all of the sacrifices concern sins that are unintentional and that no provision is offered for sins intentionally committed. Many have suggested that it is only the sacrifice of Jesus' life that can be offered for these sins. Many also believe that this offering parallels the sacrifice of Jesus.

## Leviticus 4:1

*(There are no notes for this verse.)*

**ULT**

<sup>1</sup> And Yahweh spoke to Moses, saying,



## Leviticus 4:2

### **“Tell the people of Israel, ‘When anyone sins**

The words beginning with “Yahweh spoke to Moses, saying” (verse 1) begin a quotation that contains a quotation that begins with “Tell the people of Israel.” A direct quotation can be stated as an indirect quotation. “Yahweh spoke to Moses and told him to tell the people of Israel this: ‘When anyone sins” (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))

#### **ULT**

<sup>2</sup> “Speak to the sons of Israel, saying, ‘When a person sins by mistake in any of the commands of Yahweh, about what must not be done, and does any of one them,

### **that Yahweh has commanded not to be done**

This can be stated in active form. Alternate translation: “that Yahweh has commanded the people not to do” (See: [Active or Passive](#))

### **if he does something that is prohibited**

This can be translated in active form. Alternate translation: “if he does something that Yahweh does not allow” (See: [Active or Passive](#))

### **the following must be done**

This can be translated in active form. Alternate translation: “he must do the following” (See: [Active or Passive](#))

## Leviticus 4:3

### so as to bring guilt on the people

The abstract noun “guilt” can be stated as an adjective. Alternate translation: “so as to cause the people to be guilty” (See: [Abstract Nouns](#))

#### ULT

<sup>3</sup> if the annointed priest sins so as to bring guilt on the people, then he will offer for his sin which he has sinned a bull, a son of the herd, without blemish to Yahweh as a sin offering.

## Leviticus 4:4

### General Information:

Yahweh continues to tell Moses what the people must do.

### He must bring the bull

“The high priest must bring the bull”

### lay his hand on its head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

#### ULT

<sup>4</sup> And he must bring the bull to the entrance of the tent of meeting before the face of Yahweh. And he must lay his hand on the head of the bull and slaughter the bull before the face of Yahweh.

## Leviticus 4:5

### The anointed priest will take some of the blood

It is implied that the priest catches the blood in a bowl as it drains from the animal. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>5</sup> And the anointed priest will take some of the blood of the bull and bring it to the tent of meeting.

## Leviticus 4:6

### sprinkle some of it

“drip some of it” or “splatter some of it”

#### ULT

<sup>6</sup> And the priest will dip his finger in the blood and sprinkle some of the blood seven times before the face of Yahweh, at the face of the curtain of the holy place.

## Leviticus 4:7

### horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. Alternate translation: “the projections at the corners of the altar”

### pour out

“empty out the rest of the blood”

### at the base of the altar

“at the bottom of the altar”

### ULT

<sup>7</sup> And the priest will put some of the blood on the horns of the altar of fragrant incense before the face of Yahweh, which is in the tent of meeting. And he will pour out all the blood of the bull at the base of the altar of the burnt offering, which is at the entrance of the tent of meeting.

## Leviticus 4:8

### He will cut away

“The priest will cut away”

### inner parts

This is the stomach and intestines.

#### ULT

<sup>8</sup> And all the fat of the bull of the sin offering he will remove from it: the fat covering over the inner parts and all the fat that is on the inner parts,

## Leviticus 4:9

### the two kidneys ... with the kidneys—he will cut away all this

The words “he will cut away all this” can be placed before the words “the fat that covers” in verse 8. “He will cut away the fat that covers the inner parts, all the fat that is attached to the inner parts, the two kidneys ... with the kidneys”

#### ULT

<sup>9</sup> and the two kidneys and the fat that is on them, which is by the loins, and the lobe on the liver which he will remove with the kidneys—

### by the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone.

### the lobe of the liver

This is the curved or rounded part of the liver. This is considered the best part of the liver to eat. Alternate translation: “the best part of the liver”



## Leviticus 4:10

*(There are no notes for this verse.)*

### ULT

<sup>10</sup> just as it is removed from the ox of the sacrifice of the peace offering. And the priest will burn them on the altar of the burnt offering.

## Leviticus 4:11

### The skin of the bull ... and its dung

You may want to begin this sentence with words that tell your reader that the sentence is very long. "As for the skin of the bull ... and its dung"

#### ULT

**11** And the skin of the bull and all its flesh, with its head and with its legs and its inner parts and its dung—

## Leviticus 4:12

### a place that they have cleansed for me

A place being ritually pure and suitable to use for serving God is spoken of as if it were physically clean. (See: [Metaphor](#))

### they have cleansed for me

Here “they” refers to the priests, and “me” refers to Yahweh.

#### ULT

<sup>12</sup> all of the bull—he will bring out to the outside of the camp to a clean place, to the heap of the ash, and he will burn it on wood with fire. It will be burned on the heap of the ash.

## Leviticus 4:13

### is unaware

“does not know”

### commanded not to be done

This can be stated in active form. Alternate translation: “commanded them not to do” (See: [Active or Passive](#))

### if they are guilty

“they are guilty” or “they deserve for God to punish them”

### ULT

**13** And if the whole congregation of Israel strays unintentionally and the matter is concealed from the eyes of the assembly and they do one thing from all the commands of Yahweh which are not to be done and they become guilty,

## Leviticus 4:14

### when the sin they have committed becomes known

This can be stated in active form. Alternate translation: “when they realize that they have sinned” (See: [Active or Passive](#))

#### ULT

<sup>14</sup> and the sin which they have sinned against it becomes known, then the assembly must offer a bull, a son of the herd, for a sin offering. And they must bring it before the face of the tent of meeting.

## Leviticus 4:15

### will lay their hands on the head

This is a symbolic action that identifies the people with the animal they are offering. In this way the people are offering themselves to Yahweh through the animal. See how you translated a similar phrase in [Leviticus 1:4](#). (See: [Symbolic Action](#))

### the bull will be killed

This can be stated in active form. Alternate translation: “and they will kill the bull” (See: [Active or Passive](#))

#### ULT

**15** And the elders of the congregation will lay their hands on the head of the bull before the face of Yahweh. And the bull will be slaughtered before the face of Yahweh.

## Leviticus 4:16

### General Information:

Yahweh continues telling Moses what the people must do.

### The anointed priest will bring some of the blood

It is implied that the priest caught the blood in a bowl as the blood drained from the bull. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**16** And the anointed priest will bring some of the blood of the bull to the tent of meeting.

## Leviticus 4:17

### before the curtain

It is implied that this is the curtain before the most holy place. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**17** And the priest will dip his finger in the blood and sprinkle it seven times before the face of Yahweh, at the face of the curtain.



## Leviticus 4:18

### He will put

“The priest will put”

### horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

### he will pour out all the blood

“he will pour out the rest of the blood”

#### ULT

**18** And he will put some of the blood on the horns of the altar that is before the face of Yahweh, which is in the tent of meeting. And he will pour out all the blood at the base of the altar of the burnt offering, which is at the entrance of the tent of meeting.

## Leviticus 4:19

### all the fat from it and burn it

“all the fat from the bull and burn the fat”

#### ULT

**19** And all its fat he will remove from it and burn on the altar.

## Leviticus 4:20

### he must do

“the priest must do”

### the priest will make atonement for the people

The abstract noun “atonement” can be stated as a verb. Alternate translation: “the priest will atone for the people’s sins” (See: [Abstract Nouns](#))

### they will be forgiven

This can be stated in active form. Alternate translation: “Yahweh will forgive them” (See: [Active or Passive](#))

#### ULT

<sup>20</sup> And he must do with the bull just as he did with the bull of the sin offering, thus he will do with it. And the priest will make atonement for them, and it will be forgiven them.

## Leviticus 4:21

*(There are no notes for this verse.)*

### ULT

<sup>21</sup> And he will bring out the bull to the outside of the camp and he will burn it just as he burned the first bull. This is the sin offering of the assembly.

## Leviticus 4:22

### God has commanded not to be done

This can be stated in active form. Alternate translation: “God has commanded the people not to do” (See: [Active or Passive](#))

#### ULT

**22** When a ruler sins and does by mistake one thing from all the commands of Yahweh his God that should not be done, and he becomes guilty,

## Leviticus 4:23

**then his sin which he has committed is made known to him**

This can be stated in active form. Alternate translation: “then he realizes that he has sinned” (See: [Active or Passive](#))

### ULT

<sup>23</sup> or his sin by which he has sinned is made known to him, then he must bring as his offering a buck of the goats, a male without blemish.

## Leviticus 4:24

### He will lay

“The ruler will lay”

### lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

#### ULT

<sup>24</sup> And he will lay his hand on the head of the goat and slaughter it in the place where he slaughters the burnt offering before the face of Yahweh. This is a sin offering.

### where they kill

“where the priests kill”

### before Yahweh

“in the presence of Yahweh” or “to Yahweh”

## Leviticus 4:25

### The priest will take the blood

It is implied that the priest will catch the blood in a bowl as the blood drains from the goat. (See: [Assumed Knowledge and Implicit Information](#))

### horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

#### ULT

**25** And the priest will take some of the blood of the sin offering with his finger and put it on the horns of the altar of the burnt offering. And he will pour out its blood at the base of the altar of the burnt offering.



## Leviticus 4:26

### He will burn

"The priest will burn"

### The priest will make atonement for the ruler

The abstract noun "atonement" can be stated as a verb. Alternate translation: "The priest will atone for the ruler" (See: [Abstract Nouns](#))

### the ruler will be forgiven

This can be stated in active form. Alternate translation: "Yahweh will forgive the ruler's sins" (See: [Active or Passive](#))

#### ULT

<sup>26</sup> And he will burn all the fat on the altar, just like the fat of the sacrifice of the peace offerings. And the priest will make atonement for him concerning his sin, and it will be forgiven him.

## Leviticus 4:27

### Yahweh has commanded him not to be done

All of the people of Israel were commanded not to sin. This can be stated in active form. Alternate translation: "Yahweh commanded the people not to do" (See: [Active or Passive](#))

#### ULT

<sup>27</sup> And if any person from the people of the land sins by mistake, doing one thing from the commands of Yahweh that must not be done, and he becomes guilty,

## Leviticus 4:28

### his sin which he has committed is made known to him

This can be stated in active form. Alternate translation: “he becomes aware of the sin he committed” (See: [Active or Passive](#))

#### ULT

<sup>28</sup> or his sin which he sinned is made known to him, then he will bring for his offering a doe of the goats, a female without blemish, for his sin that he has sinned.

## Leviticus 4:29

### lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

#### ULT

**29** And he will lay his hand on the head of the sin offering and slaughter the sin offering at the place of the burnt offering.

## Leviticus 4:30

### The priest will take some of the blood

It is implied that the priest will catch the blood in a bowl as the blood drains from the animal. (See: [Assumed Knowledge and Implicit Information](#))

### horns of the altar

This refers to the corners of the altar, which are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

### all the rest of the blood

“all the blood remaining in the bowl”

#### ULT

<sup>30</sup> And the priest will take some of its blood with his finger and put it on the horns of the altar of the burnt offering. And he will pour out all its blood at the base of the altar.

## Leviticus 4:31

### He will cut away

Here “He” refers to the person offering the sacrifice.

### just as the fat is cut away

This can be stated in active form. Alternate translation: “just as a person cuts away the fat” (See: [Active or Passive](#))

### will burn it

“will burn the fat”

### to produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

### The priest will make atonement for the man

The abstract noun “atonement” can be stated as a verb. Alternate translation: “The priest will atone for the man’s sins” (See: [Abstract Nouns](#))

### he will be forgiven

This can be stated in active form. Alternate translation: “Yahweh will forgive the man’s sins” (See: [Active or Passive](#))

#### ULT

<sup>31</sup> And he will remove all the fat, just as the fat is removed from on the sacrifice of the peace offerings. And the priest will burn it on the altar as a sweet aroma to Yahweh. And the priest will make atonement for him, and it will be forgiven him.

## Leviticus 4:32

*(There are no notes for this verse.)*

### ULT

<sup>32</sup> And if he brings a lamb as his offering for a sin offering, he will bring a female without blemish.

## Leviticus 4:33

### lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

### where they kill

“where the priests kill”

#### ULT

**33** And he will lay his hand on the head of the sin offering and slaughter it for a sin offering at the place where he slaughters the burnt offering.



## Leviticus 4:34

### horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

### he will pour out all its blood

“he will pour out the rest of its blood”

#### ULT

<sup>34</sup> And the priest will take some of the blood of the sin offering with his finger and put it on the horns of the altar of the burnt offering. And he will pour out all its blood at the base of the altar.

## Leviticus 4:35

### He will cut away

Here “He” refers to the person offering the sacrifice.

### just as the fat of the lamb is cut away

This can be stated in active form. Alternate translation: “just as a person cuts away the fat of the lamb” (See: [Active or Passive](#))

### the priest will burn it

“the priest will burn the fat”

### offerings of Yahweh made by fire

This can be stated in active form. Alternate translation: “burnt offerings for Yahweh” (See: [Active or Passive](#))

### will make atonement for him for the sin he has committed

The abstract noun “atonement” can be stated as a verb. Alternate translation: “will atone for the sin the person committed” (See: [Abstract Nouns](#))

### the man will be forgiven

This can be stated in active form. Alternate translation: “Yahweh will forgive the man’s sins” (See: [Active or Passive](#))

#### ULT

<sup>35</sup> And he will remove all the fat, just as the fat of the lamb is removed from the sacrifice of the peace offerings. And the priest will burn them on the altar on top of the offerings of Yahweh made by fire. And the priest will make atonement for him for his sin that he has sinned, and it will be forgiven him.

## Leviticus 5

### Leviticus 5 General Notes

### Structure and formatting

This chapter gives instructions about how to offer a specific type of sacrifice.

### Special concepts in this chapter

#### Not testifying

If a person saw a crime, or a wrong being done, they were required to be a witness about what they saw or heard.  
(See: [testimony](#), [testify](#), [witness](#), [eyewitness](#), [evidence](#))

#### Sacrifices for the poor

This chapter explains that poor people were allowed to offer less expensive sacrifices if they could not afford more costly sacrifices.

## Leviticus 5:1

### General Information:

Yahweh continues telling Moses what the people must do.

### **something about which he is required to testify**

Jewish law and leaders both required the people to testify if they were witnesses to a crime. This can be stated in active form. Alternate translation: “something about which a judge has required him to testify” (See: [Active or Passive](#))

### ULT

<sup>1</sup> And when a person sins in that he hears the utterance of a curse and he is a witness, whether he has seen or known of it, if he does not tell, then he will bear his iniquity.

## Leviticus 5:2

### God has designated as unclean

Something that God has declared to be unfit for people to touch or eat is spoken of as if it were physically unclean. (See: [Metaphor](#))

### the carcass

“the dead body”

### he is unclean

A person who is unacceptable for God’s purposes is spoken of as if the person were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>2</sup> Or if a person touches any unclean thing, whether it be the carcass of an unclean wild animal or the carcass of unclean livestock or the carcass of an unclean creeping animal, and it is concealed from him, then he is unclean and guilty.

## Leviticus 5:3

### if he touches the uncleanness of someone, whatever that uncleanness is

The abstract noun “uncleanness” can be stated as an adjective.  
Alternate translation: “if he touches anything that makes a person  
unclean” (See: [Abstract Nouns](#))

### the uncleanness

Something that Yahweh has declared unfit for a person to touch or eat is spoken of as if it were physically unclean.  
(See: [Metaphor](#))

### he is unaware of it

“he does not realize it” or “he does not know about it”

#### ULT

<sup>3</sup> Or if he touches the uncleanness of a human, of all his uncleanness that one becomes unclean by, and it is concealed from him but he comes to know of it, then he will be guilty.

## Leviticus 5:4

### if anyone swears rashly with his lips

Here “lips” represents the whole person. Alternate translation: “if anyone swears rashly” (See: [Synecdoche](#))

### if anyone swears rashly

This means to swear an oath without thinking seriously about it. It implies that after the person swears the oath that he either cannot fulfill it or he does not really want to fulfill it. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>4</sup> Or if a person swears rashly with his lips to do evil, or to do good, anything that a man swears rashly, and it is concealed from him but he comes to know of it, then he will be guilty, in any of these things.

## Leviticus 5:5

### General Information:

Yahweh continues telling Moses what the people must do.

#### ULT

<sup>5</sup> And it will be that when someone is guilty in one of these things, he must confess that in which he has sinned.



## Leviticus 5:6

### the priest will make atonement for him

The abstract noun “atonement” can be stated as a verb. Alternate translation: “the priest will atone for him” (See: [Abstract Nouns](#))

#### ULT

<sup>6</sup> And he must bring his guilt offering to Yahweh for his sin that he has sinned, a female from the flock, a lamb, or a doe of the goats, for a sin offering. And the priest will make atonement for him concerning his sin.

## Leviticus 5:7

### If he cannot afford to buy a lamb

“If he does not have enough money to buy a lamb”

#### ULT

<sup>7</sup> And if his hand does not touch enough small livestock, then he can bring as his guilt offering because he sinned two turtledoves or two sons of the pigeon to Yahweh, one for a sin offering and one for a burnt offering.

## Leviticus 5:8

**he will wring off its head from its neck but will not remove it**

“he will kill it by twisting its head and breaking its neck, but he will not remove the head”

### ULT

<sup>8</sup> And he must bring them to the priest, and he will offer that which is for the sin offering first. And he will wring off its head from the front of its neck, but he will not sever it.

## Leviticus 5:9

*(There are no notes for this verse.)*

### ULT

<sup>9</sup> And he will sprinkle some of the blood of the sin offering on the side of the altar. And the rest of the blood he will drain out at the base of the altar. This is the sin offering.

## Leviticus 5:10

### as described in the instructions

This can be stated in active form. Alternate translation: “as Yahweh has instructed” (See: [Active or Passive](#))

### the priest will make atonement for him for the sin that he has committed

The abstract noun “atonement” can be stated as a verb. Alternate translation: “the priest will atone for the sin that the person committed” (See: [Abstract Nouns](#))

### the person will be forgiven

This can be stated in active form. Alternate translation: “Yahweh will forgive the person” (See: [Active or Passive](#))

#### ULT

**10** And he must make a burnt offering of the second one, according to the regulation. And the priest will make atonement for him for his sin that he sinned, and it will be forgiven for him.

## Leviticus 5:11

### a tenth of an ephah

An ephah is 22 liters. A tenth of an ephah is about two liters. (See: [Biblical Volume](#))

### a tenth

This is one part out of ten equal parts. (See: [Fractions](#))

#### ULT

**11** And if his hand cannot touch two turtledoves or two sons of the pigeon, then he must bring as his sacrifice because he sinned a tenth of an ephah of fine flour for a sin offering. He must not put oil on it nor put incense on it, for it is a sin offering.

## Leviticus 5:12

### He must bring it

“He must bring the fine flour”

### a representative offering

The handful that the priest burns on the altar represents the entire offering. This means the whole offering belongs to Yahweh. See how you translated this in [Leviticus 2:2](#).

#### ULT

**12** And he must bring it to the priest, and the priest will take from it his handful as its memorial portion. And he will burn it on the altar, on top of the offerings made by fire to Yahweh. This is the sin offering.

### on top of the offerings made by fire for Yahweh

This can be stated in active form. Alternate translation: “on top of the burnt offerings to Yahweh” (See: [Active or Passive](#))

## Leviticus 5:13

### will make atonement

The abstract noun “atonement” can be stated as a verb. Alternate translation: “will atone” (See: [Abstract Nouns](#))

### that person will be forgiven

This can be stated in active form. Alternate translation: “Yahweh will forgive that person’s sins” (See: [Active or Passive](#))

### ULT

**13** And the priest will make atonement for him, for his sin that he sinned from one of these, and it will be forgiven for him. And it will belong to the priest, as with the grain offering.’”



## Leviticus 5:14

*(There are no notes for this verse.)*

**ULT**

**14** And Yahweh spoke to Moses, saying,

## Leviticus 5:15

### sins and acts unfaithfully in regard to the things that belong to Yahweh

This means the person sinned by not giving to Yahweh what Yahweh commanded him to give. Alternate translation: “sins by failing to give to Yahweh what belongs to Yahweh”

#### ULT

<sup>15</sup> “If a person acts unfaithfully and sins by mistake with the holy things of Yahweh, then he must bring his guilt offering to Yahweh, a ram without blemish from the flock with your valuation of silver shekels, in the shekel of the holy place, as a guilt offering.

## Leviticus 5:16

### he must add one-fifth

This means the person must pay an extra one-fifth of the value of what he owes to Yahweh.

### one-fifth

This is one part out of five equal parts. (See: [Fractions](#))

### the priest will make atonement for him

The abstract noun “atonement” can be stated as a verb. Alternate translation: “the priest will atone for him” (See: [Abstract Nouns](#))

### that person will be forgiven

This can be stated in active form. Alternate translation: “Yahweh will forgive that person” (See: [Active or Passive](#))

#### ULT

**16** And for what he sinned in connection with the holy thing he must make restitution, and one-fifth of it he must add to it and give it to the priest. And the priest will make atonement for him with the ram of the guilt offering, and it will be forgiven for him.

## Leviticus 5:17

### has commanded not to be done

This can be stated in active form. Alternate translation: “has commanded the people not to do” (See: [Active or Passive](#))

### must carry his own guilt

A person’s guilt is spoken of as if it were a physical object that the person carries. Here the word “guilt” represents the punishment for that guilt. Alternate translation: “he is responsible for his own guilt” or “Yahweh will punish him for his sin” (See: [Metaphor](#))

#### ULT

**17** And if a person sins and does one thing from all the commands of Yahweh that must not be done, and he does not know, then he is guilty and must bear his iniquity.

## Leviticus 5:18

### worth the current value

This means the person must determine how many shekels the ram is worth by using the official standard of the sacred tent. See [Leviticus 5:15](#). (See: [Ellipsis](#))

### he will be forgiven

This can be stated in active form. Alternate translation: “Yahweh will forgive him” (See: [Active or Passive](#))

### ULT

**18** And he must bring to the priest a ram without blemish from the flock, with your valuation, as a guilt offering. And the priest will make atonement for him concerning his mistake which he made unintentionally and did not know it, and it will be forgiven for him.

## Leviticus 5:19

### he is certainly guilty before Yahweh

“Yahweh certainly considers him guilty”

#### ULT

<sup>19</sup> It is a guilt offering. He is certainly guilty to Yahweh.”

## **Leviticus 6**

### **Leviticus 6 General Notes**

### **Structure and formatting**

This chapter gives instructions on how to offer guilt offerings, burnt offerings, and grain offerings.

### **Special concepts in this chapter**

#### **Eating sacrifices**

The Levites were allowed to eat some of the leftover parts of the sacrifice, while they were not allowed to eat other sacrifices. The reasons for this is unknown.

## Leviticus 6:1

*(There are no notes for this verse.)*

**ULT**

<sup>1</sup> And Yahweh spoke to Moses, saying,



## Leviticus 6:2

### acts unfaithfully against Yahweh

“disobeys one of Yahweh’s commandments”

### deceiving his neighbor regarding something held in trust

This can be translated in active form. Alternate translation: “lying to his neighbor about something the neighbor let him borrow” (See: [Active or Passive](#))

### his neighbor

Here “neighbor” means any Israelite, not just someone who lives nearby.

#### ULT

<sup>2</sup> “If a person sins and acts unfaithfully against Yahweh and deceives his fellow citizen, in a deposit or in a pledge of hand or by theft, or if he has oppressed his fellow citizen,

## Leviticus 6:3

*(There are no notes for this verse.)*

### ULT

<sup>3</sup> or he has found something lost and lies about it, or he swears falsely, according to one of all the things which mankind does to sin thereby,

## Leviticus 6:4

### that which was entrusted to him

This can be stated in active form. Alternate translation: “not returning something he borrowed”

#### ULT

<sup>4</sup> and it happened that he has sinned and is guilty, then he must give back the robbed thing that he stole or the extorted thing that he extorted, or the deposit which was entrusted to him, or the lost thing that he had found;

## Leviticus 6:5

### in full

“fully” or “totally”

### add one-fifth

This means the person must return what he owes to someone and pay an extra one-fifth of the value. See how you translated this in [Leviticus 5:16](#). (See: [Fractions](#))

### pay it all to the owner

This can be translated in active form. Alternate translation: “to pay the person he owes” (See: [Active or Passive](#))

### he is found guilty

The person who stole is to be brought before the judge and be declared guilty. This can be stated in active form. Alternate translation: “the judge declares him guilty” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

#### ULT

<sup>5</sup> or from all that he has sworn about falsely, he must restore it in full and he must add one-fifth its value to it. He must give it to whom it belongs on the day of his guilt offering.

## Leviticus 6:6

### worth the current value

This means the person must determine how many shekels the ram is worth by using the official standard of the sacred tent. You can make clear the understood information. See how this was translated in [Leviticus 5:15](#). (See: [Ellipsis](#))

#### ULT

<sup>6</sup> And he must bring his guilt offering to Yahweh, a ram without blemish from the flock with your estimate of its value, as a guilt offering to the priest.

## Leviticus 6:7

### The priest will make atonement for him

The abstract noun “atonement” can be stated as a verb. Alternate translation: “The priest will atone for him” (See: [Abstract Nouns](#))

### before Yahweh

“in the presence of Yahweh”

### he will be forgiven

This means Yahweh will forgive the person, not the priest. This can be translated in active form. Alternate translation: “God will forgive him” (See: [Active or Passive](#))

#### ULT

<sup>7</sup> And the priest will make atonement for him before the face of Yahweh, and it will be forgiven for him, concerning one thing from all that one does by which to become guilty.”

## Leviticus 6:8

*(There are no notes for this verse.)*

**ULT**

<sup>8</sup> And Yahweh spoke to Moses, saying,

## Leviticus 6:9

### **“Command Aaron and his sons, saying, ‘This is the law**

The sentence that begins “Then Yahweh spoke to Moses, saying” (verse 8) has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. “Then Yahweh spoke to Moses and told him to command Aaron and his sons, saying, ‘This is the law” (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))

### **ULT**

<sup>9</sup> “Command Aaron and his sons, saying, ‘This is the law of the burnt offering: The burnt offering itself must be on the hearth on the altar all the night until the morning. And the fire of the altar will be kept burning on it.

### **must be on the hearth of the altar**

“must be on top of the altar”

### **the fire of the altar will be kept burning**

This can be translated in active form. Alternate translation: “you must keep the fire of the altar burning” (See: [Active or Passive](#))



## Leviticus 6:10

### his linen clothes

Linen is a white cloth. Alternate translation: “his white clothes” (See: [Translate Unknowns](#))

### He will pick up the ashes

“He will gather the ashes”

### after the fire has consumed the burnt offering

The fire completely burning up the offering is spoken of as if it consumed or used up the burnt offering.

#### ULT

**10** And the priest will put on his linen robe and he will put on his linen underclothes over his body. And he will pick up the ashes, which is the burnt offering the fire has consumed on the altar. And he will put it beside the altar.

## Leviticus 6:11

### to a place that is clean

A place that is fit to be used for God's purposes is spoken of as if it were physically clean. (See: [Metaphor](#))

#### ULT

**11** And he will take off his garments and put on other garments. And he will bring out the ash to the outside of the camp, to a clean place.

## Leviticus 6:12

### The fire on the altar will be kept burning

This can be translated in active form. Alternate translation: “The priest will keep the fire on the altar burning” (See: [Active or Passive](#))

### as required on it

This can be stated in active form. Alternate translation: “on it as Yahweh demands” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

### ULT

**12** And the fire on the altar will be kept burning on it. It must not go out, and the priest will kindle wood on it in the morning by the morning. And he will arrange the burnt offering on it, and he will burn on it the fat of the peace offerings.

## Leviticus 6:13

*(There are no notes for this verse.)*

### ULT

<sup>13</sup> Fire must be kept burning on the altar continually. It must not go out.

## Leviticus 6:14

*(There are no notes for this verse.)*

### ULT

**14** And this is the law of the grain offering. The sons of Aaron will offer it before the face of Yahweh at the face of the altar.

## Leviticus 6:15

### to produce a sweet aroma

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. See how you translated a similar phrase in [Leviticus 1:9](#). (See: [Metaphor](#))

### a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in [Leviticus 2:2](#).

#### ULT

**15** And he will take up from it his handful of the fine flour of the grain offering and of the oil and all the incense which is on the grain offering. And he will burn it on the altar as a sweet aroma, its memorial portion to Yahweh.

## Leviticus 6:16

### It must be eaten

This can be translated in active form. Alternate translation: “They must eat it” (See: [Active or Passive](#))

#### ULT

**16** And Aaron and his sons will eat what is left from it. It must be eaten without yeast in a holy place. They will eat it in the courtyard of the tent of meeting.

## Leviticus 6:17

### It must not be baked with yeast

This can be translated in active form. Alternate translation: “Do not bake it with yeast” (See: [Active or Passive](#))

### offerings made by fire

This can be stated in active form. Alternate translation: “burnt offerings” (See: [Active or Passive](#))

#### ULT

**17** It must not be baked with yeast. I have given it as their part from my offerings made by fire. It is the holiest holy thing, like the sin offering and like the guilt offering.



## Leviticus 6:18

### Whoever touches them will become holy

This is an implied warning that those who are not male descendants of Aaron should not touch this offering. The full meaning of this statement can be made clear. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**18** Every male from the sons of Aaron may eat it as a permanent statute throughout your generations, from the offerings of Yahweh made by fire. All that touches them will become holy.'"

## Leviticus 6:19

*(There are no notes for this verse.)*

**ULT**

**19** And Yahweh spoke to Moses, saying,

## Leviticus 6:20

### when each son is anointed

It is implied that they will be anointed when they become priests. The full meaning of this statement can be made clear. This can also be stated in active form. Alternate translation: “when he anoints each son, ordaining them as priests” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

### a tenth part of an ephah

An ephah is 22 liters. One-tenth of an ephah is about 2 liters. (See: [Biblical Volume](#))

### a tenth

This is one part of ten equal parts. (See: [Fractions](#))

#### ULT

**20** “This is the offering of Aaron and his sons, which they will offer to Yahweh on the day when he is anointed: a tenth part of an ephah of fine flour as a continual grain offering, half of it in the morning and half of it in the evening.

## Leviticus 6:21

### It will be made

This can be translated in active form. Alternate translation: “You will make it” (See: [Active or Passive](#))

### in a baking pan

This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate. See how you translated “flat iron pan” in [Leviticus 2:5](#). (See: [Translate Unknowns](#))

### When it is soaked

“When the flour is completely wet with oil”

### you will bring it in

Here “you” refers to the person offering the sacrifice. (See: [Forms of You](#))

### to produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

#### ULT

**21** It will be made with oil on a griddle.  
When it is well-mixed, you will bring it.  
In baked pieces you will offer the grain  
offering as a sweet aroma to Yahweh.

## Leviticus 6:22

### As commanded

This can be stated in active form. Alternate translation: “As Yahweh has commanded you” (See: [Active or Passive](#))

### all of it shall be burned

This can be stated in active form. Alternate translation: “he must burn all of it” (See: [Active or Passive](#))

#### ULT

**22** And the anointed priest that comes after him from among his sons will offer it. As a permanent statute it shall be completely burned up to Yahweh.

## Leviticus 6:23

*(There are no notes for this verse.)*

### ULT

<sup>23</sup> And all of the grain offering of the priest will be completely burned up. It must not be eaten."

## Leviticus 6:24

*(There are no notes for this verse.)*

**ULT**

<sup>24</sup> And Yahweh spoke to Moses, saying,

## Leviticus 6:25

### “Speak to Aaron and to his sons, saying, ‘This is the law

The sentence that begins “Yahweh spoke to Moses again, saying” (verse 24) has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. “Yahweh spoke to Moses again and told him to speak to Aaron and his sons, saying, ‘This is the law” (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))

#### ULT

<sup>25</sup> “Speak to Aaron and to his sons, saying, ‘This is the law of the sin offering: in the place where the burnt offering is slaughtered the sin offering must be slaughtered before the face of Yahweh. It is the holiest holy thing.

### Speak to Aaron and to his sons

Yahweh is speaking to Aaron and his sons, but these regulations apply to all priest who perform these sacrifices. The full meaning of this statement can be made clear. (See: [Assumed Knowledge and Implicit Information](#))

### The sin offering must be killed at ... before Yahweh

It can be made explicit that this refers to the north side of the altar. See [Leviticus 1:10-11](#). (See: [Assumed Knowledge and Implicit Information](#))

### The sin offering must be killed

This can be translated in active form. Alternate translation: “You must kill the sin offering” (See: [Active or Passive](#))

### where the burnt offering is killed

This can be stated in active form. Alternate translation: “where you kill the animal for the burnt offering” (See: [Active or Passive](#))

### before Yahweh

“to Yahweh”



## Leviticus 6:26

### It must be eaten

This can be stated in active form. Alternate translation: “He must eat it” (See: [Active or Passive](#))

#### ULT

**26** The priest who offers it as a sin offering will eat it. It must be eaten in a holy place, in the courtyard of the tent of meeting.

## Leviticus 6:27

### Whatever touches its meat will become holy

This is an implied warning that no one besides the priests should touch the meat of the sin offering. The full meaning of this statement can be made clear. (See: [Assumed Knowledge and Implicit Information](#))

### if the blood is sprinkled on

This can be translated in active form. Alternate translation: “if the blood sprinkles on” (See: [Active or Passive](#))

#### ULT

**27** All that touches its meat will become holy. And if some of the blood is sprinkled on the garment, you must clean where it was sprinkled on it in a holy place.

## Leviticus 6:28

### the clay pot in which it is boiled must be broken

This can be stated in active form. Alternate translation: “you must break the clay pot in which you boiled the meat” (See: [Active or Passive](#))

#### ULT

<sup>28</sup> And the pot of clay in which it is boiled must be broken. And if it is boiled in a pot of bronze, then it must be scrubbed and rinsed in water.

### If it is boiled in a bronze pot, it must be scrubbed and rinsed clean in water

This can be stated in active form. Alternate translation: “If you boiled the meat in a bronze pot, then you must scrub the pot and rinse it with clean water” (See: [Active or Passive](#))

## Leviticus 6:29

*(There are no notes for this verse.)*

### ULT

<sup>29</sup> Every male among the priests may eat it. It is the holiest holy thing.

## Leviticus 6:30

### But any sin offering ... must not be eaten

This can be translated in active form. Alternate translation: “But no one may eat any sin offering whose blood is brought into the tent of meeting to make atonement in the holy place” (See: [Active or Passive](#))

### whose blood is brought into the tent of meeting

This can be translated in active form. Alternate translation: “from which the priest takes the blood into the tent of meeting” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

### It must be burned

This can be stated in active form. Alternate translation: “The priest must burn it” (See: [Active or Passive](#))

#### ULT

<sup>30</sup> And any sin offering from which some of its blood was brought into the tent of meeting to make atonement in the holy place must not be eaten. It must be burned in the fire.

## **Leviticus 7**

### **Leviticus 7 General Notes**

### **Structure and formatting**

This chapter gives instructions on how to offer guilt offerings, peace offerings and freewill offerings.

### **Special concepts in this chapter**

#### **Blood**

The people were not allowed to eat or drink the blood of the sacrificed meat because life was considered to be in the blood of the animal. (See: [blood](#) and Leviticus 17:11)

## Leviticus 7:1

### General Information:

Yahweh continues telling Moses what he must tell Aaron and his sons.

#### ULT

<sup>1</sup> And this is the law of the guilt offering.  
It is the holiest holy thing.

## Leviticus 7:2

### in the place for killing it

It can be made explicit that this refers to, the north side of the altar, the place where the animals for the burnt offerings are killed. See [Leviticus 1:10-11](#). (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>2</sup> In the place where they slaughter the burnt offering they must slaughter the guilt offering. And they must sprinkle its blood on every side of the altar.



## Leviticus 7:3

### All the fat in it will be offered

This can be translated in active form. Alternate translation: "The priest must offer all the fat in it" (See: [Active or Passive](#))

### inner parts

This is the stomach and intestines.

#### ULT

<sup>3</sup> And all its fat will be offered from it:  
the fat tail and the fat covering the  
inner parts,

## Leviticus 7:4

### liver ... kidneys

See how you translated these words in [Leviticus 3:4](#).

### next to the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone. See how you translated this in [Leviticus 3:4](#).

### all this must be removed

This can be stated in active form. Alternate translation: “the priest must remove all this” (See: [Active or Passive](#))

#### ULT

<sup>4</sup> and the two kidneys and the fat that is on them, which is by the loins, and the lobe on the liver which he will remove with the kidneys.

## Leviticus 7:5

### as an offering made with fire

This can be stated in active form. Alternate translation: “as a burnt offering” (See: [Active or Passive](#))

#### ULT

<sup>5</sup> And the priest must burn them on the altar as an offering made by fire to Yahweh. It is a guilt offering.

## Leviticus 7:6

### It must be eaten

This can be stated in active form. Alternate translation: “They must eat it” (See: [Active or Passive](#))

#### ULT

<sup>6</sup> Every male among the priests may eat it. It must be eaten in a holy place. It is the holiest holy thing.

## Leviticus 7:7

### The same law applies to both of them

“The law is the same for both of them”

### to the priest who makes atonement with them

The abstract noun “atonement” can be stated as a verb. Alternate translation: “to the priest who offers the sacrifice to atone for someone’s sins” (See: [Abstract Nouns](#))

#### ULT

<sup>7</sup> The sin offering is like the guilt offering. The law is the same for them. The priest who makes atonement with it; it will belong to him.

## Leviticus 7:8

### hide

the coat or skin of a herd animal

#### ULT

<sup>8</sup> As for the priest who offers a burnt offering of a man, the hide of the burnt offering that he offered will belong to the priest. It will belong to him.

## Leviticus 7:9

### that is baked in an oven ... that is cooked in a frying pan

This can be translated in active form. Alternate translation: “that someone bakes in an oven ... that someone cooks in a frying pan” (See: [Active or Passive](#))

### oven

This was probably a hollow object made of clay. A fire was lit under the oven, and the heat would bake the dough inside of the oven. See how you translated this in [Leviticus 2:4](#). (See: [Translate Unknowns](#))

### a frying pan

This is a metal plate with rounded edges. The dough was placed in the pan and cooked over a fire. See how you translated “pan” in [Leviticus 2:7](#). (See: [Translate Unknowns](#))

### a baking pan

This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate. See how you translated “flat iron pan” in [Leviticus 2:5](#). (See: [Translate Unknowns](#))

### ULT

<sup>9</sup> And every grain offering that is baked in an oven, and everything cooked in a frying pan or on a griddle will belong to the priest who offers it. It will belong to him.

## Leviticus 7:10

*(There are no notes for this verse.)*

### ULT

<sup>10</sup> And every grain offering, mixed with oil or dry, will be for all the sons of Aaron, to each as to his brother.



## Leviticus 7:11

*(There are no notes for this verse.)*

### ULT

**11** And this is the law of the sacrifice of the peace offerings which they will offer to Yahweh.

## Leviticus 7:12

### of cakes made without yeast, but mixed with oil

This can be translated in active form. Alternate translation: “of cakes he made without yeast but mixed with oil” (See: [Active or Passive](#))

### cakes ... mixed with oil

Here “cakes” refers to a thick bread.

### of cakes made without yeast, but spread with oil

This can be translated in active form. Alternate translation: “of thin cakes he made without yeast but spread with oil” (See: [Active or Passive](#))

### cakes ... spread with oil

Here “cakes” refers to a thin bread.

### of cakes made with fine flour that is mixed with oil

This can be translated in active form. Alternate translation: “of cakes he made with fine flour mixed with oil” (See: [Active or Passive](#))

### cakes made with fine flour

Here “cakes” refers to a thick bread. It is similar to the first type of bread except it is made with the finest flour.

#### ULT

<sup>12</sup> If one offers it for thanksgiving, then he must offer with the sacrifice of thanksgiving cakes without yeast mixed with oil and wafers without yeast smeared with oil and well-mixed cakes of fine flour mixed with oil.

## Leviticus 7:13

### cakes of bread made with yeast

This can be translated in active form. Alternate translation: “cakes of bread he made with yeast” (See: [Active or Passive](#))

### cakes

This refers to a thick bread.

#### ULT

**13** With the cakes he must offer bread with yeast as his offering, in addition to the thanksgiving sacrifice of his peace offerings.

## Leviticus 7:14

*(There are no notes for this verse.)*

### ULT

**14** And he will offer from it one from each offering as a gift to Yahweh. It will belong to the priest who sprinkles the blood of the peace offerings. It will belong to him.

## Leviticus 7:15

### The person presenting

“The person who offers”

### for the purpose of giving thanks

The abstract noun “thanks” can be stated as a verb. Alternate translation: “for the purpose of thanking Yahweh” (See: [Abstract Nouns](#))

#### ULT

**15** And the meat of the thanksgiving sacrifice of the peace offerings must be eaten on the day of his offering. He must not leave any of it until morning.

## Leviticus 7:16

### the meat must be eaten ... it may be eaten

This can be translated in active form. Alternate translation: “he must eat the meat ... he may eat it” (See: [Active or Passive](#))

#### ULT

**16** And if the sacrifice of his offering is for a vow or for a freewill offering, it may be eaten on the day he offers his sacrifice. And the next day whatever remains of it may be eaten.

## Leviticus 7:17

### on the third day

Third is the ordinal number for three. Alternate translation: “after two days” (See: [Ordinal Numbers](#))

### must be burned

This can be translated in active form. Alternate translation: “the person must burn it” (See: [Active or Passive](#))

#### ULT

**17** And what is left from the meat of the sacrifice must be burned in the fire on the third day.

## Leviticus 7:18

### **If any of the meat of the sacrifice of one's peace offering is eaten on the third day**

This can be translated in active form. Alternate translation: "If anyone eats the meat of his peace offering sacrifice on the third day" (See: [Active or Passive](#))

### **it will not be accepted**

This can be stated in active form. Alternate translation: "Yahweh will not accept it" (See: [Active or Passive](#))

### **neither will it be credited to the one who offered it**

This can be stated in active form. Alternate translation: "neither will Yahweh honor the sacrifice that the person offered" (See: [Active or Passive](#))

### **will carry the guilt of his sin**

A person being responsible for the sin he committed is spoken of as if he had to carry the guilt physically. (See: [Metaphor](#))

#### **ULT**

**18** And if any of the meat of the sacrifice of his peace offerings to be eaten is eaten on the third day, it will not be accepted. It will not be credited to the one who offered it. It will be a disgusting thing, and the person who eats some of it will carry his iniquity.



## Leviticus 7:19

### Any meat that touches an unclean thing must not be eaten

This can be translated in active form. Alternate translation: “No one may eat meat that touches something unclean” (See: [Active or Passive](#))

### an unclean thing

Something that Yahweh has stated is unfit to touch or eat is spoken of as if it were physically unclean. (See: [Metaphor](#))

### It must be burned

This can be translated in active form. Alternate translation: “You must burn it” (See: [Active or Passive](#))

### anyone who is clean

A person who is acceptable for God’s purposes is spoken of as if the person were physically clean. (See: [Metaphor](#))

#### ULT

<sup>19</sup> And the meat that touches any unclean thing must not be eaten. It must be burned in the fire. But the meat, anyone who is clean may eat meat.

## Leviticus 7:20

### unclean person

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean. (See: [Metaphor](#))

### that person must be cut off from his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. Alternate translation: "that person may no longer live among his people" or "you must separate that person from his people" (See: [Metaphor](#) and [Active or Passive](#))

#### ULT

**20** And a person who eats meat from the sacrifice of the peace offerings that belong to Yahweh while his uncleanness is on him, that person must be cut off from his people.

## Leviticus 7:21

### whether uncleanness of man, or of unclean beast

Here “man” means humans in general. Alternate translation: “whether of a person or a beast”

### or of some unclean, detestable thing

“or of some unclean thing that disgusts Yahweh”

### that person must be cut off from his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20](#). (See: [Metaphor](#) and [Active or Passive](#))

#### ULT

<sup>21</sup> And a person who touches any unclean thing, the uncleanness of a human, or an unclean animal, or any unclean detestable thing, and eats some of the meat of a sacrifice of the peace offerings that belong to Yahweh, that person must be cut off from his people.”

## Leviticus 7:22

*(There are no notes for this verse.)*

**ULT**

<sup>22</sup> And Yahweh spoke to Moses, saying,

## Leviticus 7:23

### **“Speak to the people of Israel and say, ‘You must eat no fat**

The sentence that begins “Then Yahweh spoke to Moses, saying” (verse 22) has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: “Then Yahweh spoke to Moses and told him to tell the people of Israel this: ‘You must eat no fat” (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))

#### **ULT**

<sup>23</sup> “Speak to the sons of Israel, saying, ‘You must not eat any of the fat of an ox or a sheep or a goat.

## Leviticus 7:24

### died without being a sacrifice

“died but was not a sacrifice”

### the fat of an animal torn by wild animals

This can be translated in active form. Alternate translation: “the fat of an animal that wild animals killed” (See: [Active or Passive](#))

### may be used

This can be translated in active form. Alternate translation: “you may use” (See: [Active or Passive](#))

#### ULT

<sup>24</sup> And the fat of a carcass or the fat of an animal torn by wild animals may be used for any other use, but you must certainly not eat it.

## Leviticus 7:25

### sacrifice by fire

This can be stated in active form. Alternate translation: “burnt offering” (See: [Active or Passive](#))

### that person must be cut off from his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20](#). (See: [Metaphor](#) and [Active or Passive](#))

#### ULT

<sup>25</sup> If anyone eats fat from the animal which he has offered part of it as a sacrifice made by fire to Yahweh, then the person who ate it must be cut off from his people.

## Leviticus 7:26

### You must eat no blood

“You must not consume blood”

### in any of your houses

“in any of your homes” or “wherever you live”

#### ULT

<sup>26</sup> And you must not eat any blood in any of your dwellings, whether of a bird or of a land animal.



## Leviticus 7:27

*(There are no notes for this verse.)*

### ULT

<sup>27</sup> Any person who eats any blood, that person must be cut off from his people.'"

## Leviticus 7:28

*(There are no notes for this verse.)*

**ULT**

<sup>28</sup> And Yahweh spoke to Moses, saying,

## Leviticus 7:29

### **“Speak to the people of Israel and say, ‘He who offers**

The sentence that begins with the words “So Yahweh spoke to Moses and said” (verse 28) has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: “Then Yahweh spoke to Moses and told him to tell the people of Israel this: ‘He who offers” (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))

#### **ULT**

<sup>29</sup> “Speak to the sons of Israel, saying, ‘He who offers the sacrifice of his peace offerings to Yahweh must bring his offering to Yahweh from the sacrifice of his peace offerings.

## Leviticus 7:30

### The offering for Yahweh to be made by fire, his own hands must bring it

The statement “his own hands must bring it” can be placed at the beginning of the sentence. The phrase “to be made by fire” can be stated in active form. Alternate translation: “He himself must bring the offering that he plans to burn as a sacrifice to Yahweh” (See: [Active or Passive](#))

#### ULT

<sup>30</sup> His hands must bring an offering made by fire to Yahweh: the fat with the breast. He must bring the breast to wave it as a wave offering before the face of Yahweh.

### his own hands must bring it

Here “hands” represents the whole person. Alternate translation: “he must bring it himself” (See: [Synecdoche](#))

### breast

the front part of the animal’s body below the neck

### so that the breast may be waved as a wave offering before Yahweh

This can be translated in active form. Alternate translation: “so that the priest can present it to Yahweh as a wave offering” (See: [Active or Passive](#))

### may be waved as a wave offering before Yahweh

Raising up the offering is a symbolic gesture that shows that the person is dedicating the sacrifice to Yahweh. (See: [Symbolic Action](#))

## Leviticus 7:31

*(There are no notes for this verse.)*

### ULT

<sup>31</sup> And the priest must burn the fat on the altar, and the breast will be for Aaron and for his sons.

## Leviticus 7:32

### thigh

the upper part of the leg above the knee

### as an offering presented

This can be translated in active form. Alternate translation: “and present it as an offering” (See: [Active or Passive](#))

#### ULT

<sup>32</sup> And the right thigh you must give as a gift to the priest from the sacrifices of your peace offerings.

## Leviticus 7:33

*(There are no notes for this verse.)*

### ULT

<sup>33</sup> The one from the sons of Aaron who offers the blood of the peace offerings and the fat will have for him the right thigh as a share.

## Leviticus 7:34

### For I have taken

Here “I” refers to Yahweh.

### that is the contribution

“that is given as an offering”

#### ULT

<sup>34</sup> For I have taken from the sons of Israel, from the sacrifices of their peace offerings, the breast of the wave offering, and the thigh that is the gift. And I have given them to Aaron the priest and his sons as a permanent statute among the sons of Israel.



## Leviticus 7:35

### the offerings for Yahweh made by fire

This can be translated in active form. Alternate translation: “the burnt offerings for Yahweh” (See: [Active or Passive](#))

#### ULT

<sup>35</sup> This is the share of Aaron and the share of his sons from the offerings made by fire to Yahweh, on the day when he offered them as priests to Yahweh,

## Leviticus 7:36

### that Yahweh commanded to be given them from the people of Israel

This can be stated in active form. Alternate translation: “that Yahweh commanded the people of Israel to give to them” (See: [Active or Passive](#))

### that he anointed the priests

“that Moses anointed the priests”

### throughout all generations

See how you translated these words in [Leviticus 3:17](#).

#### ULT

<sup>36</sup> which Yahweh commanded to give them on the day of his anointing them from the people of Israel. It will be a permanent statute throughout their generations.

## Leviticus 7:37

### Connecting Statement:

This is the end of a speech started in verse [Leviticus 7:29](#).

#### ULT

<sup>37</sup> This is the law of the burnt offering, of the grain offering, and of the sin offering, and of the guilt offering, and of the consecration offering, and of the sacrifice of the peace offerings,

## Leviticus 7:38

*(There are no notes for this verse.)*

### ULT

<sup>38</sup> which Yahweh commanded Moses on Mount Sinai on the day he commanded the sons of Israel to offer their offerings to Yahweh in the wilderness of Sinai."

## Leviticus 8

### Leviticus 8 General Notes

### Structure and formatting

In this chapter, Moses set apart, or consecrated, the sons of Aaron to be priests. (See: [consecrate](#), [consecrated](#), [consecration](#) and [priest](#), [priesthood](#))

## Leviticus 8:1

### General Information:

In chapter 8 Moses ordains Aaron and his sons as priests according to the commands of Yahweh that Moses recorded in the book of Exodus.

#### ULT

<sup>1</sup> And Yahweh spoke to Moses, saying,

## Leviticus 8:2

### the garments

“the priestly garments” or “the clothes that the priests wore”

#### ULT

<sup>2</sup> “Take Aaron and his sons with him, and the garments, and the oil of anointing, and the bull of the sin offering, and two rams, and a basket of unleavened bread.

## Leviticus 8:3

*(There are no notes for this verse.)*

### ULT

<sup>3</sup> And bring together all the assembly at the entrance of the tent of meeting.”



## Leviticus 8:4

*(There are no notes for this verse.)*

### ULT

<sup>4</sup> And Moses did as Yahweh commanded him, and the assembly came together at the entrance of the tent of meeting.

## Leviticus 8:5

### Yahweh has commanded to be done

This can be translated in active form. Alternate translation: “Yahweh commands us to do” (See: [Active or Passive](#))

#### ULT

<sup>5</sup> And Moses said to the assembly, “This is the thing that Yahweh has commanded to be done.”

## Leviticus 8:6

### washed them with water

This is a symbolic action. It is a ritually cleaning that prepares them to become priests. (See: [Symbolic Action](#))

#### ULT

6 Moses brought near Aaron and his sons and washed them with water.

**Leviticus 8:7****the tunic ... the sash ... the robe ... the ephod  
... the finely-woven waistband**

These are special garments that Yahweh commanded the people to make for the priests. (See: [Assumed Knowledge and Implicit Information](#))

**sash**

a long piece of cloth that is tied around the waist or chest

**bound it to him**

“tied it around him”

**ULT**

<sup>7</sup> And he put the tunic on him, and girded him with the sash, and clothed him with the robe, and put the ephod on him. And he girded him with the finely-woven waistband of the ephod and bound it on him.

## Leviticus 8:8

### He placed the breastpiece on him

“Moses placed the breastpiece on Aaron”

### the breastpiece

This is a special garment that Yahweh commanded the people to make for the priests. (See: [Assumed Knowledge and Implicit Information](#))

### the Urim and the Thummim

It is not clear what these are. They were objects that the priest somehow used to determine the will of God. (See: [Translate Unknowns](#))

#### ULT

<sup>8</sup> And he placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim.

## Leviticus 8:9

### the turban ... the golden plate, the holy crown

These are special garments that Yahweh commanded the people to make for the priests. (See: [Assumed Knowledge and Implicit Information](#))

#### turban

a man's head covering that is a long piece of cloth wrapped around the head

### the golden plate, the holy crown

These two phrases refer to the same thing. It was a plate of pure gold attached to the turban.

#### ULT

<sup>9</sup> And he set the turban on his head and he set on the turban—on the front of its face—the golden rosette, the holy crown, as Yahweh had commanded Moses.

## Leviticus 8:10

*(There are no notes for this verse.)*

### ULT

**10** And Moses took the anointing oil and anointed the tabernacle and all that was in it. And he set them apart.

## Leviticus 8:11

### all its utensils

These are all the pots, pans, shovels, and forks used at the altar.

### the washbasin

This is a bronze basin that was located between the altar and the tabernacle.

### its base

This is a bronze stand on which the washbasin was placed.

### ULT

**11** And he sprinkled some of it on the altar seven times, and anointed the altar and all its utensils, and the washbasin and its base, to set them apart.



## Leviticus 8:12

### He poured

“Moses poured”

#### ULT

**12** And he poured some of the anointing oil on the head of Aaron and anointed him to set him apart.

## Leviticus 8:13

### sashes

This is the plural form of “sash.” See how you translated this in [Leviticus 8:7](#).

### ULT

**13** And Moses brought near the sons of Aaron and clothed them with tunics, and girded them with sashes, and bound headbands on them, as Yahweh had commanded Moses.

## Leviticus 8:14

### laid their hands on the head

This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way they are offering themselves to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

#### ULT

**14** And Moses brought the bull of the sin offering. And Aaron and his sons laid their hands on the head of the bull of the sin offering.

## Leviticus 8:15

### horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

### set it apart for God

“set the altar apart for God”

### in order to make atonement for it

Here “atonement” means to make the altar fit for use in serving God. Alternate translation: “in order to make it a suitable place for burning sacrifices for sin”

#### ULT

**15** And Moses slaughtered it, and he took the blood and put it all around on the horns of the altar with his finger. And he purified the altar and poured out the blood at the base of the altar. And he set it apart to make atonement upon it.

## Leviticus 8:16

### the inner parts

This is the stomach and intestines. See how you translated this in [Leviticus 1:9](#).

### liver ... kidneys

See how you translated these words in [Leviticus 3:4](#).

#### ULT

**16** And he took all the fat that was on the inner parts, the lobe of the liver, and the two kidneys and their fat, and Moses burned it on the altar.

## Leviticus 8:17

### hide

the coat or skin of a herd animal

### ULT

**17** And the bull and its hide and its flesh and its dung he burned in the fire outside the camp, as Yahweh had commanded him.

## Leviticus 8:18

### laid their hands on the head

This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way they are offering themselves to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

#### ULT

**18** And he brought near the ram of the burnt offering. And Aaron and his sons laid their hands on the head of the ram.

## Leviticus 8:19

*(There are no notes for this verse.)*

### ULT

**19** And Moses slaughtered it and sprinkled the blood against every side of the altar.



## Leviticus 8:20

### He cut the ram

“Moses cut the ram”

#### ULT

<sup>20</sup> And Moses cut the ram into its pieces and burned the head and the pieces and the suet.

## Leviticus 8:21

### produced a sweet aroma

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated a similar phrase in [Leviticus 1:9](#). (See: [Metaphor](#))

### an offering made by fire to Yahweh

This can be translated in active form. Alternate translation: “an offering he burned to Yahweh” (See: [Active or Passive](#))

#### ULT

**21** And the inner parts and the legs he washed with water. And Moses burned all of the ram on the altar. It was a burnt offering, a sweet aroma. It was an offering made by fire to Yahweh as Yahweh had commanded Moses.

## Leviticus 8:22

### the ram of consecration

The word “consecration” is an abstract noun. Alternate translation: “the ram for setting Aaron and his sons apart for service to God”  
(See: [Abstract Nouns](#))

### laid their hands on the head

This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way they are offering themselves to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

#### ULT

**22** And he brought near the second ram, the ram of consecration. And Aaron and his sons laid their hands on the head of the ram.

## Leviticus 8:23

### Moses took some of its blood

It is implied that Moses caught the blood in a bowl as the blood drained out from the animal. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**23** And Moses slaughtered it and took some of its blood and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the big toe of his right foot.

## Leviticus 8:24

*(There are no notes for this verse.)*

### ULT

<sup>24</sup> And he brought near the sons of Aaron. And Moses put some of the blood on the tip of their right ear, and on the thumb of their right hand, and on the big toe of their right foot. And Moses sprinkled the blood against every side of the altar.

## Leviticus 8:25

### inner parts

**the inner parts** - This is the stomach and intestines. See how you translated this in [Leviticus 1:9](#).

### liver ... kidneys

See how you translated these words in [Leviticus 3:4](#).

### right thigh

The thigh is the upper part of the leg above the knee. See how you translated this in [Leviticus 7:32](#).

#### ULT

**25** And he took the fat, and the fat tail, and all the fat that was on the inner parts, and the lobe of the liver, and the two kidneys and their fat, and the right thigh.

## Leviticus 8:26

### the basket of bread without yeast that was before Yahweh

This does not refer to the location of the basket of bread. It means this is the bread that Moses had dedicated to Yahweh.

#### ULT

<sup>26</sup> And from the basket of bread without yeast that was before the face of Yahweh he took one cake without yeast, and one cake of oiled bread, and one wafer, and placed them on the fat and on the right thigh.

## Leviticus 8:27

### put it all in the hands of Aaron and in the hands of his sons

Here “hands” represents the whole person. Alternate translation: “gave it all to Aaron and his sons” (See: [Synecdoche](#))

### waved them before Yahweh as a wave offering

It is implied that Aaron and his sons presented the offering. The full meaning of this statement can be made clear. Alternate translation: “they waved them before Yahweh as a wave offering” (See: [Assumed Knowledge and Implicit Information](#))

### waved them

This is a symbolic action that dedicates the offering to Yahweh. (See: [Symbolic Action](#))

#### ULT

<sup>27</sup> And he put it all in the hands of Aaron and in the hands of his sons and waved them before the face of Yahweh as a wave offering.



## Leviticus 8:28

### Moses took them

Here “them” refers to the fat, thigh, and all of the bread.

### from off their hands

Here “hands” represents the whole person. Alternate translation: “from Aaron and his sons” (See: [Synecdoche](#))

#### ULT

**28** And Moses took them from off their hands and burned them on the altar for the burnt offering. They were a consecration offering, a sweet aroma. It was an offering made by fire to Yahweh.

### They were a consecration offering

“They were an offering for setting Aaron and his sons apart for service to Yahweh”

### an offering made by fire to Yahweh

This can be translated in active form. Alternate translation: “a burnt offering to Yahweh” (See: [Active or Passive](#))

### produced a sweet aroma

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated a similar phrase in [Leviticus 1:9](#). (See: [Metaphor](#))

## Leviticus 8:29

### breast

the front part of the animal's body below the neck

### ordination

an official ceremony that makes someone a priest

### ULT

<sup>29</sup> And Moses took the breast and waved it as a wave offering to the face of Yahweh. It was the share for Moses from the ram of consecration, as Yahweh had commanded Moses.

## Leviticus 8:30

*(There are no notes for this verse.)*

### ULT

<sup>30</sup> And Moses took some of the oil of anointing and some of the blood that was on the altar and he sprinkled these on Aaron, on his clothes, and on his sons, and on the clothes of his sons with him. And he set apart Aaron, his clothes, and his sons and the clothes of his sons with him.

## Leviticus 8:31

### the basket of consecration

This means the basket contains offerings used while consecrating Aaron and his sons. Alternate translation: “the basket”

### as I commanded, saying, ‘Aaron and his sons will eat it.’

This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: “as I commanded you to do” (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))

#### ULT

<sup>31</sup> And Moses said to Aaron and to his sons, “Boil the meat at the entrance of the tent of meeting, and there you will eat it and the bread that is in the basket of consecration, as I commanded, saying, ‘Aaron and his sons will eat it.’”

## Leviticus 8:32

*(There are no notes for this verse.)*

### ULT

<sup>32</sup> And what is left of the meat and of the bread you must burn in the fire.

## Leviticus 8:33

### until the days of your ordination are fulfilled

This can be translated in active form. Alternate translation: “until you fulfill the days of your ordination” (See: [Active or Passive](#))

### ordination

This is an official ceremony that makes someone a priest. See how you translated this in [Leviticus 8:29](#).

#### ULT

**33** And you must not go out from the entrance of the tent of meeting for seven days, until the day of the fulfillment of the days of your consecration, because for seven days he will fill your hands.

## Leviticus 8:34

### to be done

This can be translated in active form. Alternate translation: “us to do” (See: [Active or Passive](#))

### to make atonement for you

The abstract noun “atonement” can be stated as a verb. Alternate translation: “to atone for your sins” (See: [Abstract Nouns](#))

#### ULT

<sup>34</sup> As has been done this day, Yahweh has commanded to be done to make atonement for you.

## Leviticus 8:35

### this is what I have been commanded

This can be translated in active form. Alternate translation: “this is what he has commanded me” (See: [Active or Passive](#))

#### ULT

**35** And at the entrance of the tent of meeting you will stay day and night for seven days. And you will keep the command of Yahweh, and you will not die, because this is what I have been commanded.”



## Leviticus 8:36

*(There are no notes for this verse.)*

### ULT

<sup>36</sup> And Aaron and his sons did all the things which Yahweh had commanded by the hand of Moses.

## Leviticus 9

### Leviticus 9 General Notes

### Structure and formatting

Aaron begins to function as the high priest in this chapter. (See: [high priest](#), [chief priests](#))

### Special concepts in this chapter

### Following Yahweh's instructions

Great care is taken to show that Aaron perfectly followed Yahweh's instructions. Moses records every detail to show how Aaron correctly followed Yahweh.

### Other possible translation difficulties in this chapter

### "Fire came out from Yahweh"

Aaron did not create the fire that consumed his sacrifice. Instead, Yahweh miraculously began the fire which consumed the sacrifice. This showed that the sacrifice was acceptable to him. (See: [miracle](#), [wonder](#), [sign](#))

## Leviticus 9:1

### the eighth day

The word “eighth” is the ordinal number for eight. (See: [Ordinal Numbers](#))

#### ULT

<sup>1</sup> Now it was that on the eighth day  
Moses called Aaron and his sons and  
the elders of Israel.

## Leviticus 9:2

### before Yahweh

“to Yahweh” or “in the presence of Yahweh”

#### ULT

<sup>2</sup> And he said to Aaron, “Take for yourself a calf, a son of the herd, for a sin offering, and a ram without blemish for a burnt offering, and offer them before the face of Yahweh.

## Leviticus 9:3

### General Information:

Moses continues speaking to Aaron.

### **You must speak ... and say, 'Take a male goat ... burnt offering**

Moses continues speaking to Aaron. This is the beginning of a direct quote within a direct quote. You can change this into an indirect quote. Alternate translation: "You must tell the people of Israel to take a male goat ... burnt offering" (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))

### **a year old**

"twelve months of age"

### ULT

<sup>3</sup> And to the sons of Israel you must speak, saying, 'Take a buck of the goats for a sin offering and a calf and a lamb, sons of the year without blemish, for a burnt offering,

## Leviticus 9:4

### also take an ox ... will appear to you

Moses continues speaking to Aaron. If you have begun an indirect quotation in verse 8, continue it here. "and to take an ox ... will appear to them" (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))

### to sacrifice before Yahweh

"to sacrifice to Yahweh"

#### ULT

<sup>4</sup> and an ox and a ram for peace offerings to sacrifice before the face of Yahweh, and a grain offering mixed with oil, because today Yahweh will appear to you.'"

## Leviticus 9:5

*(There are no notes for this verse.)*

### ULT

<sup>5</sup> And they brought what Moses commanded to the entrance of the tent of meeting. And all the assembly came near and stood before the face of Yahweh.

**Leviticus 9:6****commanded you to do**

Here “you” refers to the people of Israel. (See: [Forms of You](#))

**so that his glory may appear to you**

Here “glory” represents the presence of Yahweh. Alternate translation: “so that he may show you the glory of his presence” (See: [Metonymy](#))

**ULT**

<sup>6</sup> And Moses said, “This is the thing that Yahweh commanded you to do, so the glory of Yahweh may appear to you.”



## Leviticus 9:7

**make atonement for yourself and for the people ... offer the sacrifice for the people to make atonement for them**

These are two different sacrifices. The first sacrifice is to atone for the sins of the high priest. When the high priest sins it also makes the people guilty ([Leviticus 4:3](#)). The second sacrifice is to atone of the sins the people themselves commit.

### ULT

<sup>7</sup> And Moses said to Aaron, "Come near to the altar and offer your sin offering and your burnt offering, and make atonement for yourself and for the people. And offer the sacrifice of the people and make atonement for them, as Yahweh has commanded."

## Leviticus 9:8

*(There are no notes for this verse.)*

### ULT

<sup>8</sup> And Aaron went near to the altar and slaughtered the calf of the sin offering, which was for himself.

## Leviticus 9:9

### sons of Aaron presented the blood to him

This implies that they caught the blood in a bowl as the blood drained from the animal. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

### horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

### at the base of the altar

“at the bottom of the altar”

#### ULT

<sup>9</sup> And the sons of Aaron brought the blood to him, and he dipped his finger in the blood and put it on the horns of the altar. And he poured out the blood at the base of the altar.

## Leviticus 9:10

### he burned

“Aaron burned”

### kidneys ... liver

See how you translated these words in [Leviticus 3:4](#).

#### ULT

**10** And the fat and the kidneys and the lobe of the liver from the sin offering he burned on the altar, as Yahweh had commanded Moses.

## Leviticus 9:11

### the hide

This is the coat or skin of a herd animal. See how you translated this in [Leviticus 7:8](#).

#### ULT

**11** And the flesh and the hide he burned in the fire outside the camp.

## Leviticus 9:12

### his sons gave him the blood

It is implied that the sons caught the blood in a bowl as the blood drained from the animal. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**12** And he slaughtered the burnt offering. And the sons of Aaron brought to him the blood, and he sprinkled it against every side of the altar.

## Leviticus 9:13

*(There are no notes for this verse.)*

### ULT

**13** And they brought to him the burnt offering in its pieces, with the head, and he burned them on the altar.

## Leviticus 9:14

### inner parts

**the inner parts** - This is the stomach and intestines. See how you translated this in [Leviticus 1:9](#).

#### ULT

**14** And he washed the inner parts and the legs and burned them on top of the burnt offering on the altar.



## Leviticus 9:15

### the first goat

The word “first” is the ordinal number for one. Alternate translation: “the goat for his own offering” (See: [Ordinal Numbers](#))

#### ULT

**15** And he offered the offering of the people. And he took the goat of the sin offering which was for the people and he slaughtered it and offered it for sin, like the first one.

## Leviticus 9:16

*(There are no notes for this verse.)*

### ULT

**16** And he offered the burnt offering and did it according to the ordinance.

## Leviticus 9:17

### along with the morning's burnt offering

This refers to the first sacrifice of each day. The priests would offer this burnt sacrifice in the morning before any other sacrifice. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**17** And he presented the grain offering. And he filled his hand with it and burned it on the altar, along with the burnt offering of the morning.

## Leviticus 9:18

### He killed

"Aaron killed"

### Aaron's sons gave him the blood

It is implied that the blood was in a bowl. The full meaning of this statement may be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

### ULT

**18** And he slaughtered the ox and the ram, the sacrifice of the peace offerings, which was for the people. And the sons of Aaron brought the blood to him and he sprinkled it against every side of the altar.

## Leviticus 9:19

### inner parts

This is the stomach and intestines. See how you translated this in [Leviticus 1:9](#).

### kidneys ... liver

See how you translated these words in [Leviticus 3:4](#).

#### ULT

**19** As for the fat portions from the bull and from the ram, the fat tail, and the fat covering the inner parts, and the kidneys, and the lobe of the liver,

## Leviticus 9:20

### They took the parts

“Aaron’s sons took the parts”

### put these

The word “these” refers to the fat and inner parts listed previously.

### the breasts

This is front part of the animal’s body below the neck. See how you translated this in [Leviticus 7:30](#).

#### ULT

<sup>20</sup> they then put the fat portions on the breasts, and he burned the fat portions on the altar.

## Leviticus 9:21

### right thigh

This is the upper part of the leg above the knee. See how you translated this in [Leviticus 7:32](#).

### before Yahweh

“to Yahweh”

#### ULT

**21** And the breasts and the right thigh Aaron waved as a wave offering before the face of Yahweh, as Moses had commanded.

## Leviticus 9:22

### then he came down

The phrase “came down” is used because the place of the altar was higher than where the people were standing.

#### ULT

**22** And Aaron lifted up his hands toward the people and blessed them. And he came down from offering the sin offering, and the burnt offering, and the peace offerings.



## Leviticus 9:23

### the glory of Yahweh appeared to all the people

Here “glory” represents Yahweh’s presence. Alternate translation: “Yahweh showed all the people the glory of his presence” (See: [Metonymy](#))

#### ULT

<sup>23</sup> And Moses and Aaron came into the tent of meeting, and they went out and blessed the people. And the glory of Yahweh appeared to all the people.

## Leviticus 9:24

### Fire came out from Yahweh and consumed

“Yahweh sent a fire that consumed”

### consumed the burnt offering

The fire completely burning up the offering is spoken of as if the fire consumed or used up the burnt offering. (See: [Metaphor](#))

### lay facedown

“lay with their faces to the ground.” This is a sign respect and honor. (See: [Symbolic Action](#))

#### ULT

<sup>24</sup> And fire came out from before the face of Yahweh and consumed the burnt offering and the fat portions on the altar. And all the people saw and shouted and fell upon their faces.

## Leviticus 10

### Leviticus 10 General Notes

### Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 10:3.

### Special concepts in this chapter

#### Mourning

Aaron was told that he and his remaining sons should not mourn Aaron's sons who were killed. As priests, they must put priestly work first, before their mourning and personal problems.

### Other possible translation difficulties in this chapter

#### "Unapproved fire"

The phrase "unapproved fire " indicates that Aaron's son offered an unacceptable sacrifice. Because of Yahweh's holiness, this was a serious sin. They may have offered a sacrifice at the wrong time or in the wrong way. (See: [holy](#), [holiness](#), [unholy](#), [sacred](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

## Leviticus 10:1

### Nadab and Abihu

These are the names of Aaron's sons. (See: [How to Translate Names](#))

### censer

a shallow metal container which priests used to carry hot coals or incense

### put fire in it

"put burning coals in it"

### Then they offered unapproved fire before Yahweh, which he had not commanded them to offer

"But Yahweh did not approve of their offering because it was not according to what he commanded them to offer"

### unapproved fire before Yahweh

"unapproved fire to Yahweh"

#### ULT

<sup>1</sup> And Nadab and Abihu, the sons of Aaron, a man took his censer, and they put fire in it and they put incense on it. And they offered before the face of Yahweh unfamiliar fire that he had not commanded them.

## Leviticus 10:2

### So fire came out from before Yahweh

“So Yahweh sent a fire”

### came out from before Yahweh

“came out from Yahweh”

### devoured them

The fire completely burning the men up is spoken of as if the fire devoured or completely used them up. (See: [Metaphor](#))

### they died before Yahweh

“they died in the presence of Yahweh”

#### ULT

<sup>2</sup> And fire went out from before the face of Yahweh and it devoured them. And they died before the face of Yahweh.

## Leviticus 10:3

**This is what Yahweh was talking about when he said, 'I will reveal my holiness ... before all the people.'**

This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "This is what Yahweh was talking about when he said that he would reveal his holiness ... who come near him, and that he will be glorified ... people." (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))

### ULT

<sup>3</sup> And Moses said to Aaron, "This is what Yahweh spoke, saying, 'Among those who come near me I will show myself as set apart. And on the faces of all the people I will be glorified.'" And Aaron was silent.

**I will reveal my holiness to those who come near me**

The phrase "those who come near me" refers to the priests that serve Yahweh. "I will show those that come near to serve me that I am holy" or "Those who come near to serve me must treat me as holy"

**I will be glorified before all the people**

This second part of Yahweh's statement still concerns the priest, who are the ones who come near to Yahweh. This can be translated in active form. Alternate translation: "They must glorify me before all the people" or "They must honor me in the presence of all the people" (See: [Active or Passive](#))

## Leviticus 10:4

### Mishael ... Elzaphan ... Uzziel

These are names of men. (See: [How to Translate Names](#))

### your brothers

This does not mean they were literal brothers. Here “brothers” means relatives or cousins.

#### ULT

<sup>4</sup> And Moses called to Mishael and to Elzaphan, the sons of Uzziel the uncle of Aaron. And he said to them, “Come near and carry your brothers from the face of the holy place to the outside of the camp.”

## Leviticus 10:5

### So they came near

“So Mishael and Elzaphan came near”

### carried them, still wearing their priestly tunics

carried the bodies of Nadab and Abihu, which still had on the priestly tunics

#### ULT

<sup>5</sup> And they came near and carried them by their tunics to the outside of the camp, as Moses had instructed.



## Leviticus 10:6

### Eleazar ... Ithamar

These are the names of Aaron's sons. (See: [How to Translate Names](#))

### Do not let your hair on your heads hang loosely, and do not tear your clothes

Yahweh is telling Aaron and his sons not to show any outward signs of grief or mourning. (See: [Symbolic Action](#))

### so that you may not die

"so that you will not die"

### not be angry with all the assembly

Here "assembly" means the whole congregation of Israel, not just a group of leaders. Alternate translation: "not be angry with all the people of Israel" (See: [Synecdoche](#))

### the entire house of Israel

Here "house" represents the people. Alternate translation: "all the people of Israel" (See: [Metonymy](#))

### for those whom the fire of Yahweh has set ablaze

"for those whom Yahweh killed with his fire"

#### ULT

6 And Moses said to Aaron and to Eleazar and to Ithamar, his sons, "Do not let your heads be unbound, and do not tear your clothes, and you will not die, and he does not become angry against all the assembly. But your brothers, all of the house of Israel, may weep for the burning that Yahweh burned.

## Leviticus 10:7

*(There are no notes for this verse.)*

### ULT

<sup>7</sup> And you must not go out from the entrance of the tent of meeting, or else you will die, for the oil of anointing of Yahweh is on you." And they acted according to the instructions of Moses.

## Leviticus 10:8

*(There are no notes for this verse.)*

**ULT**

<sup>8</sup> And Yahweh spoke to Aaron, saying,

## Leviticus 10:9

### This will be

Here “This” refers back to the command for the priests to not drink wine or strong drink when they enter the tent of meeting.

### a permanent statute throughout your people’s generations

See how you translated these words in [Leviticus 3:17](#).

#### ULT

<sup>9</sup> “Do not drink wine or intoxicating drink, you, or your sons with you, when you go into the tent of meeting, and you will not die. It is a permanent statute throughout your generations,

## Leviticus 10:10

### to distinguish

You can start a new sentence here. "You must do this so that you will be able to distinguish"

#### ULT

<sup>10</sup> so to distinguish between the set apart and the common, and between the unclean and the clean,

### between the holy and the common

The nominal adjectives "the holy" and "the common" can be stated as adjectives. Alternate translation: "between what is holy and what is common" or "between what is dedicated to God and what is ordinary" (See: [Nominal Adjectives](#))

### between the unclean and the clean

The nominal adjectives "the unclean" and "the clean" can be stated as adjectives. Alternate translation: "between what is unclean and what is clean" or "between what God will not accept and what he will accept" (See: [Nominal Adjectives](#))

### the unclean

A person or thing that Yahweh has stated is unfit to touch is spoken of as if they were physically unclean. (See: [Metaphor](#))

### the clean

A person or thing that Yahweh has stated is fit to touch is spoken of as if they were physically unclean. (See: [Metaphor](#))

## Leviticus 10:11

*(There are no notes for this verse.)*

### ULT

**11** so that you may teach the sons of Israel all the statutes that Yahweh has spoken to them by the hand of Moses.”

## Leviticus 10:12

### the offerings to Yahweh made by fire

This can be translated in active form. Alternate translation: “the burnt offerings to Yahweh” (See: [Active or Passive](#))

### for it is most holy

“for the grain offering is most holy”

#### ULT

**12** And Moses spoke to Aaron and to Eleazar and to Ithamar, his remaining sons, “Take the grain offering, the remains from the offerings made by fire to Yahweh, and eat it without yeast beside the altar, for it is the holiest holy thing.

## Leviticus 10:13

**this is what I have been commanded to tell you**

This can be translated in active form. Alternate translation: “this is what Yahweh commanded me to tell you” (See: [Active or Passive](#))

### ULT

<sup>13</sup> And you must eat it in a holy place, because it is your share and the share of your sons from the offerings made by fire to Yahweh, for thus I have been commanded.



## Leviticus 10:14

### The breast that is waved and the thigh that is presented to Yahweh

This can be translated in active form. Alternate translation: “The breast and thigh that a person waved and presented to Yahweh” (See: [Active or Passive](#))

### the thigh

the upper part of the leg above the knee

### in a clean place

A place that is fit to be used for God’s purposes is spoken of as if it were physically clean. (See: [Metaphor](#))

### for they are given as your share

This can be translated in active form. Alternate translation: “for Yahweh has given them as your share” (See: [Active or Passive](#))

### You and your sons and daughters

Here “You” refers to Aaron. (See: [Forms of You](#))

### ULT

<sup>14</sup> And the breast of the wave offering and the thigh of the gift, you must eat in a clean place, you and your sons and your daughters with you, for they are given as your share and the share of your sons from the sacrifices of the peace offerings of the sons of Israel.

## Leviticus 10:15

### the breast

the front part of the animal's body below the neck

### They will be yours and your sons' with you as a share forever

Translate this so it is understood that the portion belongs to Aaron and his sons. Alternate translation: "This portion will always be for you and your sons" (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>15</sup> The thigh of the gift and the breast of the wave offering, in addition to the fat portions of the offerings made by fire, they must bring to wave as a wave offering before the face of Yahweh. And it will belong to you and to your sons with you as a share forever, as Yahweh has commanded."

## Leviticus 10:16

### it was burned up

This can be translated in active form. Alternate translation: “the priests had burned it all” (See: [Active or Passive](#))

### Eleazar and Ithamar

See how you translated these names in [Leviticus 10:6](#).

#### ULT

**16** And the goat of the sin offering  
Moses searched carefully for, but  
behold, it had burned up! And he was  
angry with Eleazar and with Ithamar,  
the remaining sons of Aaron; saying,

## Leviticus 10:17

### Why have you not eaten ... before him?

Moses uses a question to rebuke Eleazar and Ithamar. This rhetorical question can be translated as a statement. Alternate translation: "You should have eaten ... before him." (See: [Rhetorical Question](#))

### since it is most holy

"since the sin offering is most holy"

### to take away the iniquity of the assembly

Causing Yahweh to forgive the people of Israel is spoken of as if iniquity were an object that Yahweh takes from the people. (See: [Metaphor](#))

### before him

"in his presence"

#### ULT

17 "Why have you not eaten the sin offering in the holy place, since it is the holiest holy thing, and it he has given to you to take away the iniquity of the assembly, to make atonement for them before the face of Yahweh?"

## Leviticus 10:18

### its blood was not brought

This can be translated in active form. Alternate translation: “you did not bring its blood” (See: [Active or Passive](#))

#### ULT

**18** Look, its blood was not brought to the inner holy place. You should certainly have eaten it in the holy place, as I commanded!”

## Leviticus 10:19

### this thing has happened

Aaron is referring to the death of his two sons.

### would it have been pleasing in the sight of Yahweh?

These sacrifices were to be eaten with joy and happiness. Aaron uses a question to emphasize that Yahweh would not be pleased for him to eat the sacrifices since he is sad because of his sons' deaths. This question may be translated as a statement. Alternate translation: "certainly, Yahweh would not have been pleased." (See: [Rhetorical Question](#))

#### ULT

**19** And Aaron spoke to Moses, "Look, today they offered their sin offering and their burnt offering before the face of Yahweh, and such things as these have happened to me. If I had eaten the sin offering today, would it have been pleasing in the eyes of Yahweh?"

## Leviticus 10:20

*(There are no notes for this verse.)*

**ULT**

<sup>20</sup> And Moses heard and it was good in his eyes.

## Leviticus 11

### Leviticus 11 General Notes

### Structure and formatting

#### Laws about food

This chapter contains a list of the animals the Israelites were not allowed to eat. Further research may be needed to determine the exact location of different parts of an animal. Many of these foods are not consumed to this day because they cause diseases, but it is unclear why the other foods are prohibited.

=##### Special concepts in this chapter Eating unclean foods made a person unclean. The process of consuming these types of foods spread the uncleanness to a person. (See: [clean](#), [wash](#))



## Leviticus 11:1

*(There are no notes for this verse.)*

### ULT

<sup>1</sup> And Yahweh spoke to Moses and to Aaron, saying to them,

## Leviticus 11:2

### among all the animals

“out of all the animals”

#### ULT

<sup>2</sup> “Speak to the sons of Israel, saying,  
'These are the living things which you  
may eat among all the animals that are  
on the earth.

## Leviticus 11:3

### General Information:

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

### split hoof

This means a hoof that is split into two parts instead of being one whole.

### chews the cud

This means an animal that brings its food up from its stomach and chews it again.

#### ULT

<sup>3</sup> Any one that divides the hoof, and splits the cleft hoof, one that chews the cud among the animals—it you may eat.

## Leviticus 11:4

**some animals either chew the cud or have a split hoof**

That is, they have one or the other, but not both.

**the camel is unclean to you**

The camel being unfit for the people to eat is spoken of as if it were physically unclean. (See: [Metaphor](#))

### ULT

<sup>4</sup> However, these you must not eat among those that chew the cud or among those that divide the hoof: the camel because it is one that chews the cud but is not one that divides the hoof—it is unclean to you.

## Leviticus 11:5

### General Information:

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

### rock badger

a small animal that lives in rocky places (See: [Translate Unknowns](#))

### unclean to you

These animals which God declared to be unfit for the people to eat are spoken of as if they were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>5</sup> And the rock badger, because it is one that chews the cud but the hoof is not divided—it is unclean to you.

## Leviticus 11:6

### rabbit

a small animal with long ears that usually lives in holes in the ground

#### ULT

<sup>6</sup> And the rabbit, because it is one that chews the cud, but the hoof is not divided—it is unclean to you.

## Leviticus 11:7

*(There are no notes for this verse.)*

### ULT

<sup>7</sup> And the pig, because it is one that divides the hoof and one that splits the cleft hoof, but it does not chew the cud—it is unclean to you.

## Leviticus 11:8

### **nor touch their carcasses**

“nor touch their dead bodies”

#### **ULT**

<sup>8</sup> You must not eat of their meat, and you must not touch their carcasses. They are unclean to you.



## Leviticus 11:9

### General Information:

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

### fins

the thin, flat part that the fish uses to move through the water

### scales

the small plates that cover the body of the fish

### ULT

<sup>9</sup> This you may eat from all that are in the water: all that have fins and scales in the water, in the seas and in the rivers, them you may eat.

## Leviticus 11:10

**all living creatures that do not have fins and scales in the ocean or rivers**

“all creatures that live in the ocean or rivers that do not have fins and scales”

**they must be detested by you**

### ULT

<sup>10</sup> But all that do not have fins and scales in the seas and in the rivers, among every swarm of the water and among all the living creatures that are in the water, they are detestable to you.

Yahweh commands the people to reject and despise eating these creatures. This can be translated in active form. Alternate translation: “you must detest them” or “you must completely reject them” (See: [Active or Passive](#))

## Leviticus 11:11

### General Information:

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

### Since they must be detested

“detest” is to reject and despise an object. This can be translated in active form. Alternate translation: “Since you must detest them” or “Since you must completely reject them” (See: [Active or Passive](#))

### their carcasses must be detested

This can be translated in active form. Alternate translation: “you must detest their dead bodies” or “you must not touch their dead bodies” (See: [Active or Passive](#))

#### ULT

**11** And they must be detestable to you.  
You must not eat of their meat, and you must detest their carcasses.

## Leviticus 11:12

### is detestable to you

This can be translated in active form. Alternate translation: “you must detest” or “you must completely reject” (See: [Active or Passive](#))

#### ULT

<sup>12</sup> All that does not have fins and scales in the water—it is detestable to you.

## Leviticus 11:13

### General Information:

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

### vulture

These are birds that are either awake at night or feed on rodents and dead animals. (See: [Translate Unknowns](#))

### ULT

**13** And these you must detest among the birds and must not eat—they are detestable: the eagle, and the vulture, and the black vulture,

## Leviticus 11:14

### kite ... falcon

These are birds that are either awake at night or feed on rodents and dead animals. (See: [Translate Unknowns](#))

#### ULT

**14** and the kite, and the falcon of any kind,

## Leviticus 11:15

### raven

These are birds that are either awake at night or feed on rodents and dead animals. (See: [Translate Unknowns](#))

**ULT**

**15** every raven of any kind,

## Leviticus 11:16

### horned owl ... screech owl ... seagull ... hawk

These are birds that are either awake at night or feed on rodents and dead animals. (See: [Translate Unknowns](#))

#### ULT

**16** and the ostrich, and the owl, and the seagull, and the hawk of any kind,



## Leviticus 11:17

### General Information:

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

### ULT

**17** and the little owl, and the cormorant, and the great owl,

### little owl ... great owl ... the cormorant

These are birds that eat rodents and insects and are awake mainly at night. (See: [Translate Unknowns](#))

### the great owl

“the large owl”

## Leviticus 11:18

### white owl ... barn owl ... osprey

These are birds that eat rodents and insects and are awake mainly at night. (See: [Translate Unknowns](#))

#### ULT

**18** and the white owl, and the pelican,  
and the osprey,

## Leviticus 11:19

### stork ... heron

These are birds that feed on rodents and lizards.

### hoopoe

These are birds that eat rodents and insects and are awake mainly at night. (See: [Translate Unknowns](#))

### bat

Although not a bird, the bat is included in this list because it has wings and flies. It has a furry body and is awake mainly at night. It eats insects and rodents.

#### ULT

<sup>19</sup> and the stork, the heron of any kind, and the hoopoe, and the bat.

## Leviticus 11:20

### General Information:

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

#### ULT

<sup>20</sup> Every flying insect that walks on all fours—it is detestable to you.

### All winged insects that walk on four legs are detestable to you

The word “detestable” can be translated with a verbal phrase. Alternate translation: “You will detest all winged insects that walk on four legs” (See: [Abstract Nouns](#))

### insects that walk on four legs

Here the phrase “four legs” is an idiom that means to crawl on the ground and sets these insects apart from other flying things, such as birds, that have only two feet. Alternate translation: “insects that crawl on the ground” (See: [Idiom](#))

## Leviticus 11:21

*(There are no notes for this verse.)*

### ULT

<sup>21</sup> Only this you may eat from all the flying insects that walk on all fours: what has jointed legs above its feet with which to hop on the ground.

## Leviticus 11:22

### locust, katydid, cricket, or grasshopper

These are small insects that eat plants and can jump. (See: [Translate Unknowns](#))

#### ULT

<sup>22</sup> These among them you may eat: the locust of any kind, and the bald locust of any kind, and the cricket of any kind, and the grasshopper of any kind.

## Leviticus 11:23

### flying insects that have four feet

“flying insects that have four legs”

#### ULT

<sup>23</sup> But every flying insect that has four legs—it is detestable to you,

## Leviticus 11:24

### General Information:

Yahweh begins to tell Moses and Aaron which animals the people are to consider unclean.

**You will become unclean until evening by these animals if you touch a carcass of one of them**

This can be translated in active form. Alternate translation: “The dead bodies of these animals will make you unclean if you touch any of them” (See: [Active or Passive](#))

**You will become unclean**

A person who is unacceptable for God’s purposes because he has touched one of these dead animals is spoken of as if the person were physically unclean. (See: [Metaphor](#))

**these animals**

This refers to the animals he is about to list in the following verses.

### ULT

<sup>24</sup> and by these you will make yourself unclean. Any one who touches their carcasses will be unclean until the evening.



## Leviticus 11:25

*(There are no notes for this verse.)*

### ULT

<sup>25</sup> And any one who lifts up their carcasses must wash his clothes and will be unclean until the evening.

## Leviticus 11:26

### General Information:

Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

### Every animal ... is unclean to you

These animals that God declared to be unfit for the people to eat are spoken of as if they were physically dirty. (See: [Metaphor](#))

### split hoof

This means a hoof that is split into two parts instead of being one whole. See how you translated these in [Leviticus 11:3](#).

### chew the cud

This means an animal that brings its food up from its stomach and chews it again. See how you translated these in [Leviticus 11:3](#).

### Everyone who touches them will be unclean

A person who is unacceptable for God's purposes because he has touched one of these animals is spoken of as if he were physically unclean. (See: [Metaphor](#))

#### ULT

**26** As for every animal which is one that divides the hoof but is not one that splits the cleft hoof, or is not one that chews the cud, they are unclean to you. Any one who touches them will be unclean.

## Leviticus 11:27

### paws

animal feet with claws

### until the evening

“until sunset”

### ULT

<sup>27</sup> As for any one that walks on its paws among all the animals that walk on all fours, they are unclean to you. Any one who touches their carcasses will be unclean until the evening.

## Leviticus 11:28

*(There are no notes for this verse.)*

### ULT

<sup>28</sup> And the one who lifts up their carcasses must wash his clothes and be unclean until the evening. These are unclean to you.

## Leviticus 11:29

### General Information:

Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

**these are the animals that will be unclean to you**

These animals that God declared to be unfit for people to touch or eat are spoken of as if they were physically unclean. (See: [Metaphor](#))

### weasel

a small animal with brown fur that eats birds and small animals (See: [Translate Unknowns](#))

### large lizard

These are different kinds of reptiles with four legs. (See: [Translate Unknowns](#))

### ULT

**29** And these are unclean to you among the swarming things that swarm on the ground: the weasel, and the mouse, and the large lizard of any kind,

## Leviticus 11:30

### the gecko, the monitor lizard, the lizard, the skink, and the chameleon

These are different kinds of reptiles with four legs. (See: [Translate Unknowns](#))

### skink

“sand lizard”

### ULT

<sup>30</sup> and the gecko, and the monitor lizard, and the lizard, and the skink, and the chameleon.

## Leviticus 11:31

### General Information:

Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

**these are the animals which will be unclean to you**

These animals that God declared to be unfit for people to touch or eat are spoken of as if they were physically unclean. (See: [Metaphor](#))

**Whoever touches them ... will be unclean**

A person who is unacceptable for God's purposes because he has touched one of these dead animals is spoken of as if he were physically unclean. (See: [Metaphor](#))

**until evening**

"until sunset"

### ULT

**31** These are unclean to you among all the swarming things. Any one who touches them when they are dead will be unclean until the evening.

## Leviticus 11:32

### that thing will be unclean

Something that God has declared to be unfit for people to touch because one of these dead animals has fallen on it is spoken of as if it were physically unclean. It is spoken of as physically clean after it has been washed. (See: [Metaphor](#))

### Then it will be clean

Something that God has declared to be fit for people to touch after it has been washed is spoken of as if it were physically clean. (See: [Metaphor](#))

### whatever it is used for, it must be put into water

This can be translated in active form. Alternate translation: “however you use it, you must put it into water” (See: [Active or Passive](#))

#### ULT

<sup>32</sup> And anything which upon one of them falls when they are dead will be unclean, whether any wood vessel, or a garment, or leather, or sackcloth—any object with which work is done must be put in water and be unclean until the evening. Then it will be clean.



## Leviticus 11:33

*(There are no notes for this verse.)*

### ULT

<sup>33</sup> As for any vessel of clay that one of them falls into, all that is inside it will become unclean, and you must destroy it.

## Leviticus 11:34

### unclean

Food becomes unacceptable for the people to eat because unclean water has fallen on it is spoken of as if it were physically unclean.  
(See: [Metaphor](#))

### ULT

<sup>34</sup> Any food that may be eaten which such water comes on is unclean. And any liquid that may be drunk from any such vessel is unclean.

## Leviticus 11:35

### carcasses

dead bodies

### must be broken to pieces

This can be translated in active form. Alternate translation: “You must break it to pieces” or “You must shatter it” (See: [Active or Passive](#))

### ULT

<sup>35</sup> And all that something from one of their carcasses falls on becomes unclean; an oven or stove must be broken to pieces. They are unclean and they must remain unclean to you.

## Leviticus 11:36

### General Information:

Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

#### ULT

<sup>36</sup> However, a spring or cistern for collecting water will be clean; but one who touches their carcass is unclean.

### A spring or cistern ... remains clean

Water that the people are permitted to drink from a spring or cistern is spoken of as if it were physically clean. (See: [Metaphor](#))

### carcass

The dead body of an animal that God has declared to be unfit for the people to touch or eat is spoken of as if it were physically unclean. (See: [Metaphor](#))

### unclean

A person who is unacceptable for God's purposes because he has touched the carcass of one of these animals is spoken of as if he were physically unclean. (See: [Metaphor](#))

## Leviticus 11:37

### seeds for planting

“seeds that you intend to plant”

### those seeds will still be clean

Seeds that God has permitted the people to plant are spoken of as if they are physically clean, and those that he has not permitted are spoken of as if they were unclean. (See: [Metaphor](#))

#### ULT

<sup>37</sup> And if something from their carcass falls upon any seed for planting which will be planted, it is clean.

## Leviticus 11:38

### they will be unclean

Seeds that God has permitted the people to plant are spoken of as if they are physically clean, and those that he has not permitted are spoken of as if they were unclean. (See: [Metaphor](#))

### But if water is put on the seeds

This can be translated in active form. Alternate translation: “But if you put water on the seeds” (See: [Active or Passive](#))

#### ULT

**38** And if water is put on seed and something from their carcass falls on it, it is unclean to you.

## Leviticus 11:39

### he who touches the carcass will be unclean until evening

A person who is unacceptable for God's purposes because he touches the body of a dead animal is spoken of as if he were physically unclean. (See: [Metaphor](#))

### until evening

"until sunset"

#### ULT

<sup>39</sup> And if one from the animals that are for you to eat dies, the one who touches the carcass will be unclean until the evening.

## Leviticus 11:40

*(There are no notes for this verse.)*

### ULT

<sup>40</sup> And the one who eats from its carcass must wash his clothes and he will be unclean until the evening. And the one who lifts up its carcass will wash his clothes and be unclean until the evening.



## Leviticus 11:41

### General Information:

Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

### it must not be eaten

This can be translated in active form. Alternate translation: “you must not eat it” (See: [Active or Passive](#))

### ULT

**41** And every swarming thing that swarms on the ground, it is detestable and must not be eaten.

## Leviticus 11:42

*(There are no notes for this verse.)*

### ULT

<sup>42</sup> All that crawls on a belly, and all that walks on all fours, as well as all that has many feet—any swarming thing that swarms on the ground—you must not eat them for they are detestable.

## Leviticus 11:43

### General Information:

Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

### **You must not make yourselves unclean ... you should be made impure by them**

Yahweh repeats the same idea twice in order to strengthen the command that they are not to eat any unclean animal. (See: [Parallelism](#))

### **You must not make yourselves unclean**

A person who is unacceptable for God's purposes is spoken of as if he were physically unclean. (See: [Metaphor](#))

### **that you should be made impure by them**

This can be translated in active form. Alternate translation: "so that you are no longer pure because of them" (See: [Active or Passive](#))

#### ULT

**43** You must not make yourselves detestable with any swarming thing that swarms. And you must not make yourselves unclean with them, and become unclean by them.

## Leviticus 11:44

*(There are no notes for this verse.)*

### ULT

<sup>44</sup> For I am Yahweh your God. And you must keep yourselves holy, and be holy ones, because I am holy. You must not make yourselves unclean with any swarming thing that crawls on the ground.

## Leviticus 11:45

*(There are no notes for this verse.)*

### ULT

<sup>45</sup> For I am Yahweh, who brought you out from the land of Egypt, to be your God. So you must be holy ones, for I am holy.

## Leviticus 11:46

### General Information:

Yahweh finishes telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

#### ULT

**46** This is the law of the animals, and the birds, and every living creature that swarms in the water, and of every creature that crawls on the ground,

## Leviticus 11:47

### for which a distinction is to be made between

This can be translated in active form. Alternate translation: “for which you must distinguish between” (See: [Active or Passive](#))

### between the unclean and the clean

Animals that God declared to be unfit for the people to touch or eat are spoken of as if they were physically unclean, and those which he declared to be acceptable for the people to touch and eat are spoken of as if they were physically clean. (See: [Metaphor](#))

### that may be eaten ... that may not be eaten

This can be translated in active form. Alternate translation: “that you may eat ... that you may not eat” (See: [Active or Passive](#))

#### ULT

<sup>47</sup> to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.”

## Leviticus 12

### Leviticus 12 General Notes

### Special concepts in this chapter

#### Menstruation

A woman was considered to be unclean after she began to bleed from her womb every month and after having a baby. This was because all blood was considered to be unclean. (See: [clean](#), [wash](#) and [blood](#))



## Leviticus 12:1

*(There are no notes for this verse.)*

**ULT**

<sup>1</sup> And Yahweh spoke to Moses, saying,

## Leviticus 12:2

### she will be unclean

A woman whom other people must not touch because she is bleeding from her womb is spoken of as if she were physically unclean. (See: [Metaphor](#))

### during the days of her monthly period

This refers to the time of the month when a woman bleeds from her womb. (See: [Euphemism](#))

#### ULT

<sup>2</sup> “Speak to the sons of Israel, saying, ‘If a woman bears seed and gives birth to a male child, then she will be unclean for seven days, as at the time of the bleeding of her menstruation she is unclean.’

## Leviticus 12:3

### the flesh of a baby boy's foreskin must be circumcised

Only the priest could perform this action. This can be translated in active form. Alternate translation: "a priest must circumcise the baby boy" (See: [Active or Passive](#))

#### ULT

<sup>3</sup> And on the eighth day the flesh of his foreskin must be circumcised.

## Leviticus 12:4

### the mother's purification from her bleeding will continue for thirty-three days

This means that the mother will remain impure for thirty-three days.

### thirty-three days

"33 days" (See: [Numbers](#))

#### ULT

<sup>4</sup> And 30 days and 3 days she will stay in the blood of her purification. Any holy thing she must not touch and into the holy place she must not go until the days of her purification are completed.

## Leviticus 12:5

### she will be unclean for two weeks

A woman whom other people must not touch because she is bleeding from her womb is spoken of as if she were physically unclean. (See: [Metaphor](#))

### for two weeks

“for 14 days”

### during her period

This refers to the time of the month when a woman bleeds from her womb. See how you translated this in [Leviticus 12:2](#). (See: [Euphemism](#))

### sixty-six days

“66 days”

#### ULT

<sup>5</sup> And if she gives birth to a female child, then she will be unclean for two weeks, as with her menstruation. And 60 days and 6 days she will stay in the blood of her purification.

## Leviticus 12:6

### When the days of her purification are finished

“When the days of the mother’s purification are finished”

### for a son or for a daughter

This refers to the different number of days for purification based on if she gave birth to a son or daughter.

#### ULT

<sup>6</sup> And when the days of her purification are completed, for a son or for a daughter, she must bring a lamb, a son of its year, as a burnt offering, and a son of a pigeon or turtledove as a sin offering, to the entrance of the tent of meeting, to the priest.

## Leviticus 12:7

### she will be cleansed from the flow of her blood

This can be translated in active form. Alternate translation: “this will cleanse her from her bleeding occurring during childbirth” (See: [Active or Passive](#))

#### ULT

<sup>7</sup> And he will offer it before the face of Yahweh and make atonement for her. And she will be cleansed from the flow of her blood. This is the law for a woman who gives birth to a male or a female child.

## Leviticus 12:8

### If she is not able to afford a lamb

Translate this so it clarifies the woman's inability to purchase a sacrificial animal. Alternate translation: "If she does not have enough money to buy a lamb" (See: [Assumed Knowledge and Implicit Information](#))

### then she will be clean

A woman whom other people may touch is spoken of as if she were physically clean. (See: [Metaphor](#))

#### ULT

<sup>8</sup> And if her hand does not find enough for a lamb, then she must take two turtledoves or two sons of the pigeon, one as a burnt offering and one as a sin offering. And the priest will make atonement for her. Then she will be clean.'"



## Leviticus 13

### Leviticus 13 General Notes

### Special concepts in this chapter

#### Skin disease

This chapter addresses the ways a priest was to decide if a person had a skin disease, which would make a person unclean. This was important because these diseases could have easily spread among the people in the ancient Near East. This is also true concerning things growing on clothing or things that touch a person's skin. (See: [priest](#), [priesthood](#) and [clean, wash](#))

## Leviticus 13:1

*(There are no notes for this verse.)*

### ULT

<sup>1</sup> And Yahweh spoke to Moses and to Aaron, saying,

## Leviticus 13:2

### then he must be brought

This can be stated in active form. Alternate translation: “then someone must bring him” or “then he must go” (See: [Active or Passive](#))

### to one of his sons

“to one of Aaron’s sons”

#### ULT

<sup>2</sup> “When a human has on the skin of his body a swelling or scab or a bright spot, and it becomes an infection of skin disease on the skin of his body, then he must be brought to Aaron the priest, or to one of his sons, the priests.

## Leviticus 13:3

### General Information:

Yahweh continues telling Moses and Aaron what the people must do.

### skin of his body

Here “his” refers to the person with the skin disease.

### infectious disease

a sickness that can spread easily from one person to another

### he must pronounce him unclean

“the priest must pronounce the man unclean.” The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

### ULT

<sup>3</sup> And the priest will look at the infection on the skin of the body. If the hair in the infection has turned white, and if the disease appears to be deeper than the skin of his body, it is an infection of skin disease. And the priest will look at him and will pronounce him unclean.

## Leviticus 13:4

### for seven days

“for 7 days” (See: [Numbers](#))

#### ULT

<sup>4</sup> And if the bright spot is white, it is on the skin of his body, and the appearance of it is not deeper than the skin, and its hair has not turned white, then the priest must isolate the infected person for seven days.

## Leviticus 13:5

### the priest must examine him

Here “him” refers to the person with the skin disease.

### if it has not spread in the skin

This means if the skin disease has not increased in size or moved to other parts of the body.

### seventh day

“day 7” (See: [Ordinal Numbers](#))

### seven days

“7 days” (See: [Numbers](#))

#### ULT

<sup>5</sup> And the priest must look at him on the seventh day, and if the skin disease has stayed unchanged in his eyes and the skin disease has not spread on the skin, then the priest must isolate him for seven days again.

## Leviticus 13:6

### the priest will pronounce him clean ... he is clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

### rash

This is an area of the skin that is irritated, but the rash will not spread to other people.

### ULT

<sup>6</sup> And the priest will look at him again on the seventh day, and if the infection has faded and the infection has not spread on the skin, then the priest will pronounce him clean. It is a rash, and he must wash his clothes, and then he will be clean.

## Leviticus 13:7

### he ... himself

This refers to the person with the skin disease.

#### ULT

<sup>7</sup> And if the rash has spread further on the skin after he has shown himself to the priest for his cleansing, then he must show himself again to the priest.



## Leviticus 13:8

### the priest must pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

### infectious disease

See how you translated these words in [Leviticus 13:3](#).

#### ULT

<sup>8</sup> And the priest will look, and if the rash has spread on the skin, then the priest must pronounce him unclean. It is a skin disease.

## Leviticus 13:9

### he must be brought to the priest

The priests determined if a disease was spreading. This can be translated in active form. Alternate translation: “someone must bring him to the priest” or “he must go to the priest” (See: [Active or Passive](#))

#### ULT

<sup>9</sup> When an infection of skin disease is on a person, then he must be brought to the priest.

## Leviticus 13:10

### if there is raw flesh in the swelling

Here “raw flesh” could refer to open sores on the skin or it could refer to new skin that has grown, but the area around it is still diseased. Either one indicates that the skin disease is not healing properly.

#### ULT

**10** And the priest will look and if a white swelling is on the skin and it has turned the hair white, and there is new raw flesh in the swelling,

## Leviticus 13:11

### chronic skin disease

This is a disease that continues or reoccurs over a long period of time.

### the priest must pronounce him unclean ... he is already unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

#### ULT

**11** it is a chronic skin disease on the skin of his body, and the priest must pronounce him unclean. He will not isolate him, because he is unclean.

## Leviticus 13:12

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

#### ULT

**12** And if the skin disease breaks out further on the skin and the skin disease covers all the skin of the infected person from his head to his feet, as far as the appearance in the eyes of the priest,

## Leviticus 13:13

### the priest must pronounce the person ... he is clean

The man whom other people may touch is spoken of as if he were physically clean and the man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>13</sup> then the priest must look, and if the skin disease has covered all his body, then he must pronounce the infected person clean. All of it has turned white. He is clean.

## Leviticus 13:14

### But if ... he will be unclean

The man whom other people may touch is spoken of as if he were physically clean and the man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

#### ULT

**14** And when raw flesh appears on him, he will be unclean.

## Leviticus 13:15

### The priest must ... pronounce him unclean because the raw flesh is unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

### pronounce him unclean

Here “him” refers to the person with the skin disease.

### raw flesh

See how you translated these words in [Leviticus 13:10](#).

### infectious disease

See how you translated these words in [Leviticus 13:3](#).

### ULT

<sup>15</sup> And the priest must look at the raw flesh and pronounce him unclean. The raw flesh—it is unclean. It is a skin disease.



## Leviticus 13:16

*(There are no notes for this verse.)*

### ULT

<sup>16</sup> Or if the raw flesh returns and changes to white, then he must go to the priest.

## Leviticus 13:17

### the priest will pronounce that person to be clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

#### ULT

**17** And the priest will look at him and if the infection has turned white, then the priest will pronounce the infected person clean. He is clean.

## Leviticus 13:18

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

### a boil

a painful area on the skin that is infected

### ULT

**18** When a body has a boil on it, on its skin, and it has healed,

## Leviticus 13:19

### then it must be shown to the priest

This can be translated in active form. Alternate translation: “then he must show it to the priest” (See: [Active or Passive](#))

#### ULT

**19** and in place of the boil there is white swelling or a bright spot, reddish-white, then it must be shown to the priest.

## Leviticus 13:20

### the priest must pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

#### ULT

**20** And the priest will look and if it appears deeper under the skin, and its hair has turned white, then the priest must pronounce him unclean. It is an infection of skin disease. It has broken out in the boil.

## Leviticus 13:21

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

### examines it

Here “it” refers to the white swelling or bright spot on the skin.

### ULT

**21** And if the priest looks at it, and behold, there is no white hair on it, and it is not deeper than the skin, and it has faded, then the priest must isolate him for seven days.

## Leviticus 13:22

### the priest must pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

#### ULT

**22** And if it spreads further on the skin, then the priest must pronounce him unclean. It is an infection.

## Leviticus 13:23

### the priest must pronounce him clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

#### ULT

**23** And if the bright spot stays in its place and has not spread, then it is the scar of the boil. And the priest must pronounce him clean.



## Leviticus 13:24

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

#### ULT

<sup>24</sup> Or when the body has a burn from fire on its skin and the raw flesh of the burn has become a reddish-white or white spot,

## Leviticus 13:25

### infectious disease

See how you translated these words in [Leviticus 13:3](#).

### the priest must pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>25</sup> then the priest will look at it. And if the hair has turned white in that spot, and it appears to be deeper than the skin, then it is a skin disease that has broken out in the burn. And the priest must pronounce him unclean. It is an infection of skin disease.

## Leviticus 13:26

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

### examines it

Here “it” refers to the burn on the person’s skin.

### ULT

**26** And if the priest looks at it and if there is no white hair in the spot, and it is not deeper than the skin but it has faded, then the priest must isolate him for seven days.

## Leviticus 13:27

### the priest must pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

### infectious disease

See how you translated these words in [Leviticus 13:3](#).

#### ULT

**27** And the priest must look at him on the seventh day. If it has spread further in the skin, then the priest must pronounce him unclean. It is an infection of skin disease.

## Leviticus 13:28

### the priest must pronounce him clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

#### ULT

**28** And if the bright spot stays in its place and has not spread in the skin but it has faded, then it is the swelling of the burn. And the priest must pronounce him clean, for it is the scar of the burn.

## Leviticus 13:29

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

#### ULT

<sup>29</sup> And if a man or woman has an infection on him, on the head or in the beard,

## Leviticus 13:30

### the priest must pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>30</sup> then the priest must look at the infected person. And if it appears to be deeper than the skin, and on it is yellow, thin hair, then the priest must pronounce him unclean. It is an itch. It is a skin disease of the head or the beard.

## Leviticus 13:31

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

#### ULT

**31** And if the priest looks at the itching infection and if it does not appear to be deeper than the skin, and there is no black hair in it, then the priest will isolate the person with the itching infection for seven days.



## Leviticus 13:32

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

#### ULT

<sup>32</sup> And the priest will look at the infection on the seventh day. And if the itch has not spread and there is no yellow hair on it, and there is no apperance of the itch deeper than the skin,

## Leviticus 13:33

**then he must be shaved, but the diseased area must not be shaved**

This can be translated in active form. Alternate translation: “the person must shave the hair near the sore but not the hair on the sore” (See: [Active or Passive](#))

### ULT

<sup>33</sup> then he shave himself, but the itchy area must not be shaved. And the priest must isolate the itching person for seven days again.

## Leviticus 13:34

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease."

### the disease

Here "the disease" refers to the disease on the person's head or chin.

### ULT

<sup>34</sup> And the priest will look at the itch on the seventh day. And if the itch has not spread on the skin and it appears to not be deeper than the skin, then the priest must pronounce him clean. And he must wash his clothes, and he will be clean.

### the priest must pronounce him clean ... he will be clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

## Leviticus 13:35

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

### after the priest said he was clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

#### ULT

<sup>35</sup> And if the itch has spread further in the skin after he pronounced him clean,

## Leviticus 13:36

### The person is unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>36</sup> then the priest must look at him. And if the itch has spread on the skin, the priest does not need to seek for yellow hair. He is unclean.

## Leviticus 13:37

### He is clean ... him clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

#### ULT

**37** And if in his eyes the itch has stayed unchanged and black hair has grown in it, the itch has healed. He is clean, and the priest will pronounce him clean.

## Leviticus 13:38

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

#### ULT

**38** And if a man or a woman has on the skin of their body bright spots, white bright spots,

## Leviticus 13:39

### a dull white

“a faded white”

### rash

See how you translated this word in [Leviticus 13:6](#).

### He is clean

Here “He” refers to both men and women in general. Alternate translation: “That person is clean” (See: [When Masculine Words Include Women](#))

### He is clean

The person whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

#### ULT

<sup>39</sup> then the priest must look. And if the bright spots on the skin of their body are a dull white, it is a rash that has broken out on the skin. He is clean.



## Leviticus 13:40

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

### he is clean

The person whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

### ULT

**40** And if a man loses the hair of his head, he is bald. He is clean.

## Leviticus 13:41

*(There are no notes for this verse.)*

### ULT

<sup>41</sup> And if his head becomes bald from the front part of his face, he is bald. He is clean.

## Leviticus 13:42

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

### infectious disease

See how you translated these words in [Leviticus 13:3](#).

### ULT

**42** And if there is on the bald spot or on the bald forehead a reddish-white infection, it is a skin disease that has broken out on his bald spot or on his bald forehead.

## Leviticus 13:43

*(There are no notes for this verse.)*

### ULT

<sup>43</sup> And the priest must look at him. And if the swelling of the infection on his bald spot or on his forehead is reddish-white, like the appearance of the disease of the skin of the body,

## Leviticus 13:44

### he is unclean ... pronounce him unclean

The person whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

#### ULT

**44** then he is a man who has a skin disease. He is unclean. The priest must surely pronounce him unclean because of his infection of his head.

## Leviticus 13:45

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

### Unclean, unclean

The person whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

### ULT

**45** As for the one with a skin disease who has the infection on him, his garments must be torn and his head must be unbound, and he must cover over the moustache, and he must call out, 'Unclean, unclean.'

## Leviticus 13:46

### outside the camp

The camp is the area where the majority of Israelites lived. The unclean person was not permitted to live among them because his disease may spread to others.

#### ULT

**46** All the days that the infection is on him he will be unclean. He is unclean. He must live alone, his dwelling must be outside the camp.

## Leviticus 13:47

### A garment that is contaminated with mildew

“A garment that has mildew on it” or “A garment that mildews”

#### contaminated

to become impure because something harmful has been added to it

#### mildew

a fungus, often white in color, that grows on things that are damp or moist

#### ULT

<sup>47</sup> As for the garment, when it has in it the infection of skin disease, in a garment of wool or in a garment of linen,



## Leviticus 13:48

### or anything woven or knitted

This can be translated in active form. Alternate translation: “or anything that someone has woven or knitted” (See: [Active or Passive](#))

#### ULT

<sup>48</sup> or in warp or in woof of linen or wool, or in leather or in anything made with leather—

## Leviticus 13:49

### if there is a greenish or reddish contamination in the garment

“if there is greenish or reddish mildew in the garment”

### it must be shown to the priest

This can be translated in active form. Alternate translation: “the owner must show it to a priest” (See: [Active or Passive](#))

#### ULT

<sup>49</sup> if the infection is greenish or reddish in the garment, or in the leather, or in the warp or in the woof, or in any article of leather, then it is an infection of skin disease. And it must be shown to the priest.

## Leviticus 13:50

### seven days

“7 days” (See: [Numbers](#))

#### ULT

<sup>50</sup> And the priest must look at the infection and he must isolate the infected thing for seven days.

## Leviticus 13:51

### seventh day

“Seventh” is the ordinal number for 7. Alternate translation: “day 7” (See: [Ordinal Numbers](#))

### anything in which leather is used

This can be translated in active form. Alternate translation: “anything in which a person uses leather” (See: [Active or Passive](#))

### the item is unclean

Something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean. (See: [Metaphor](#))

#### ULT

**51** And he must look at the infection on the seventh day. If the infection has spread in the garment or in the warp or in the woof, or in the leather (whatever the work for which the leather is used), then the infection is a malignant skin disease. It is unclean.

## Leviticus 13:52

### anything in which the harmful mildew is found

This can be translated in active form. Alternate translation: “anything on which he found the harmful mildew” (See: [Active or Passive](#))

### it can lead to disease

The harmful mildew could cause disease in a person who comes in contact with the item.

### The item must be completely burned up

This can be translated in active form. Alternate translation: “He must burn the item completely” (See: [Active or Passive](#))

#### ULT

<sup>52</sup> And he must burn the garment, or the warp or the woof, in wool or in linen, or any article of leather, whatever has in it the infection, for it is a malignant skin disease. In the fire it must be burned up.

## Leviticus 13:53

*(There are no notes for this verse.)*

### ULT

<sup>53</sup> And if the priest looks, and behold,  
the infection has not spread in the  
garment or in the warp, or in the woof,  
or in any article of leather,

## Leviticus 13:54

### then he will command them

“then the priest will command the owners” Here the priest is telling the people what to do with household items that were possibly infected.

### in which the mildew was found

This can be translated in active form. Alternate translation: “in which they found the mildew” (See: [Active or Passive](#))

#### ULT

**54** then the priest will command and they will wash that in which was the infection. And he must isolate it for seven days again.

## Leviticus 13:55

### after the mildewed item was washed

This can be translated in active form. Alternate translation: “after they washed the mildewed item” (See: [Active or Passive](#))

### it is unclean

Something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean. (See: [Metaphor](#))

### You must burn the item

Here “you” does not refer to the priest specifically. It just means someone must burn the object.

#### ULT

**55** And the priest will look at the infection after being washed. And if the infection has not changed its appearance, and the infection has not spread, it is unclean. In the fire you must burn it. It is an eaten away hole in its back or in its front.



## Leviticus 13:56

### after it was washed

This can be translated in active form. Alternate translation: “after the owner washed it” (See: [Active or Passive](#))

#### ULT

**56** And if the priest looks, and behold, the infection has faded after it was washed, then he must tear it out from the garment or from the leather, or from the warp or from the woof.

## Leviticus 13:57

### You must burn

Here “you” does not refer to the priest specifically. It just means someone must burn the item.

#### ULT

**57** And if it still appears in the garment, either in the warp or in the woof, or in any article of leather, it is spreading. In the fire you must burn it, the thing in which is the infection.

## Leviticus 13:58

### if you wash the item

This can be translated in active form. Alternate translation: “if the owner washes it” (See: [Active or Passive](#))

### then the item must be washed

This can be translated in active form. Alternate translation: “then the owner must wash it” (See: [Active or Passive](#))

### it will be clean

Something that God has declared to be fit for people to touch is spoken of as if it were physically clean. (See: [Metaphor](#))

#### ULT

**58** As for the garment or the warp or the woof, or any article of leather that you washed and the infection was removed from them, it must be washed a second time, and it will be clean.

## Leviticus 13:59

### mildew in a garment ... made with leather

See how you translated these words in [Leviticus 13:47-48](#).

### so that you may pronounce it

“so that a priest may declare it”

### clean or unclean

Something that God has declared to be fit for people to touch is spoken of as if it were physically clean and something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>59</sup> This is the law of the infection of skin disease of the garment of wool or linen, or the warp or the woof, or any article of leather, for pronouncing it clean or for pronouncing it unclean.”

## **Leviticus 14**

### **Leviticus 14 General Notes**

### **Structure and formatting**

This chapter is a continuation of the material in the previous chapter.

### **Special concepts in this chapter**

#### **Skin disease and mildew**

This chapter addresses the ways a priest was to decide if a person had a skin disease, which would make a person unclean. This was important because these diseases could have easily spread among the people in the ancient Near East. This was also true for the things which could have touched a person's skin. This chapter explains how the priest was to treat the person suffering with a skin disease. (See: [priest, priesthood](#) and [clean, wash](#))

## Leviticus 14:1

### General Information:

Yahweh tells Moses and Aaron what the people must do when someone is cleansed of a skin disease.

### ULT

<sup>1</sup> And Yahweh spoke to Moses, saying,

## Leviticus 14:2

### the day of his cleansing

This refers to the day on which the priest declares the person to be ritually clean.

### He must be brought to the priest

This can be translated in active form. Alternate translation: “Someone must bring him to the priest” or “He must go to the priest” (See: [Active or Passive](#))

#### ULT

<sup>2</sup> “This will be the law for the one with skin disease on the day of his cleansing. And he must be brought to the priest.

## Leviticus 14:3

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

### infectious skin disease

See how you translated these words in [Leviticus 13:3](#).

#### ULT

<sup>3</sup> And the priest will go out to the outside of the camp and the priest will look. And if the infection of skin disease has healed in the one with skin disease,



## Leviticus 14:4

### the one to be cleansed

This can be translated in active form. Alternate translation: “the person he is cleansing” (See: [Active or Passive](#))

### clean birds

Birds that God allowed the people to eat and offer as sacrifices are spoken of as if they were physically clean. (See: [Metaphor](#))

### scarlet yarn

“red yarn”

### hyssop

an herb with a pleasant smell that was used for medicine (See: [Translate Unknowns](#))

#### ULT

<sup>4</sup> then the priest will command and he must take for the one who is being cleansed two live, clean birds, and cedar wood, and crimson yarn, and hyssop.

## Leviticus 14:5

*(There are no notes for this verse.)*

### ULT

<sup>5</sup> And the priest will command and he will slaughter one bird in a vessel of clay over fresh water.

## Leviticus 14:6

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

### the bird that was killed

This can be translated in active form. Alternate translation: “the bird that the person killed” (See: [Active or Passive](#))

### ULT

<sup>6</sup> As for the live bird, he will take it and the cedar wood, and the crimson yarn and the hyssop, and he will dip them, and the live bird, in the blood of the bird that was slaughtered over the fresh water.

## Leviticus 14:7

### the person who is to be cleansed

This can be translated in active form. Alternate translation: “the person he is cleansing” (See: [Active or Passive](#))

### the priest will pronounce him to be clean

The person whom other people may touch and who is acceptable for God’s purposes is spoken of as if he were physically clean. (See: [Metaphor](#))

#### ULT

<sup>7</sup> And he will sprinkle on the one who is to be cleansed from the skin disease seven times, and he will pronounce him clean. And he will release the living bird toward the face of the field.

## Leviticus 14:8

### General Information:

Yahweh tells Moses and Aaron what the people must do when someone is cleansed of a skin disease.

### The person who is being cleansed

This can be translated in active form. Alternate translation: “The person whom the priest is cleansing” (See: [Active or Passive](#))

### then he will be clean

The person whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

### ULT

<sup>8</sup> And the one who is being cleansed will wash his clothes, and shave off all his hair, and bathe in the water, and then he will be clean. And afterward he will come into the camp, and he will dwell outside his tent seven days.

## Leviticus 14:9

*(There are no notes for this verse.)*

### ULT

<sup>9</sup> And it will be that on the seventh day he must shave off all his hair: his head, and his beard and his eyebrows, even all his hair he must shave off. And he must wash his clothes and bathe his body in the water. And he will be clean.

## Leviticus 14:10

### he must take

Here “he” refers to the man who was cleansed.

### ephah

One ephah is 22 liters. (See: [Biblical Volume](#))

### log

One log is 0.31 liters. (See: [Biblical Volume](#))

### ULT

**10** And on the eighth day he must take two male lambs without blemish, and one female lamb a year old without blemish, and three-tenths of an ephah of fine flour as a grain offering mixed with oil, and one log of oil.

## Leviticus 14:11

### the person who is to be cleansed

This can be translated in active form. Alternate translation: “the person he is cleansing” (See: [Active or Passive](#))

#### ULT

**11** And the priest who pronounces one clean will set the person who is to be cleansed, and those things, before the face of Yahweh at the entrance of the tent of meeting.



## Leviticus 14:12

### log

One log is 0.31 liters. (See: [Biblical Volume](#))

### ULT

<sup>12</sup> And the priest will take one male lamb and offer it as a guilt offering, with the log of oil. And he will wave them as a wave offering before the face of Yahweh.

## Leviticus 14:13

### in the area of the tabernacle

This phrase clarifies the previous phrase and further defines where the priest was to kill the lamb.

#### ULT

**13** And he must slaughter the male lamb in the place where he slaughters the sin offering and the burnt offerings, in the holy place. For like the sin offering, so the guilt offering, it belongs to the priest. It is the holiest holy thing.

## Leviticus 14:14

### the person who is to be cleansed

This can be translated in active form. Alternate translation: “the person he is cleansing” (See: [Active or Passive](#))

#### ULT

**14** And the priest will take some of the blood of the guilt offering and the priest will put it on the tip of the right ear of the one who is being cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

## Leviticus 14:15

### log

One log is 0.31 liters. (See: [Biblical Volume](#))

### ULT

**15** And the priest will take some of the log of oil and pour it on the left palm of the priest.

## Leviticus 14:16

### sprinkle some of the oil ... before Yahweh

“sprinkle some of the oil ... in Yahweh’s presence.” There is no indication of what the priest sprinkled the oil on.

#### ULT

**16** And the priest will dip his right finger in the oil that is on his left palm, and sprinkle some of the oil with his finger seven times before the face of Yahweh.

## Leviticus 14:17

### the rest of the oil in his hand

“the rest of the oil that is in his hand”

### the person to be cleansed

This can be translated in active form. Alternate translation: “the person whom he is cleansing” (See: [Active or Passive](#))

#### ULT

**17** And the priest will put some of the rest of the oil that is on his palm on the tip of the right ear of the person being cleansed, and on the thumb of his right hand, and on the big toe of his right foot—on top of the blood of the guilt offering.

## Leviticus 14:18

### before Yahweh

“in Yahweh’s presence”

#### ULT

**18** As for the rest of the oil that is on the palm of the priest, he will put it on the head of the person being cleansed. And the priest will make atonement for him before the face of Yahweh.

## Leviticus 14:19

### him who is to be cleansed

This can be translated in active form. Alternate translation: “the person he is cleansing” (See: [Active or Passive](#))

#### ULT

**19** And the priest will offer the sin offering and make atonement for the one being cleansed from his uncleanness. And afterward he will slaughter the burnt offering.



## Leviticus 14:20

### he will be clean

The person whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

#### ULT

**20** And the priest will offer up the burnt offering and the grain offering on the altar. And the priest will make atonement for him, and he will be clean.

## Leviticus 14:21

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

### cannot afford

“does not have enough money to buy”

### to be waved ... for himself

This can be translated in active form. Alternate translation: “that the priest will wave ... for him” (See: [Active or Passive](#))

### one-tenth of an ephah

One-tenth of an ephah is 22 liters. (See: [Biblical Volume](#))

### log

One log is 0.31 liters. (See: [Biblical Volume](#))

### ULT

**21** And if he is poor and his hand is not reaching, then he may take one male lamb as a guilt offering to be waved, to make atonement for him, and one-tenth of an ephah of fine flour mixed with oil as a grain offering, and a log of oil,

## Leviticus 14:22

*(There are no notes for this verse.)*

### ULT

<sup>22</sup> and two turtledoves or two sons of the pigeon, which his hand can reach. And one will be a sin offering and one a burnt offering.

## Leviticus 14:23

*(There are no notes for this verse.)*

### ULT

<sup>23</sup> And on the eighth day he must bring them for his cleansing to the priest, to the entrance of the tent of meeting, before the face of Yahweh.

## Leviticus 14:24

### log

One log is 0.31 liters. (See: [Biblical Volume](#))

### ULT

<sup>24</sup> And the priest will take the male lamb for the guilt offering and the log of oil. And the priest will wave them as a wave offering before the face of Yahweh.

## Leviticus 14:25

### the one who is to be cleansed

This can be translated in active form. Alternate translation: “the one he is cleansing” (See: [Active or Passive](#))

#### ULT

**25** And he must slaughter the male lamb for the guilt offering. And the priest will take some of the blood of the guilt offering and put it on the tip of the right ear of the one being cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

## Leviticus 14:26

### General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

#### ULT

<sup>26</sup> And the priest will pour some of the oil on the left palm of the priest.

## Leviticus 14:27

### sprinkle ... some of the oil ... before Yahweh

“sprinkle ... some of the oil ... in Yahweh’s presence.” There is no indication of what the priest sprinkled the oil on.

#### ULT

**27** And the priest will sprinkle with his right finger some of the oil that is on his left palm seven times before the face of Yahweh.



## Leviticus 14:28

### the one who is to be cleansed

This can be translated in active form. Alternate translation: “the one he is cleansing” (See: [Active or Passive](#))

#### ULT

**28** And the priest will put some of the oil that is on his palm on the tip of the right ear of the one being cleansed, and on the thumb of his right hand, and on the big toe of his right foot—on the place of the blood of the guilt offering.

## Leviticus 14:29

*(There are no notes for this verse.)*

### ULT

<sup>29</sup> And the rest of the oil that is on the palm of the priest, he will put it on the head of the one being cleansed, to make atonement for him before the face of Yahweh.

## Leviticus 14:30

### He must offer

“The priest must offer”

#### ULT

<sup>30</sup> And he must offer one from the  
turtledoves or from the sons of the  
pigeon, from what his hand could reach  
—

## Leviticus 14:31

### the one who is to be cleansed

This can be translated in active form. Alternate translation: “the one he is cleansing” (See: [Active or Passive](#))

#### ULT

**31** whatever his hand could reach, one as a sin offering and one as a burnt offering, with the grain offering. And the priest will make atonement for the one being cleansed before the face of Yahweh.

## Leviticus 14:32

### infectious skin disease

See how you translated these words in [Leviticus 13:3](#).

### who is not able to afford

Translate this so it is clear that the person does not have enough money to purchase a standard offering. Alternate translation: “who does not have enough money to buy” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>32</sup> This is the law for someone in whom is an infection of skin disease, whose hand is not able to reach for his cleansing.”

## Leviticus 14:33

*(There are no notes for this verse.)*

**ULT**

<sup>33</sup> And Yahweh spoke to Moses and to Aaron, saying,

## Leviticus 14:34

### When you have come

Here “you” refers to the people of Israel. (See: [Forms of You](#))

### mildew

See how you translated this word in [Leviticus 13:47](#).

### in the land of your possession

The word “possession” can be translated as a verb. Alternate translation: “in the land that you possess” (See: [Abstract Nouns](#))

#### ULT

**34** “When you have come into the land of Canaan which I gave to you as a possession, and I put an infection of skin disease in a house in the land of your possession,

## Leviticus 14:35

*(There are no notes for this verse.)*

### ULT

<sup>35</sup> then he to whom the house belongs must come and tell the priest, saying, 'There seems to me to be something like an infection in the house.'



## Leviticus 14:36

### so that nothing in the house will be made unclean

Once the priest declared the house to be unclean, everything in the house became unclean, as well. This can be translated in active form. Alternate translation: "so that he does not need to declare anything left in the house to be unclean" (See: [Active or Passive](#))

### the house will be made unclean

The house that Yahweh has stated is unfit for people to touch or live in is spoken of as if it were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>36</sup> And the priest will command and they will empty the house before the priest comes to see the infection, so that all that is in the house will not be made unclean. And afterward the priest must come to see the house.

## Leviticus 14:37

### in the depressions in the wall's surface

This means the priest is to determine whether mildew has gone deeper than just the surface of the walls.

#### ULT

<sup>37</sup> And he must look at the infection and if the infection in the walls of the house is greenish or reddish depressions and it appears to be deeper than the wall,

## Leviticus 14:38

*(There are no notes for this verse.)*

### ULT

<sup>38</sup> then the priest will go out of the house to the entrance of the house and close the house seven days.

## Leviticus 14:39

*(There are no notes for this verse.)*

### ULT

<sup>39</sup> And the priest will return on the seventh day and he will look and if the infection has spread in the walls of the house.

## Leviticus 14:40

### in which the mildew has been found

This can be translated in active form. Alternate translation: “in which they found the mildew” (See: [Active or Passive](#))

### an unclean place

A place that is unfit for people to occupy or to be used for God’s purposes is spoken of as if it were physically unclean. (See: [Metaphor](#))

#### ULT

**40** And the priest will command and they will take out the stones which have the infection on them and throw them to the outside of the city, to an unclean place.

## Leviticus 14:41

### He will require

Here “He” refers to the priest.

### all the inside walls of the house to be scraped

This can be translated in active form. Alternate translation: “that the owner scrapes all the inside walls” (See: [Active or Passive](#))

### the contaminated material that is scraped off

This refers to the material with mildew on it. This can be translated in active form. Alternate translation: “the contaminated material that they scraped off” (See: [Active or Passive](#))

### the unclean place

A place that is unfit for people to occupy or to be used for God’s purposes is spoken of as if it were physically unclean. (See: [Metaphor](#))

#### ULT

**41** And he will have the house scraped from around the house. And they must pour out the dirt that they scraped off at the outside of the city, at an unclean place.

## Leviticus 14:42

### the stones that were removed

This can be translated in active form. Alternate translation: “the stones that they removed” (See: [Active or Passive](#))

### they must use new clay to plaster the house

“they must cover the stones with new clay”

#### ULT

<sup>42</sup> And they must take other stones and put them in the place of the stones, and take other dirt and plaster the house.

## Leviticus 14:43

### in the house ... then replastered

This can be translated in active form. Alternate translation: “in the house after the owner takes away the stones, scrapes the walls, and covers the new stones with clay” (See: [Active or Passive](#))

#### ULT

**43** And if the infection returns and breaks out in the house after the stones have been pulled out and after the house has been scraped off and after the plastering,



## Leviticus 14:44

### the house is unclean

A house that is unfit for people to occupy is spoken of as if it were physically unclean. (See: [Metaphor](#))

#### ULT

**44** then the priest must come and look.  
And if the infection has spread in the house, then it is a malignant infection in the house. It is unclean.

## Leviticus 14:45

### The house must be torn down

This can be translated in active form. Alternate translation: "They must tear the house down" (See: [Active or Passive](#))

### The stones, timber, and all the plaster in the house must be carried away

This can be translated in active form. Alternate translation: "They must carry away the stones, timber, and all the plaster in the house" (See: [Active or Passive](#))

#### ULT

**45** And the house must be torn down: its stones and its timber and all the plaster of the house. And he must take it away to the outside of the city, to an unclean place.

## Leviticus 14:46

**whoever goes into the house ... will be  
unclean**

A person whom other people may not touch and who is not acceptable for God's purposes because he has entered the house is spoken of as if the person were physically unclean. (See: [Metaphor](#))

**until evening**

"until sunset"

### ULT

<sup>46</sup> And the one who goes into the house during any of the days he has closed it will be unclean until the evening.

## Leviticus 14:47

*(There are no notes for this verse.)*

### ULT

<sup>47</sup> And the one who slept in the house must wash his clothes. And the one who ate in the house must wash his clothes.

## Leviticus 14:48

### the house was plastered

This can be translated in active form. Alternate translation: “the owner put new clay on the stones” (See: [Active or Passive](#))

### he will pronounce the house clean

A place that is fit for people to occupy is spoken of as if it were physically clean. (See: [Metaphor](#))

#### ULT

**48** And if the priest comes again and looks, and behold, the infection has not spread in the house after the house was plastered, then the priest will pronounce the house clean, because the infection has healed.

## Leviticus 14:49

### cedar wood, and scarlet yarn, and hyssop

See how you translated these words in [Leviticus 14:4](#).

#### ULT

<sup>49</sup> And he must take two birds, and cedar wood, and scarlet yarn, and hyssop to cleanse the house.

## Leviticus 14:50

*(There are no notes for this verse.)*

### ULT

<sup>50</sup> And he will slaughter one bird in a vessel of clay over fresh water.

## Leviticus 14:51

### the blood of the killed bird

This can be translated in active form. Alternate translation: “the blood of the bird that he killed” (See: [Active or Passive](#))

#### ULT

**51** And he will take the cedar wood, and the hyssop, and the scarlet yarn, and the live bird, and dip them in the blood of the bird that was slaughtered, and in the fresh water, and sprinkle on the house seven times.



## Leviticus 14:52

### He will cleanse the house

“The priest will make the house ritually clean”

#### ULT

<sup>52</sup> And he will cleanse the house with the blood of the bird and with the fresh water, and with the live bird, and with the cedar wood, and with the hyssop, and with the scarlet yarn.

## Leviticus 14:53

### it will be clean

A house that is fit for people to occupy is spoken of as if it were physically clean. (See: [Metaphor](#))

#### ULT

**53** And he will release the live bird to the outside of the city, to the face of the field. And he will make atonement for the house, and it will be clean.

## Leviticus 14:54

### infectious skin disease

See how you translated these words in [Leviticus 13:3](#).

#### ULT

<sup>54</sup> This is the law for every infection of skin disease and for an itch,

## Leviticus 14:55

### mildew

See how you translated this word in [Leviticus 13:47](#).

#### ULT

<sup>55</sup> and for the skin disease of clothing  
and for the house,

## Leviticus 14:56

### rash

See how you translated this word in [Leviticus 13:6](#).

#### ULT

<sup>56</sup> and for swelling, and for a rash, and  
for a bright spot,

## Leviticus 14:57

### unclean or ... clean

People and items that other people may not touch are spoken of as if they were physically unclean, and those which people may touch are spoken of as if they were physically clean. (See: [Metaphor](#))

#### ULT

**57** to teach when it is unclean or when it is clean. This is the law for skin disease."

## Leviticus 15

### Leviticus 15 General Notes

### Special concepts in this chapter

#### Bodily fluid

This chapter discusses fluids that come out of the body. These fluids caused a person to be unclean because of their potential to cause diseases. (See: [clean](#), [wash](#))

#### Cleanliness

While these rules about cleanliness are intended to benefit the Israelites and promote their health, they also were about making Israel into a separate and holy nation, different from the rest of the world. (See: [holy](#), [holiness](#), [unholy](#), [sacred](#))

## Leviticus 15:1

*(There are no notes for this verse.)*

### ULT

<sup>1</sup> And Yahweh spoke to Moses and to Aaron, saying,



## Leviticus 15:2

### comes out of his body

This refers to the man's private parts. (See: [Euphemism](#))

### he becomes unclean

The person whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>2</sup> "Speak to the sons of Israel, and say to them, 'When any man has a fluid discharge from his body, his fluid discharge makes him unclean.'

## Leviticus 15:3

### it is unclean

“his body is unclean” or “he is unclean”

#### ULT

<sup>3</sup> And this is his uncleanness in his fluid discharge: whether his body lets his fluid discharge flow or his body obstructs the fluid discharge, it is his uncleanness.

## Leviticus 15:4

### unclean

The bed or anything that the man sits on that other people must not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

### ULT

<sup>4</sup> Any bed on which the one with a fluid discharge lies will be unclean, and any thing on which he sits will be unclean.

## Leviticus 15:5

### Whoever touches his bed ... be unclean

The person whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

### until evening

“until sunset”

#### ULT

<sup>5</sup> And a man who touches his bed must wash his clothes and bathe in water, and he will be unclean until the evening;

## Leviticus 15:6

### he will be unclean

The person whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

### until evening

“until sunset”

### ULT

<sup>6</sup> And the one who sits on the thing on which the one with a fluid discharge sat must wash his clothes and bathe in water, and he will be unclean until the evening.

## Leviticus 15:7

### who touches the body

“who touches any part of the body”

#### ULT

<sup>7</sup> And the one who touches the body of the one with a fluid discharge must wash his clothes and bathe in water, and he will be unclean until the evening.

## Leviticus 15:8

### someone who is clean

The person whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

### he will be unclean

The person whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

#### ULT

**8** And if the one with a fluid discharge spits on someone who is clean, then he must wash his clothes and bathe in water, and he will be unclean until the evening.

## Leviticus 15:9

### saddle

A saddle is a leather seat that a person puts on the back of a horse in order to ride it.

### Any saddle ... will be unclean

Something that Yahweh has stated is unfit to touch is spoken of as if it were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>9</sup> And any saddle which the one with a fluid discharge rides upon will be unclean.



## Leviticus 15:10

### General Information:

Yahweh continues telling Moses and Aaron what the people must do to avoid infection.

### that person

This refers to the person with the infected fluid.

### will be unclean

The person whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

### until evening

“until sunset”

### ULT

**10** And any one who touches anything that was under him will be unclean until the evening. And the one who carries them must wash his clothes and bathe in water, and he will be unclean until the evening.

## Leviticus 15:11

### Whoever he who has such a flow touches

“Whoever the person with the infected flow touches”

### the person who was touched

This can be translated in active form. Alternate translation: “the person whom he touched” (See: [Active or Passive](#))

#### ULT

**11** And anyone whom the one with a fluid discharge touches without having rinsed his hands in water, he must wash his clothes and bathe in water, and he will be unclean until the evening.

## Leviticus 15:12

### Any clay pot that the one with such a flow of fluid touches must be broken

This can be translated in active form. Alternate translation: "Someone must break any clay pot that the one with such a flow of fluid touches" (See: [Active or Passive](#))

#### ULT

<sup>12</sup> And a vessel of clay that the one with a fluid discharge touches must be broken, and every vessel of wood must be rinsed in water.

### every container of wood must be rinsed in water

This can be translated in active form. Alternate translation: "someone must rinse every wooden container in water" (See: [Active or Passive](#))

## Leviticus 15:13

### is cleansed from his flow

The man recovering from his sickness is spoken of as if he becomes physically clean. This can be stated in active form. Alternate translation: "recovers from his flow" (See: [Metaphor](#) and [Active or Passive](#))

### Then he will be clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

#### ULT

**13** And when the one with a fluid discharge becomes cleansed from his fluid discharge, then he must count for himself seven days for his cleansing. And he must wash his clothes and bathe his body in living water. And he will be clean.

## Leviticus 15:14

*(There are no notes for this verse.)*

### ULT

**14** And on the eighth day he must take for himself two turtledoves or two sons of the pigeon and come before the face of Yahweh at the entrance of the tent of meeting. And he must give them to the priest.

## Leviticus 15:15

*(There are no notes for this verse.)*

### ULT

**15** And the priest must offer them, one as a sin offering and one as a burnt offering. And the priest will make atonement for him before the face of Yahweh because of his fluid discharge.

## Leviticus 15:16

### unclean until evening

People and objects that other people must not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

### until evening

“until sunset”

#### ULT

**16** And if a man has an emission of seed go out from him, then he must bathe his whole body in water. And he will be unclean until the evening.

## Leviticus 15:17

### Every garment ... must be washed with water

This can be translated in active form. Alternate translation:  
 "Someone must wash with water every garment or leather on which  
 there is semen" (See: [Active or Passive](#))

#### ULT

**17** And any garment and any leather on which there is an emission of seed must be washed in water. And it will be unclean until the evening.



## Leviticus 15:18

### man lies with a woman

This is a euphemism. Alternate translation: “man has sexual relations with a woman” (See: [Euphemism](#))

#### ULT

**18** And if a man lies with a woman and there is an emission of seed, then they must bathe in water and be unclean until the evening.

## Leviticus 15:19

### menstruates

This word refers to the time when blood flows from a woman's womb.

### her impurity will continue

"she will continue to be impure"

### will be unclean

People and objects that other people must not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

### ULT

**19** And when a woman has a fluid discharge, and blood is her fluid discharge in her body, for seven days she will be in her menstruation. And any one who touches her will be unclean until the evening.

## Leviticus 15:20

### her period

These words refer to the time when blood flows from a woman's womb.

#### ULT

**20** And anything that she lies on during her menstruation will be unclean. And anything that she sits on will be unclean.

## Leviticus 15:21

### her bed

This refers to the woman who is menstruating.

### that person will be unclean

The person whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

### until evening

“until sunset”

#### ULT

<sup>21</sup> And any one who touches her bed must wash his clothes and bathe in water. And he will be unclean until the evening.

## Leviticus 15:22

*(There are no notes for this verse.)*

### ULT

<sup>22</sup> And any one who touches any thing that she sits on must wash his clothes and bathe in water. And he will be unclean until the evening.

## Leviticus 15:23

*(There are no notes for this verse.)*

### ULT

<sup>23</sup> And if it is on the bed or on a thing which she sits on, when he touches it, he will be unclean until the evening.

## Leviticus 15:24

### If any man lies with her

This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: “If any man has sexual relations with her” (See: [Euphemism](#))

### her impure flow

“her unclean flow” or “the blood from her womb”

### will be unclean

People and objects that other people must not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

#### ULT

**24** And if a man actually lies with her so that her menstrual impurity is on him, then he will be unclean for seven days; and every bed on which he lies will be unclean.

## Leviticus 15:25

### she will be as if she were in the days of her period

This means that if the woman bleeds from her womb at any time other than her regular menstruation time, she is still unclean just like during her menstruation.

### She is unclean

People whom other people may not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>25</sup> And if a woman has a discharge of her blood that flows for many days when it is not the time of her menstruation, or if she discharges beyond her menstruation, all the days of the discharge of her uncleanness will be as the days of her menstruation. She is unclean.



## Leviticus 15:26

### everything on which she sits will be unclean

Objects that other people must not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>26</sup> Every bed on which she lies all the days of her discharge will be to her just like the bed of her menstruation. And any thing which she sits on will be unclean, just like the uncleanness of her menstruation.

## Leviticus 15:27

### Whoever touches ... will be unclean

People whom other people may not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

#### ULT

**27** And any one who touches them will be unclean; so he must wash his clothes and bathe in water, and he will be unclean until the evening.

## Leviticus 15:28

### But if she

The word “she” refers to the woman who is menstruating.

### is cleansed from her flow of blood

The woman recovering from her bleeding is spoken of as if she becomes physically clean. This can be stated in active form. Alternate translation: “recovers from her flow of blood” (See: [Metaphor](#) and [Active or Passive](#))

### she will be clean

The woman whom other people may touch is spoken of as if she were physically clean. (See: [Metaphor](#))

#### ULT

**28** And if she is cleansed from her discharge, then she will count for herself seven days, and after that she will be clean.

## Leviticus 15:29

### she will take to her

“she will take for herself”

#### ULT

<sup>29</sup> And on the eighth day she will take for herself two turtledoves or two sons of the pigeon and bring them to the priest at the entrance of the tent of meeting.

## Leviticus 15:30

### her unclean flow of blood

“her flow of blood that makes her unclean”

#### ULT

<sup>30</sup> And the priest will offer one as a sin offering and one as a burnt offering. And the priest will make atonement for her before the face of Yahweh because of her unclean fluid discharge.

## Leviticus 15:31

### This is how you must separate the people of Israel from their uncleanness

Yahweh speaks of preventing the people from becoming unclean as if it were keeping the people at a safe distance from uncleanness. The abstract noun “uncleanness” can be stated as “unclean.” Alternate translation: “This is how you must prevent the people of Israel from becoming unclean” (See: [Metaphor](#) and [Abstract Nouns](#))

#### ULT

<sup>31</sup> And you must separate the sons of Israel from their uncleanness, and they will not die by their uncleanness, by their defiling my dwelling place that is in their midst.

### their uncleanness

People whom other people may not touch and who are not acceptable for God’s purposes are spoken of as if they were physically unclean. (See: [Metaphor](#))

## Leviticus 15:32

### These are the regulations

“These are the things that must be done”

### makes him unclean

People whom other people may not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

#### ULT

<sup>32</sup> This is the law for the one who has a fluid discharge, and for whoever has an emission of seed go out from him by which to become unclean,

## Leviticus 15:33

### an unclean woman

People whom other people may not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

### who has a menstrual period

“who is menstruating” or “who is bleeding from her womb”

### who lies with

This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: “who has sexual relations with” (See: [Euphemism](#))

#### ULT

**33** and for the one who is sick in her menstruation, and for the one who discharges his bodily fluid, whether male or female, and for a man who lies with an unclean woman.”



## Leviticus 16

### Leviticus 16 General Notes

### Special concepts in this chapter

#### Holiness

Because Yahweh is holy, he can only be approached in a certain way. This could only happen on a specific day, by a specific person, and only after they offered the proper sacrifice to make themselves clean. (See: [holy](#), [holiness](#), [unholy](#), [sacred](#) and [clean](#), [wash](#))

#### Day of Atonement

This chapter gives rules for what the high priest had to do on the Day of Atonement. This was the most important day in Judaism. This is when he interceded for the sins of the people of Israel. (See: [high priest](#), [chief priests](#) and [atonement](#), [atone](#), [atoned](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

## Leviticus 16:1

### Aaron's two sons

This refers to Nadab and Abihu. They died because they brought fire to Yahweh that he did not approve ([Leviticus 10:1-2](#)).

#### ULT

<sup>1</sup> And Yahweh spoke to Moses after the death of the two sons of Aaron, when they had come near to the face of Yahweh and died.

## Leviticus 16:2

*(There are no notes for this verse.)*

### ULT

<sup>2</sup> And Yahweh said to Moses, "Speak to Aaron your brother that he must not come at any time into the holy place inside the curtain, to the face of the atonement lid that is on the Box, so he does not die. For I appear in the cloud over the atonement lid.

## Leviticus 16:3

### So here is how

“This is how”

#### ULT

<sup>3</sup> In this manner Aaron must come into the holy place: with a bull, a son of the herd, for a sin offering, and a ram for a burnt offering.

## Leviticus 16:4

### undergarments

clothing worn next to the skin under the outer clothes

### sash

a piece of cloth that ties around the waist or chest

### turban

head covering made from wrapped strips of cloth

### ULT

<sup>4</sup> He must put on the holy linen tunic, and the linen undergarments must be on his body, and he must tie the linen sash and wrap the linen turban—they are the holy garments. And he must bathe his body in water and then dress himself with them.

## Leviticus 16:5

### from the assembly

“from the congregation”

#### ULT

<sup>5</sup> And from the assembly of the sons of Israel he must take two bucks of the goats for a sin offering and one ram for a burnt offering.

## Leviticus 16:6

### the sin offering, which will be for himself

“the sin offering for himself”

#### ULT

<sup>6</sup> And Aaron must offer the bull as the sin offering, which will be for himself. And he will make atonement for himself and for his house.

## Leviticus 16:7

*(There are no notes for this verse.)*

### ULT

<sup>7</sup> And he must take the two goats and set them before the face of Yahweh at the entrance of the tent of meeting.



## Leviticus 16:8

### the scapegoat

“the goat that is sent away.” Aaron was to have someone set the goat free in the wilderness.

#### ULT

<sup>8</sup> And Aaron must cast lots on the two goats, one lot for Yahweh, and one lot for the goat that departs.

## Leviticus 16:9

### on which the lot fell

“which the lot designated”

#### ULT

<sup>9</sup> And Aaron must present the goat on which the lot fell for Yahweh, and he must offer it as a sin offering.

## Leviticus 16:10

### But the goat ... must be brought alive before Yahweh

This can be stated in active form. Alternate translation: “But Aaron must bring the goat ... alive before Yahweh” (See: [Active or Passive](#))

#### ULT

<sup>10</sup> And the goat on which the lot fell for the goat that departs must be placed alive before the face of Yahweh, to make atonement on it by sending it away as a goat that departs into the wilderness.

## Leviticus 16:11

### General Information:

Yahweh continues telling Moses what Aaron must do on the Day of Atonement.

### he must kill the bull

Aaron would catch the blood of the bull in a bowl so he could later sprinkle it on the atonement lid. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**11** And Aaron must offer the bull of the sin offering, which will be for himself. And he will make atonement for himself and for his house. And he must slaughter the bull of the sin offering which is for himself.

## Leviticus 16:12

### censer

a container for fire and incense, used by the priests

### sweet incense

“sweet-smelling incense.” This refers to the smell and not to the taste of the incense.

### ULT

**12** And he must take a full censer of coals of fire from on the altar from before the face of Yahweh, and his two hands full of finely ground fragrant incense, and bring them inside the curtain.

## Leviticus 16:13

*(There are no notes for this verse.)*

### ULT

**13** And he must put the incense on the fire before the face of Yahweh. And the cloud of the incense will cover the atonement lid which is over the Testimony, and he will not die.

## Leviticus 16:14

### the blood of the bull

This is the blood Aaron caught with a bowl in [Leviticus 16:11](#).

### sprinkle it with his finger

He used his finger to splash the blood.

### on the front of the atonement lid

He put the blood on the top part of the lid. He also put it on the side of the lid that was towards him as he entered the most holy place.

### before the atonement lid

This could mean: (1) “below the atonement lid onto the chest” or (2) “onto the ground in front of the atonement lid.”

#### ULT

**14** And he must take some of the blood of the bull and sprinkle it with his finger on the face of the atonement lid, on the east side. And before the face of the atonement lid he must sprinkle some of the blood with his finger seven times.

## Leviticus 16:15

### General Information:

Yahweh continues telling Moses what Aaron must do on the Day of Atonement.

### He must sprinkle it on the atonement lid and then before the atonement lid

Aaron sprinkled the blood in the same manner that he did with the bull's blood. See how you translated the previous instructions in [Leviticus 16:14](#).

### ULT

**15** And he must slaughter the goat of the sin offering that is for the people and bring its blood to inside the curtain. And he must do with the blood just as he did with the blood of the bull. And he must sprinkle it on the atonement lid and before the face of the atonement lid.



## Leviticus 16:16

**He must make atonement for the holy place because of the unclean actions of the people of Israel**

The sins of the people of Israel made the holy place unclean.

**unclean actions ... rebellion ... sins**

These words mean basically the same thing. They emphasize that the people have committed all kinds of sins.

**unclean actions**

Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean actions. (See: [Metaphor](#))

**in the presence of their unclean actions**

The phrase “their unclean actions” represents the people who commit sinful actions. Alternate translation: “in the presence of people who commit sinful actions” (See: [Metonymy](#))

### ULT

<sup>16</sup> And he must make atonement for the holy place because of the uncleanness of the sons of Israel, and because of their rebellion, for all their sins. And thus he must do this for the tent of meeting that dwells with them in the midst of their uncleanness.

## Leviticus 16:17

*(There are no notes for this verse.)*

### ULT

**17** And any human must not be in the tent of meeting when he enters to make atonement in the holy place until he comes out and has made atonement for himself and for his house, and for all the assembly of Israel.

## Leviticus 16:18

### He must go out to the altar that is before Yahweh

This is the altar of sacrifice just inside the courtyard of the tabernacle.

### make atonement for it

Like the holy place and tent of meeting, the altar is unclean because of the sins of the people.

### horns of the altar

“the projections at the corners of the altar.” This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

#### ULT

**18** And he must go out to the altar that is before the face of Yahweh and make atonement for it. And he must take some of the blood of the bull and some of the blood of the goat and put it all around on the horns of the altar.

## Leviticus 16:19

### to cleanse it

The altar being fit to be used for God's purposes is spoken of as if it were physically clean. (See: [Metaphor](#))

### set it apart to Yahweh, away from the unclean actions of the people of Israel

The altar being dedicated to Yahweh is spoken of as if it were physically separated from the sins of the people. (See: [Metaphor](#))

### the unclean actions

Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean actions. (See: [Metaphor](#))

#### ULT

**19** And he must sprinkle some of the blood on it with his finger seven times. And he will cleanse it and set it apart from the uncleanness of the sons of Israel.

## Leviticus 16:20

### he must present the live goat

This goat is called the scapegoat in verse [Leviticus 16:10](#).

#### ULT

<sup>20</sup> And when he has finished atoning for the holy place, and the tent of meeting, and the altar, then he must present the live goat.

## Leviticus 16:21

### confess over him

“confess over the goat”

### he must put that sinfulness on the head of the goat

Aaron's actions here were a symbolic transfer of the people's sin to the goat as a sign that the goat would bear the punishment for their guilt. (See: [Symbolic Action](#))

### wickedness ... rebellion ... sins

These all mean basically the same thing. Aaron is confessing every kind of sin that the people committed.

#### ULT

<sup>21</sup> And Aaron must lay his two hands on the head of the live goat and confess over it all the wickedness of the sons of Israel, and all their rebellion, for all their sins. And he must put them on the head of the goat and send it away by the hand of a man who is ready into the wilderness.

## Leviticus 16:22

*(There are no notes for this verse.)*

### ULT

<sup>22</sup> And the goat must carry on itself all their wickedness to a solitary land. And he will send the goat away in the wilderness.

## Leviticus 16:23

### take off the linen garments

These were the special garments Aaron wore only when he entered the most holy place.

#### ULT

**23** And Aaron must go into the tent of meeting and take off the linen garments that he had put on when he came to the holy place, and he must leave them there.



## Leviticus 16:24

### He must bathe his body in water in a holy place

Here “holy place” does not refer to the tent of meeting. This was a different place set aside for him to bathe himself.

### put on his normal garments

These are the clothes that Aaron wore for his ordinary duties.

#### ULT

<sup>24</sup> And he must bathe his body in water in a holy place, and put on his garments. And he must go out and offer his burnt offering and the burnt offering of the people. And he will make atonement for himself and for the people.

## Leviticus 16:25

### He must burn

“Aaron must burn”

#### ULT

<sup>25</sup> And the fat of the sin offering he must burn on the altar.

## Leviticus 16:26

### The man who let the scapegoat go free must wash his clothes and bathe his body in water

The man was unclean because of his contact with the scapegoat, which carried the sin of the people.

#### scapegoat

“the goat that is sent away.” See how you translated this in [Leviticus 16:8](#).

#### ULT

<sup>26</sup> And the one who sent away the goat as a goat that departs must wash his clothes and bathe his body in water; and after that he may come into the camp.

## Leviticus 16:27

### whose blood was brought

This can be translated in active form. Alternate translation: “whose blood Aaron brought” (See: [Active or Passive](#))

### must be carried

This can be translated in active form. Alternate translation: “someone must carry” (See: [Active or Passive](#))

### their hides

“their skins.” Here “their” refers to the bull and the goat.

### ULT

**27** And the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, must be brought out to the outside of the camp. Then they must burn in the fire their hides, and their flesh, and their dung.

## Leviticus 16:28

*(There are no notes for this verse.)*

### ULT

<sup>28</sup> And the one who burns them must wash his clothes and bathe his body in water; and after that he may come into the camp.

## Leviticus 16:29

### for you

The word “you” is plural and refers to the people of Israel. (See: [Forms of You](#))

### in the seventh month, on the tenth day of the month

This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on the western calendar. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

#### ULT

**29** And it will be a permanent statute for you, in the seventh month on the tenth day of the month, you must humble yourselves and must not do any work, the native born and the sojourner who sojourns among you;

## Leviticus 16:30

### atonement will be made for you

This can be translated in active form. Alternate translation: "Aaron will make atonement for you" (See: [Active or Passive](#))

### to cleanse you ... so you will be clean

People who are acceptable for God's purposes are spoken of as if they were physically clean. (See: [Metaphor](#))

#### ULT

<sup>30</sup> for on this day atonement will be made for you, to cleanse you from all your sins. Before the face of Yahweh you will be clean.

## Leviticus 16:31

### It is a solemn Sabbath of rest for you

This is not the same as the Sabbath they observed every week on the seventh day. This was a special Sabbath on the Day of Atonement.

#### ULT

**31** It is a sabbath of solemn rest for you, and you must humble yourselves. It is a permanent statute.



## Leviticus 16:32

### the one who will be anointed and ordained

This can be translated in active form. Alternate translation: “the one they will anoint and ordain” (See: [Active or Passive](#))

### in his father’s place

When the high priest died, one of his sons would replace him.

### the holy garments

These are special clothes the high priest must wear when he enters the most holy place.

#### ULT

<sup>32</sup> And the priest must make atonement, he who anoints him and who fills his hand to be priest in place of his father, and he must put on the linen garments, the holy garments.

## Leviticus 16:33

### for all the people of the assembly

“for all the people of Israel”

#### ULT

<sup>33</sup> And he must make atonement for the holiest holy place. And he must make atonement for the tent of meeting and the altar. And he must make atonement for the priests and for all the people of the assembly.

## Leviticus 16:34

### General Information:

Yahweh finishes telling Moses what the people must do on the Day of Atonement.

### This was done as Yahweh commanded Moses

This can be translated in active form. Alternate translation: “And Moses did as Yahweh commanded” or “And Aaron did as Yahweh commanded Moses” (See: [Active or Passive](#))

#### ULT

<sup>34</sup> This will be for you a permanent statute, to make atonement for the sons of Israel because of all their sins, once in the year.” And he did just as Yahweh had commanded Moses.

## Leviticus 17

### Leviticus 17 General Notes

### Special concepts in this chapter

#### Sacrifices

Sacrifices could only be offered by the priests at the temple. Any other sacrifice was strictly prohibited. This was probably intended to ensure that the people were only offering sacrifices to Yahweh and not to another god. (See: [priest, priesthood](#) and [god, false god, goddess, idol, idolater, idolatrous, idolatry](#))

### Other possible translation difficulties in this chapter

#### “The life of each creature is its blood”

It is unclear why the life is described as being in the blood. It is possible that diseases were more common in the blood and this is why it was prohibited. Blood is also necessary for life to continue in a creature. (See: [life, live, living, alive](#) and [blood](#))

## Leviticus 17:1

*(There are no notes for this verse.)*

**ULT**

<sup>1</sup> And Yahweh spoke to Moses, saying,

## Leviticus 17:2

*(There are no notes for this verse.)*

### ULT

<sup>2</sup> “Speak to Aaron and to his sons, and to all the sons of Israel; and say to them this thing that Yahweh has commanded, saying,

## Leviticus 17:3

*(There are no notes for this verse.)*

### ULT

<sup>3</sup> 'Any man from the house of Israel who slaughters an ox, or a lamb, or a goat in the camp, or who slaughters it outside of the camp,

## Leviticus 17:4

### before his tabernacle

“before Yahweh’s tabernacle”

### that man must be cut off from among his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20](#). Alternate translation: “that person may no longer live among his people” or “you must separate that person from his people” (See: [Metaphor](#) and [Active or Passive](#))

#### ULT

<sup>4</sup> but he does not bring it to the entrance of the tent of meeting to offer as an offering to Yahweh before the face of the dwelling of Yahweh—blood is reckoned to that man. He has shed blood, and that man must be cut off from among his people.



## Leviticus 17:5

### to the priest to be sacrificed

This can be translated in active form. Alternate translation: “to the priest so he may sacrifice them” (See: [Active or Passive](#))

#### ULT

<sup>5</sup> This is so that the sons of Israel will bring their sacrifices that they are sacrificing on the face of the field and bring them to Yahweh at the entrance of the tent of meeting, to the priest, and sacrifice the sacrifices of peace offerings to Yahweh with them.

## Leviticus 17:6

*(There are no notes for this verse.)*

### ULT

<sup>6</sup> And the priest will sprinkle the blood on the altar of Yahweh at the entrance of the tent of meeting. And he will burn the fat for a sweet aroma for Yahweh.

## Leviticus 17:7

### for which they act as prostitutes

The people being unfaithful to Yahweh by worshiping false gods is spoken of as if they were acting like a man who betrays his wife by committing adultery. Alternate translation: “for which they are unfaithful to Yahweh” (See: [Metaphor](#))

### a permanent statute for them throughout their people’s generations

See how you translated this phrase in [Leviticus 3:17](#).

#### ULT

<sup>7</sup> And they must no longer sacrifice their sacrifices to goat idols, whom they prostitute themselves after. This will be a permanent statute for them throughout their generations.’

## Leviticus 17:8

*(There are no notes for this verse.)*

### ULT

<sup>8</sup> And you must say to them, 'Any man from the house of Israel, or from the sojourners who sojourn among them, who offers a burnt offering or sacrifice

## Leviticus 17:9

### that man must be cut off from his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20](#). Alternate translation: “that person may no longer live among his people” or “you must separate that person from his people” (See: [Metaphor](#) and [Active or Passive](#))

#### ULT

<sup>9</sup> and does not bring it to the entrance of the tent of meeting in order to offer it to Yahweh, that man must be cut off from his people.

## Leviticus 17:10

### I will set my face against that person

This idiom means he “firmly decided.” Alternate translation: “I have made up my mind to oppose that person” (See: [Idiom](#))

### will set my face against

“will stare angrily at”

### I will cut him off from among his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. Alternate translation: “I will not permit that person to live among his people any longer” or “I will separate that person from his people” (See: [Metaphor](#))

#### ULT

**10** And any man from the house of Israel, or from the sojourners sojourning among them, who eats any blood, I will set my face against that person who eats the blood and I will cut him off from among his people.

## Leviticus 17:11

### **For the life of an animal is in its blood ... that atones for the life**

This means God uses the blood to atone for the sins of the people because the blood is life. The people should not consume the blood because it has this special purpose.

#### **ULT**

**11** For the life of the flesh is in its blood, and I have given it to you on the altar to make atonement for your lives. For it is the blood with the life that atones.

## Leviticus 17:12

### I said

Here "I" refers to Yahweh.

### no one among you must eat blood

"no one among you may eat meat with blood in it"

### ULT

<sup>12</sup> Therefore I said to the sons of Israel every person among you must not eat blood. And the sojourner who sojourns among you must not eat blood.



## Leviticus 17:13

### that may be eaten

This can be translated in active form. Alternate translation: “that I have said they may eat” (See: [Active or Passive](#))

### cover the blood with earth

“cover the blood with dirt”

#### ULT

**13** And any man from the sons of Israel, or from the sojourners sojourning among them, who hunts a wild game animal or bird that may be eaten, must pour out its blood and cover it with dirt.

## Leviticus 17:14

### the life of each creature is its blood

This means that the blood is enables the creature to be alive. The full meaning of this statement can be made clear. Alternate translation: “each creature is able to live because of its blood” (See: [Assumed Knowledge and Implicit Information](#))

### Whoever eats it must be cut off

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. Alternate translation: “Whoever eats blood may no longer live among his people” or “You must separate from his people anyone who eats blood” (See: [Metaphor](#) and [Active or Passive](#))

#### ULT

**14** For the life of all flesh is its blood, it is with its life. And I have said to the sons of Israel, “You must not eat the blood of any flesh. For the life of all flesh—it is its blood. All who eat it must be cut off.”

## Leviticus 17:15

### General Information:

Yahweh continues speaking.

### that has been torn by wild animals

An animal being killed by wild animals is spoken of as if the wild animals tore the animal to pieces. This can be translated in active form. Alternate translation: “that wild animals have killed” (See: [Metaphor](#) and [Active or Passive](#))

### is native born

“is an Israelite”

### he will be unclean ... Then he will be clean

The person whom other people may not touch is spoken of as if he were physically unclean and the person whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

### until the evening

“until sunset”

### ULT

**15** And any person who eats an animal that has died or that has been torn by wild animals, among the native born or among the sojourners, he must wash his clothes and bathe in water, and he will be unclean until the evening. And he will be clean.

## Leviticus 17:16

### then he must carry his guilt

A person's guilt is spoken of as if it were a physical object that the person carries. Here the word "guilt" represents the punishment for that guilt. Alternate translation: "then he is responsible for his own guilt" or "then I will punish him for his sin" (See: [Metaphor](#) and [Metonymy](#))

#### ULT

**16** And if he does not wash or his body he does not bathe, then he must carry his iniquity.'"

## **Leviticus 18**

### **Leviticus 18 General Notes**

### **Special concepts in this chapter**

#### **Uncovering nakedness**

To “uncover nakedness” is a euphemism for having sexual relations with someone. This chapter gives many examples of people with whom Israelites were not to have sexual relations.

## Leviticus 18:1

*(There are no notes for this verse.)*

**ULT**

<sup>1</sup> And Yahweh spoke to Moses, saying,

## Leviticus 18:2

*(There are no notes for this verse.)*

### ULT

<sup>2</sup> “Speak to the sons of Israel and say to them, ‘I am Yahweh your God.

## Leviticus 18:3

*(There are no notes for this verse.)*

### ULT

<sup>3</sup> Like the doings of the land of Egypt, in which you dwelled, you must not do. And like the doings of the land of Canaan which I am bringing you to, you must not do. You must not walk in their statutes.



## Leviticus 18:4

### **My laws are what you must do, and my commandments are what you must keep**

These two phrases mean basically the same thing and emphasize that the people must obey everything that Yahweh has commanded them to do. You can translate this parallelism into one statement that conveys the requirement to keep all of Yahweh's commands. Alternate translation: "You must obey all of my laws and commandments" (See: [Parallelism](#))

#### **ULT**

<sup>4</sup> My laws you must do, and my statutes you must keep, so that you walk in them. I am Yahweh your God.

### **so that you walk in them**

Obedying Yahweh's commandments is spoken of as if the commandments were a path on which the person walks. Alternate translation: "so that you conduct your behavior according to them" (See: [Metaphor](#))

## Leviticus 18:5

*(There are no notes for this verse.)*

### ULT

<sup>5</sup> And you must keep my statutes and my laws. The person who does them will live because of them. I am Yahweh.

## Leviticus 18:6

### to uncover nakedness

This is a euphemism. Alternate translation: “to have sexual relations”  
(See: [Euphemism](#))

#### ULT

6 Any man must not come near to any relative of his body to uncover nakedness. I am Yahweh.

## Leviticus 18:7

### Do not uncover the nakedness of

This is a euphemism. Alternate translation: "Do not have sexual relations with" (See: [Euphemism](#))

### you must not uncover her nakedness

This is a euphemism. Alternate translation: "you must not have sexual relations with her" (See: [Euphemism](#))

#### ULT

<sup>7</sup> The nakedness of your father and the nakedness of your mother you must not uncover. She is your mother, you must not uncover her nakedness.

## Leviticus 18:8

### your father's wives

Sometimes men had more than one wife. God did not allow a son to have sexual intercourse with any woman married to his father.

### it is your father's nakedness

"you are dishonoring your father"

#### ULT

<sup>8</sup> The nakedness of the wife of your father you must not uncover. It is the nakedness of your father.

## Leviticus 18:9

### Do not uncover the nakedness of

This is a euphemism. See how this is translated in [Leviticus 18:7](#).  
Alternate translation: "Do not have sexual relations with" (See: [Euphemism](#))

### whether she is the daughter of your father or the daughter of your mother

This means a man cannot have sexual intercourse with his sister if they have the same parents or even if she has a different mother or father.

### whether she was raised at your home or distant from you

This can be translated in active form. Alternate translation: "whether she grew up at your home or far away from you" (See: [Active or Passive](#))

#### ULT

<sup>9</sup> The nakedness of your sister, the daughter of your father or the daughter of your mother, born at home or born outside, you must not uncover their nakedness.

## Leviticus 18:10

### their nakedness is your own nakedness

“you will dishonor both them and yourself”

#### ULT

<sup>10</sup> The nakedness of your son's daughter or your daughter's daughter, you must not uncover their nakedness, for they are your nakedness.

## Leviticus 18:11

### your father's wife's daughter

This could mean: (1) "your half-sister" or (2) "your stepsister." Here the man does not have the same father or mother as the woman. They became brother and sister when their parents married.

#### ULT

**11** The nakedness of your father's wife's daughter, the offspring of your father, she is your sister. You must not uncover her nakedness.



## Leviticus 18:12

### Do not uncover the nakedness of

This is a euphemism. See how this is translated in [Leviticus 18:7](#).  
Alternate translation: "Do not have sexual relations with" (See: [Euphemism](#))

#### ULT

<sup>12</sup> The nakedness of your father's sister you must not uncover. She is your father's relative.

## Leviticus 18:13

*(There are no notes for this verse.)*

### ULT

<sup>13</sup> The nakedness of your mother's sister you must not uncover, because she is your mother's relative.

## Leviticus 18:14

### you must not approach his wife

You may have to make explicit the purpose of the approach.  
Alternate translation: "do not go to his wife in order to have sexual intercourse with her" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**14** The nakedness of your father's brother you must not uncover, to his wife you must not come near. She is your aunt.

## Leviticus 18:15

### Do not uncover the nakedness of

This is a euphemism. See how this is translated in [Leviticus 18:7](#). Alternate translation: “Do not have sexual relations with” (See: [Euphemism](#))

### you must not uncover her nakedness

This is a euphemism. Alternate translation: “you must not have sexual relations with her” (See: [Euphemism](#))

#### ULT

**15** The nakedness of your daughter-in-law you must not uncover. She is your son’s wife. You must not uncover her nakedness.

## Leviticus 18:16

### that is your brother's nakedness

"if you do that, you will also dishonor your brother"

#### ULT

**16** The nakedness of your brother's wife you must not uncover. That is your brother's nakedness.

## Leviticus 18:17

### Do not uncover the nakedness of

This is a euphemism. See how this is translated in [Leviticus 18:7](#).  
Alternate translation: "Do not have sexual relations with" (See: [Euphemism](#))

### to uncover her nakedness

"to have sexual relations with her"

#### ULT

**17** The nakedness of a woman and her daughter you must not uncover. Her son's daughter or her daughter's daughter you must not take to uncover her nakedness. They are relatives. It is wickedness.

## Leviticus 18:18

*(There are no notes for this verse.)*

### ULT

**18** And a woman with her sister you must not take as a rival to uncover her nakedness in addition to her while she is alive.

## Leviticus 18:19

### to uncover her nakedness

“to have sexual relations with her”

### the time of her uncleanness

This is the time every month when a woman bleeds from her womb.

#### ULT

**19** And you must not come near to a woman in the impurity of her uncleanness, to uncover her nakedness.



## Leviticus 18:20

### your neighbor's wife

"any man's wife"

#### ULT

<sup>20</sup> And you must not give your emission of seed to your neighbor's wife, to become unclean with her.

## Leviticus 18:21

### General Information:

Yahweh continues telling Moses what the people must not do that would defile them.

### **You must not give any of your children to put them into the fire**

The phrase “to pass through the fire” means to burn something with fire as a sacrifice. Alternate translation: “You must not burn your children alive” (See: [Idiom](#))

### **you must not profane the name of your God**

Here the word “profane” means to dishonor. The word “name” represents God himself. Alternate translation: “you must not dishonor your God” (See: [Metonymy](#))

#### ULT

**21** And you must not give any of your children to cause to pass over to Molech. And you must not profane the name of your God. I am Yahweh.

## Leviticus 18:22

### Do not lie with

This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: “Do not have sexual relations with” (See: [Euphemism](#))

### that is detestable

Here “detestable” refers to a violation of the natural order of things as Yahweh intended them to be.

#### ULT

**22** And you must not lie with a male as one lies with a woman. That is detestable.

## Leviticus 18:23

### to lie with it

This is a euphemism. Alternate translation: “to have sexual relations with it” (See: [Euphemism](#))

#### ULT

**23** And with any animal you must not lie to become unclean by it. And a woman must not stand before the face of an animal to lie down with it. That is perversion.

## Leviticus 18:24

### the nations are defiled

This refers to the people groups already living in Canaan. Translate this so the term “nations” is clarified as people. Alternate translation: “the people of the nations defiled themselves” (See: [Metonymy](#))

#### ULT

**24** Do not make yourselves unclean in any of these ways, for in all these ways the nations that I will drive out from before your face have become unclean.

## Leviticus 18:25

### The land became defiled

“The people defiled the land”

### the land vomited out its inhabitants

Yahweh forcibly removing the people from the land is spoken of as if the land were a person who vomited the people out. Alternate translation: “I forcibly removed the people from the land, like a person vomits up food” (See: [Metaphor](#) and [Personification](#))

#### ULT

<sup>25</sup> And the land became unclean, so I punished its sin upon it. And the land vomited out its inhabitants.

## Leviticus 18:26

### any of these detestable things

“any of these disgusting things”

#### ULT

<sup>26</sup> And you yourselves must keep my statutes and my laws. And you must not do any of these detestable things, neither the native-born nor the sojourner who sojourns among you

## Leviticus 18:27

### this is the wickedness

This refers to “these detestable things.”

#### ULT

<sup>27</sup> (for all these detestable things the men of the land have done, those who were before you, and the land has become unclean),



## Leviticus 18:28

### Therefore be careful

“Therefore be careful to obey me”

**so that the land does not vomit you up ... as it vomited out the people**

#### ULT

<sup>28</sup> so the land does not vomit you out after you have made it unclean, just as it vomited out the nation that was before you.

Yahweh forcibly removing the people from the land is spoken of as if the land were a person who vomited the people out. See how you translated this metaphor in [Leviticus 18:25](#). Alternate translation: “so that I do forcibly remove you from the land ... as I forcibly removed the people” (See: [Metaphor](#) and [Personification](#))

## Leviticus 18:29

### General Information:

Yahweh finishes telling Moses what the people must not do.

**the persons ... will be cut off from among their people**

#### ULT

<sup>29</sup> Indeed, anyone who does any of these detestable things, the people who do such things will be cut off from among their people.

People being excluded from the community is spoken of as if they had been cut off from their people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. Alternate translation: "the persons ... may no longer live among their people" or "you must separate the persons ... from their people" (See: [Metaphor](#) and [Active or Passive](#))

## Leviticus 18:30

### which were practiced here before you

This can be translated in active form. Alternate translation: “which the people did here before you came” (See: [Active or Passive](#))

### by them

Here “them” refers to the detestable customs.

#### ULT

<sup>30</sup> And you must keep my obligation not to do any of the detestable customs which were done before you, and not make yourselves unclean by them. I am Yahweh your God.”

## Leviticus 19

### Leviticus 19 General Notes

### Special concepts in this chapter

#### Obeying Yahweh

Being holy meant obeying Yahweh in all matters of a person's life. It is not limited to offering correct sacrifices. The law helped to establish righteousness in a person's life, as well as justice in Israel. In Israel, these concepts are closely related. (See: [holy](#), [holiness](#), [unholy](#), [sacred](#) and [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#) and [just](#), [justice](#), [unjust](#), [injustice](#), [justify](#), [justification](#))

## Leviticus 19:1

*(There are no notes for this verse.)*

**ULT**

<sup>1</sup> And Yahweh spoke to Moses, saying,

## Leviticus 19:2

*(There are no notes for this verse.)*

### ULT

<sup>2</sup> “Speak to all the assembly of the sons of Israel and say to them, ‘You must be set apart ones, for I, Yahweh your God, am set apart.’

## Leviticus 19:3

### keep my Sabbaths

“observe my Sabbaths” or “respect my day of rest”

#### ULT

<sup>3</sup> A man must revere his mother and his father, and you must keep my sabbaths. I am Yahweh your God.

## Leviticus 19:4

### Do not turn to worthless idols

Worshiping idols is spoken of as if it were physically turning towards them. Alternate translation: “Do not begin to worship worthless idols” (See: [Metaphor](#))

#### ULT

<sup>4</sup> Do not turn to worthless idols, and do not make for yourselves gods out of metal. I am Yahweh your God.



## Leviticus 19:5

### General Information:

Yahweh continues telling Moses what the people must do.

### **you must offer it that you may be accepted**

This can be translated in active form. This could mean: (1) Yahweh will accept the person offering the sacrifice. Alternate translation: “you must offer it properly so that I will accept you” or (2) Yahweh will accept the sacrifice from the person. Alternate translation: “you must offer it properly so that I will accept your sacrifice” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

### ULT

<sup>5</sup> And when you sacrifice a sacrifice of peace offerings to Yahweh, you must sacrifice it for your acceptance.

## Leviticus 19:6

### It must be eaten

This can be translated in active form. Alternate translation: “You must eat it” (See: [Active or Passive](#))

### it must be burned

This can be translated in active form. Alternate translation: “you must burn it” (See: [Active or Passive](#))

#### ULT

<sup>6</sup> On the day of your sacrifice it must be eaten, or on the next day, and what is left until the third day must be burned up in the fire.

## Leviticus 19:7

### If it is eaten at all

This can be translated in active form. Alternate translation: “If you eat any of it” (See: [Active or Passive](#))

### it must not be accepted

To eat the offering after the designated time is against God and increases the guilt the offering was to cover. This can be translated in active form. Alternate translation: “You may not accept it for eating” (See: [Active or Passive](#))

#### ULT

<sup>7</sup> And if it is eaten at all on the third day, it is unclean meat. It will not be accepted.

## Leviticus 19:8

### everyone ... must carry his own guilt

A person's guilt is spoken of as if it were a physical object that the person carries. Here the word "guilt" represents the punishment for that guilt. Alternate translation: "everyone ... is responsible for his own guilt" or "Yahweh will punish everyone ... for his sin" (See: [Metaphor](#) and [Metonymy](#))

#### ULT

<sup>8</sup> And the one who eats it must carry his iniquity because he has profaned the holy thing of Yahweh, and that person must be cut off from his people.

### that person must be cut off from his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20](#). Alternate translation: "that person may no longer live among his people" or "you must separate that person from his people" (See: [Metaphor](#) and [Active or Passive](#))

**Leviticus 19:9**

**When you reap the harvest of your land, you must not completely reap the corners of your field**

“When you gather your crops, do not gather all the way to the edges of your fields”

**neither will you gather all the produce of your harvest**

This refers to the practice of going back over the fields a second time to gather any produce that remained after the first time. The full meaning of this statement can be made explicit. Alternate translation: “and do not go back and pick up all that you left behind” (See: [Assumed Knowledge and Implicit Information](#))

**ULT**

<sup>9</sup> And when you harvest the harvest of your land, you must not completely harvest the edge of your field, and you must not gather the gleaning of your harvest.

## Leviticus 19:10

*(There are no notes for this verse.)*

### ULT

**10** And you must not glean your vineyard, and you must not gather the fallen grapes of your vineyard. You must leave them for the poor and for the sojourner. I am Yahweh your God.

## Leviticus 19:11

*(There are no notes for this verse.)*

### ULT

**11** You must not steal and you must not deceive and you must not lie, a man with his fellow citizen.

## Leviticus 19:12

### Do not swear by my name falsely

“Do not use my name to swear about something that is not true”

#### ULT

**12** And you must not swear by my name falsely and profane the name of your God. I am Yahweh.



## Leviticus 19:13

### Do not oppress your neighbor or rob him

Here “neighbor” means “anyone.” The meaning of this can be made explicit. Alternate translation: “Do not hurt or rob anyone” (See: [Assumed Knowledge and Implicit Information](#))

### The wages of a hired servant must not stay with you all night until the morning

Yahweh commands the employer to pay his servant promptly when his work is done that day. The full meaning of this statement can be made clear. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**13** You must not oppress your neighbor and you must not rob. The wages of a hired worker must not stay all night with you until morning.

## Leviticus 19:14

*(There are no notes for this verse.)*

### ULT

**14** You must not curse the deaf and you must not put a stumbling block before the face of the blind. And you must fear your God. I am Yahweh.

## Leviticus 19:15

### Do not cause judgment to be false

This double negative is used for emphasis. It can be expressed in a positive way. Alternate translation: “Always judge rightly” (See: [Litotes](#))

### You must not show favoritism to someone because he is poor, and you must not show favoritism to someone because he is important

The words “poor” and “important” are two extremes, which together mean “anyone.” You can translate this to clarify the terms. Alternate translation: “You must not show favoritism to anyone based on how much money they have” (See: [Merism](#))

### judge your neighbor righteously

“judge everyone according to what is right”

#### ULT

**15** You must not do injustice in judgment. You must not lift up the face of the poor, and you must not give preference to the face of the great. In justice you must judge your neighbor.

## Leviticus 19:16

### slander

untrue, hurtful messages about other people

#### ULT

**16** You must not walk around as a slanderer among your people. You must not stand against the blood of your neighbor. I am Yahweh.

## Leviticus 19:17

### Do not hate your brother in your heart

Continually hating a person is spoken of as if it were hating a person in the heart. Alternate translation: "Do not continually hate your brother" (See: [Metaphor](#))

### You must honestly rebuke your neighbor

"You must correct a person who is sinning"

#### ULT

**17** You must not hate your brother in your heart. You must surely rebuke your fellow citizen and not incur sin because of him.

## Leviticus 19:18

*(There are no notes for this verse.)*

### ULT

**18** You must not take vengeance and you must not hold a grudge against the sons of your people, and you must love your neighbor as yourself. I am Yahweh.

## Leviticus 19:19

### General Information:

Yahweh continues telling Moses what the people must do.

### clothing made of two kinds of material mixed together

This can be translated in active form. Alternate translation: “clothing that someone made from two kinds of material” (See: [Active or Passive](#))

### ULT

**19** You must keep my statutes. You must not breed together your livestock of two different kinds. Your field you must not sow with two different kinds of seed, and a garment of two different kinds of material you must not put on you.

## Leviticus 19:20

### lies with

This is a euphemism. Alternate translation: “has sexual relations with” (See: [Euphemism](#))

### who is promised to a husband

This can be translated in active form. Alternate translation: “who is engaged to marry another man” (See: [Active or Passive](#))

### but who has not been ransomed or given her freedom

This can be translated in active form. Alternate translation: “but whom her future husband has not ransomed or given her freedom” (See: [Active or Passive](#))

### must be punished

This can be translated in active form. Alternate translation: “you must punish them” (See: [Active or Passive](#))

### They must not be put to death

This can be translated in active form. Alternate translation: “You must not kill them” (See: [Active or Passive](#))

### ULT

**20** And if a man lies with a woman so there is emission of seed and she is a slave who is promised to a man, and she has not been ransomed at all or freedom has not been given to her, there must be punishment. They must not be put to death because she was not free.



## Leviticus 19:21

**A man must bring his guilt offering to Yahweh to the entrance to the tent of meeting—a ram as a guilt offering**

“A man must bring a ram as a guilt offering to Yahweh to the entrance of the tent of meeting”

### ULT

<sup>21</sup> And he must bring his guilt offering to Yahweh to the entrance of the tent of meeting—a ram as a guilt offering.

## Leviticus 19:22

### the sin which he has committed will be forgiven

This can be translated in active form. Alternate translation: “Yahweh will forgive the sin which he has committed” (See: [Active or Passive](#))

#### ULT

<sup>22</sup> And the priest will make atonement for him with the ram for the guilt offering before the face of Yahweh, for the sin that he has sinned. And it will be forgiven him for his sin which he has sinned.

## Leviticus 19:23

### General Information:

Yahweh continues telling Moses what the people must do.

**then you must regard the fruit they produce as forbidden to be eaten ... It must not be eaten**

Yahweh repeats the prohibition in order to emphasize it and to clarify that it is in force for the first three years that the tree bears fruit. Translate this to clarify the period of time the trees must be left alone. Alternate translation: “then you must not eat the fruit of the trees for the first three years” (See: [Parallelism](#))

**you must regard the fruit they produce as forbidden to be eaten**

This can be translated in active form. Alternate translation: “you must regard the fruit they produce as something that I have forbidden you to eat” (See: [Active or Passive](#))

**The fruit must be forbidden to you**

This can be translated in active form. Alternate translation: “I have forbidden the fruit to you” (See: [Active or Passive](#))

**It must not be eaten**

This can be translated in active form. Alternate translation: “You must not eat it” (See: [Active or Passive](#))

### ULT

<sup>23</sup> And when you come into the land and have planted all kinds of trees for food, then you must regard its fruit as being uncircumcised in its foreskin. Three years it will be uncircumcised for you. It must not be eaten.

## Leviticus 19:24

*(There are no notes for this verse.)*

### ULT

<sup>24</sup> And in the fourth year all of its fruit will be holy, offerings of praise to Yahweh.

## Leviticus 19:25

*(There are no notes for this verse.)*

### ULT

<sup>25</sup> And in the fifth year you may eat its fruit, to increase its yield for you. I am Yahweh your God.

## Leviticus 19:26

*(There are no notes for this verse.)*

### ULT

<sup>26</sup> You must not eat anything with the blood. You must not practice divination, and you must not interpret signs.

## Leviticus 19:27

*(There are no notes for this verse.)*

### ULT

<sup>27</sup> You must not round off the corners of your heads and you must not shave off the edge of your beard.

## Leviticus 19:28

*(There are no notes for this verse.)*

### ULT

<sup>28</sup> And you must not make a cut on your body for the dead and you must not make on yourselves a mark of a tattoo. I am Yahweh.



## Leviticus 19:29

### the nation will fall to prostitution and the land will become full of wickedness

Here the words “nation” and “land” represent the people who live there. Many people practicing prostitution and other wicked deeds is spoken of as if they have fallen into or become full of those things. Alternate translation: “the people will begin to practice prostitution and many wicked things” (See: [Metonymy](#) and [Metaphor](#))

#### ULT

<sup>29</sup> Do not profane your daughter by causing her to be a prostitute, and the land will not fall to prostitution and the land become full of wickedness.

## Leviticus 19:30

*(There are no notes for this verse.)*

### ULT

<sup>30</sup> My sabbaths you must keep and my holy place you must fear. I am Yahweh.

## Leviticus 19:31

### the dead or with spirits

This could mean: (1) that “the dead” and “spirits” are two different things or (2) that this is a doublet that means “the spirits of dead people.” (See: [Doublet](#))

### Do not seek them out, or they will defile you

“Do not seek those people out. If you do, they will defile you”

#### ULT

**31** Do not turn to the necromancers or to the soothsayers. Do not seek to become unclean by them. I am Yahweh your God.

## Leviticus 19:32

### You must rise

Standing up in front of someone is a sign of respect. (See: [Symbolic Action](#))

### the gray-headed person

This refers to a person whose hair has turned gray from age, or “an old person.”

#### ULT

<sup>32</sup> From the face of the gray-haired person you must rise and you must show respect in the face of an old person. You must fear your God. I am Yahweh.

## Leviticus 19:33

*(There are no notes for this verse.)*

### ULT

<sup>33</sup> And if a sojourner sojourns among you in your land, you must not oppress him.

## Leviticus 19:34

*(There are no notes for this verse.)*

### ULT

<sup>34</sup> Like the native-born among you must be to you the sojourner who sojourns with you. And you must love him as yourself, because you were sojourners in the land of Egypt. I am Yahweh your God.

## Leviticus 19:35

### Do not use false measures

This prohibits the practice of intentionally using instruments that give inaccurate readings when measuring things.

#### ULT

**35** You must not do injustice in judgment, in measurement of length, in weight, or in quantity.

## Leviticus 19:36

### ephah

This was a measurement for grain. (See: [Biblical Volume](#))

### hin

This was a measurement for liquids. (See: [Biblical Volume](#))

### ULT

<sup>36</sup> Just scales, just weights, a just ephah, and a just hin you must have. I am Yahweh your God, who brought you out from the land of Egypt.



## Leviticus 19:37

### must obey ... and do them

These phrases mean the same thing and emphasize the command for obedience. (See: [Doublet](#))

#### ULT

**37** And you must keep all my statutes and all my laws, and you must do them. I am Yahweh.'"

## Leviticus 20

### Leviticus 20 General Notes

### Structure and formatting

### Punishments for serious sins

This chapter compiles a list of serious sins. The most serious sins are punished by death. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [die](#), [dead](#), [deadly](#), [death](#))

### Important figures of speech in this chapter

#### Euphemism

“To see someone’s nakedness” means to live as husband wife. (See: [Euphemism](#))

#### Metaphor

The phrase “you must carry your own guilt” is a metaphor. It is unknown what this means, but it is possible it indicates a penalty of death.

## Leviticus 20:1

*(There are no notes for this verse.)*

**ULT**

<sup>1</sup> And Yahweh spoke to Moses, saying,

## Leviticus 20:2

### gives any of his children to Molech

Those who worshiped Molech sacrificed their children to him by means of fire. The full meaning of this statement can be made explicit. Alternate translation: “kills any of his children as a sacrifice to Molech” (See: [Assumed Knowledge and Implicit Information](#))

### must certainly be put to death. The people in the land must stone him with stones

This can be translated in active form. Alternate translation: “the people in the land must stone him to death” (See: [Active or Passive](#))

#### ULT

<sup>2</sup> “And say to the sons of Israel, ‘Any man among the sons of Israel, or among the sojourners who sojourn in Israel who gives any of his offspring to Molech, must certainly be put to death. The people of the land must stone him with stones.’”

## Leviticus 20:3

### I also will set my face against that man

This idiom means he “firmly decided.” Alternate translation: “I have made up my mind to oppose that man” (See: [Idiom](#))

### will set my face against

“will stare angrily at”

### he has given his child

“he has sacrificed his child”

### so as to defile my holy place and profane my holy name

“and by doing that, he has defiled my holy place and profaned my holy name”

### profane my holy name

God’s name represents God and his reputation. Alternate translation: “dishonor my reputation” or “dishonor me” (See: [Metonymy](#) and [Metaphor](#))

#### ULT

<sup>3</sup> And I also will set my face against that man and I will cut him off from among his people. For he has given his offspring to Molech, so as to make my holy place unclean and to profane my holy name.

## Leviticus 20:4

### close their eyes to

The phrase “to close their eyes” implies they “cannot see.” This speaks of ignoring something as not seeing. Alternate translation: “disregard” or “ignore” (See: [Metonymy](#))

#### ULT

<sup>4</sup> And if the people of the land cause their eyes to be hidden at all from that man when he gives his offspring to Molech, so as to not put him to death,

## Leviticus 20:5

### who prostitutes himself in order to play the harlot with Molech

This phrase compares those who are unfaithful to Yahweh to prostitutes. Alternate translation: “who is unfaithful to Yahweh” (See: [Metaphor](#))

#### ULT

<sup>5</sup> then I myself will set my face against that man and his clan. And I will cut him off and all the ones who prostitute themselves after him, by prostituting themselves after Molech, from the midst of their people.

## Leviticus 20:6

### so as to prostitute themselves with them

This phrase compares the unfaithful people to prostitutes. Alternate translation: “by doing that, they seek advice from the spirits rather than from me” (See: [Metaphor](#))

### I will set my face against that person

This idiom means he “firmly decided.” Alternate translation: “I have made up my mind that I will oppose that person” (See: [Idiom](#))

### will set my face against

“will stare angrily at”

#### ULT

6 And the person who turns to the necromancers or to the soothsayers so as to prostitute themselves after them, I will set my face against that person. And I will cut him off from among his people.



## Leviticus 20:7

*(There are no notes for this verse.)*

### ULT

<sup>7</sup> So make yourselves holy and be holy ones, because I am Yahweh your God.

[\[1\]](#)

## Leviticus 20:8

### General Information:

Yahweh continues telling Moses what the people must do.

### **You must keep my commands and carry them out**

The words “keep” and “carry out” mean basically the same thing. They are used together in order to emphasize that the people must obey God. (See: [Parallelism](#))

#### ULT

<sup>8</sup> And you must keep my statutes and do them. I am Yahweh who makes you holy.

## Leviticus 20:9

### must surely be put to death

This can be translated in active form. Alternate translation: “you must surely put to death” (See: [Active or Passive](#))

#### ULT

<sup>9</sup> If there is any man who curses his father or his mother, he must surely be put to death. He has cursed his father or his mother, his blood is on him.

## Leviticus 20:10

### certainly be put to death

This can be translated in active form. Alternate translation: “you must certainly put both of them to death” (See: [Active or Passive](#))

#### ULT

**10** And if a man commits adultery with a man's wife, that is, he commits adultery with his neighbor's wife, the adulterer and the adulteress must certainly be put to death.

## Leviticus 20:11

### lies with his father's wife

This is a polite way of saying that he had sex with his father's wife. Some languages use more direct phrases such as "has sex with his father's wife." (See: [Euphemism](#))

#### ULT

**11** And if a man lies with his father's wife, he uncovers his father's nakedness. Both of them must certainly be put to death. Their blood is on them.

## Leviticus 20:12

### They have committed perversion

Here God calls a man having sex with his son's wife a "perversion", a serious sin. See how you translated "perversion" in [Leviticus 18:23](#).

#### ULT

**12** And if a man lies with his daughter-in-law, both of them must certainly be put to death. They have committed perversion; their blood is on them.

## Leviticus 20:13

### lies with

This is a euphemism. Alternate translation: “had sexual relations with” (See: [Euphemism](#))

### as with a woman

The way he treats the man is the same way he would treat a woman. Alternate translation: “just like he would with a woman” (See: [Simile](#))

### what is detestable

“something detestable” or “something detestable”

### They must surely be put to death

This can be translated in active form. Alternate translation: “You must surely put them to death” (See: [Active or Passive](#))

#### ULT

**13** And if a man lies with a male as one lies with a woman, both of them have done a detestable thing. They must surely be put to death; their blood is on them.

## Leviticus 20:14

### They must be burned, both he and the women

This can be translated in active form. Alternate translation: “You must burn to death both the man and the women” (See: [Active or Passive](#))

#### ULT

**14** And if a man takes a wife and her mother, this is wickedness. In the fire they must be burned, he and they, and there will not be wickedness among you.



## Leviticus 20:15

### lies with

This is a euphemism. Alternate translation: “has sexual relations with” (See: [Euphemism](#))

### he must surely be put to death

This can be stated in active form. Alternate translation: “you must surely put him to death” (See: [Active or Passive](#))

#### ULT

**15** And if a man lies with an animal, he must surely be put to death, and you must kill the animal.

## Leviticus 20:16

### lies with it

This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: “has sexual relations with it” (See: [Euphemism](#))

### you must kill the woman and the animal. They must certainly be put to death

Both clauses mean the same thing. They emphasize that the woman and animal must die. (See: [Parallelism](#))

### They must certainly be put to death

This can be stated in active form. Alternate translation: “You must certainly put them to death” (See: [Active or Passive](#))

#### ULT

**16** And if a woman comes near to any animal to lie with it, then you must kill the woman and the animal. They must certainly be put to death; their blood is on them.

## Leviticus 20:17

### takes

This could mean: (1) this is a euphemism. Alternate translation: “has sexual relations with” or (2) it simply means “to marry.” (See: [Euphemism](#))

### a daughter of his father or a daughter of his mother

This means a man cannot have sexual intercourse with his sister, even if she has a different mother or father. The full meaning of this statement can be made explicit. Alternate translation: “whether it is his full sister or half-sister” (See: [Assumed Knowledge and Implicit Information](#))

### he uncovers her nakedness, and she sees his nakedness

“they have sexual relations”

### has uncovered the nakedness of

This is a euphemism. Alternate translation: “has had sexual relations with” (See: [Euphemism](#))

### he must carry his guilt

This phrase means the man is responsible for his sin. Alternate translation: “He is responsible for his sin” or “You must punish him” (See: [Idiom](#))

### ULT

**17** And if a man takes his sister, a daughter of his father or a daughter of his mother, and he sees her nakedness, and she sees his nakedness, it is a shameful thing, and they must be cut off in the eyes of the sons of their people. He has uncovered the nakedness of his sister. He must bear his iniquity.

## Leviticus 20:18

### must be cut off from

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this idea in [Leviticus 7:20](#). Alternate translation: “that person may no longer live among his people” or “you must separate that person from his people” (See: [Metaphor](#) and [Active or Passive](#))

### ULT

**18** And if a man lies with a menstruating woman and has uncovered her nakedness, he has exposed her flow and she has uncovered the flow of her blood. And both of them must be cut off from among their people.

### menstrual period

the time every month when a woman bleeds from her womb

### he has uncovered her flow, the fountain of her blood

This phrase compares having sex with a woman during her menstrual period to removing the cover off of something that should remain hidden. The fact that this was a shameful thing to do can be stated clearly. Alternate translation: “he has done a shameful thing by uncovering the flow of her blood” (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

### a man lies with a woman

This is a euphemism. Alternate translation: “a man has sexual relations with a woman” (See: [Euphemism](#))

### Both the man and woman must be cut off

It can be stated clearly why this must be done. Alternate translation: “Because they have done this shameful thing, both the man and woman must be cut off” (See: [Assumed Knowledge and Implicit Information](#))

## Leviticus 20:19

### You must not uncover the nakedness of your mother's sister

This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "You must not have sexual relations with your mother's sister" (See: [Euphemism](#))

#### ULT

<sup>19</sup> And the nakedness of your mother's sister, or your father's sister, you must not uncover because he would expose his relative. They must bear their iniquity.

### You must carry your own guilt

The idiom "carry your own guilt" means "you are responsible for your own sin." Alternate translation: "You are responsible for your sin" or "I will punish you" (See: [Idiom](#))

## Leviticus 20:20

### man lies with his aunt

This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: “man has sexual relations with his aunt” (See: [Euphemism](#))

#### ULT

**20** And if a man lies with his aunt, he has uncovered his uncle's nakedness. They will bear their sin; they will die childless.

## Leviticus 20:21

### If a man marries his brother's wife

This is a euphemism. Alternate translation: "If a man marries his brother's wife" (See: [Euphemism](#))

### I will take away from their children any property they may have inherited from their parents

Many versions of the Bible translate this as "they will die childless."

#### ULT

**21** And if a man takes his brother's wife, that is disgraceful. He has uncovered the nakedness of his brother; they will be childless.

## Leviticus 20:22

### the land into which I am bringing you to live will not vomit you up

This phrase describes the land as a vomiting person who needs to reject bad food. Instead of rejecting bad food, the land rejects the people and removes them. See how you translated this metaphor in [Leviticus 18:25](#). Alternate translation: “the land to which I am bringing you will not reject you” (See: [Metaphor](#) and [Personification](#))

#### ULT

<sup>22</sup> And you must keep all my statutes and all my judgments, and you must do them, and the land which I am bringing you there to dwell in will not vomit you out.



## Leviticus 20:23

### You must not walk in

Doing the actions of idol worshipers is spoken of as walking in their ways. Alternate translation: “you must not follow” (See: [Metaphor](#))

### drive out

“remove”

### ULT

**23** And you must not walk in the statutes of the nations that I will drive out from before your face. For they have done all these things, and I detest them.

## Leviticus 20:24

### a land flowing with milk and honey

The phrase “flowing with milk and honey” means “that is rich and productive with enough food for everyone.” Alternate translation: “a land that is excellent for cattle and farming” or “a productive land” (See: [Idiom](#))

#### ULT

**24** And I said to you, “You will possess their land and I will give it to you to possess it, a land flowing with milk and honey. I am Yahweh your God, who has separated you from the peoples.

## Leviticus 20:25

*(There are no notes for this verse.)*

### ULT

<sup>25</sup> And you must distinguish between the clean animal and the unclean, and between the unclean bird and the clean. And you must not make yourselves detestable by an animal or by a bird or by anything that crawls on the ground, which I have separated from you as unclean.

## Leviticus 20:26

### I have separated you

“I have distinguished you” or “I have set you apart”

#### ULT

<sup>26</sup> And you must be holy ones for me, because I, Yahweh, am holy, and I have separated you from the peoples to be mine.

## Leviticus 20:27

### talks with

“attempts to communicate with”

### must certainly be put to death

This can be stated in active form. Alternate translation: “they must certainly put to death” (See: [Active or Passive](#))

#### ULT

<sup>27</sup> And if there is among them a man or woman necromancer or soothsayer, they must certainly be put to death. They must stone them with stones. Their blood is on them.’”

## Leviticus 21

### Leviticus 21 General Notes

### Special concepts in this chapter

#### Priests must be holy

Priests must be separate from the rest of the world. Priests should not do anything that would be unclean. They also cannot be unclean because of a birth defect, and they must not marry an unclean woman. (See: [priest](#), [priesthood](#) and [holy](#), [holiness](#), [unholy](#), [sacred](#) and [clean](#), [wash](#))

## Leviticus 21:1

### make himself unclean

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean. (See: [Metaphor](#))

### among his people

"among the Israelites"

### ULT

<sup>1</sup> And Yahweh said to Moses: "Speak to the priests, the sons of Aaron, and say to them, 'For a dead person he must not make himself unclean among his people.'

## Leviticus 21:2

*(There are no notes for this verse.)*

### ULT

<sup>2</sup> But if for his relative close to him—for his mother, or for his father, or for his son, or for his daughter, or for his brother,



## Leviticus 21:3

### virgin

This can also be translated as “young woman”

#### ULT

<sup>3</sup> or for his virgin sister who is close to him since she has no husband, for her he may make himself unclean.

## Leviticus 21:4

*(There are no notes for this verse.)*

### ULT

<sup>4</sup> He must not make himself unclean as a husband among his people, to profane himself.

## Leviticus 21:5

### shave off the corners of their beards

It is impossible to be certain what the writer intended here. This could mean: (1) shave off certain parts of their beards or (2) cut or shave any part of their beards.

#### ULT

<sup>5</sup> They must not shave a bald patch on their heads and they must not shave off the corner of their beard, and they must not cut a cut in their flesh.

## Leviticus 21:6

### They must be holy

“They must be set apart”

### not disgrace the name of their God

This word “name” is used to represent Yahweh’s character. Alternate translation: “not disgrace God’s reputation” or “not disgrace their God” (See: [Metonymy](#))

### the bread of their God

Here “bread” represents food in general. Yahweh does not actually eat these offerings. It is the sincerity of those offering the food that pleases God. (See: [Synecdoche](#))

#### ULT

<sup>6</sup> They must be holy ones to their God and they must not profane the name of their God. For they are offering Yahweh’s offerings made by fire, the bread of their God, so they must be holy.

## Leviticus 21:7

### They must not

“The priests must not”

### for they are separate

“for they are set apart”

#### ULT

<sup>7</sup> He must not take a woman who is a prostitute or profaned. And he must not take a woman divorced from her husband. For he is holy to his God.

## Leviticus 21:8

### You will set him apart

“You people must treat the priest as holy”

### for he is the one who offers bread to your God

Here “bread” represents food in general. Yahweh does not actually eat these offerings. Translate this in a way that makes it clear that Yahweh does not actually eat the food. (See: [Synecdoche](#))

### He must be holy to you

This can be stated in active form. Alternate translation: “You must regard him as holy” (See: [Active or Passive](#))

#### ULT

<sup>8</sup> And you will make him holy, for he is the one who offers the bread of your God. He must be holy for you, because I, Yahweh who makes you holy, am holy.

## Leviticus 21:9

### She must be burned

This can be stated in active form. Alternate translation: “You must burn her to death” (See: [Active or Passive](#))

#### ULT

<sup>9</sup> And a daughter of any priest who profanes herself by becoming a prostitute, she is profaning her father. In the fire she must be burned.

## Leviticus 21:10

### General Information:

Yahweh continues telling Moses what the priests must do.

### anointing oil

This is a reference to the anointing oil used in the ceremony consecrating a new the high priest. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

### ULT

**10** And the great priest among his brothers, who has had the oil of anointing poured upon his head and has had his hand filled to wear the garments, he must not let his head be unbound and he must not tear his clothes.

### on whose head the anointing oil has been poured, and who has been consecrated

This can be stated in active form. Alternate translation: “on whose head they poured anointing oil and consecrated him” (See: [Active or Passive](#))

### must not wear his hair loose or tear his clothes

Loose hair and torn clothes were signs of mourning. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))



## Leviticus 21:11

*(There are no notes for this verse.)*

### ULT

**11** And he must not go near any dead person, for his father or for his mother. He must not make himself unclean.

## Leviticus 21:12

### must not leave the sanctuary area

This does not mean the high priest could never leave. God did not allow him to leave in order to grieve over someone who died. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**12** And he must not leave from the holy place and he must not profane the holy place of his God. For the dedication of the oil of the anointing of his God is upon him. I am Yahweh.

## Leviticus 21:13

*(There are no notes for this verse.)*

**ULT**

**13** And he must take a wife in her virginity.

## Leviticus 21:14

### from his own people

“from among his own tribe, the tribe of Levi”

#### ULT

<sup>14</sup> A widow, or a divorced woman, or a profaned prostitute—these he must not take. But rather, a virgin from his people he must take as a wife.

## Leviticus 21:15

### he will not defile his children among his people

By marrying an unholy or ungodly woman, the priest would have children unworthy to be priest. Alternate translation: "that he will not have unworthy children by marrying an ungodly woman" (See: [Idiom](#))

#### ULT

<sup>15</sup> And he will not profane his offspring among his people. For I am Yahweh who makes him holy."

## Leviticus 21:16

*(There are no notes for this verse.)*

**ULT**

**16** And Yahweh spoke to Moses, saying,

## Leviticus 21:17

### he must not approach to offer the food to his God

The full meaning of this statement can be made explicit. Alternate translation: "he must not come to burn the burnt offering of food on God's altar" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**17** "Speak to Aaron, saying, 'A man from your offspring throughout their generations who has a defect in him must not come near to offer food to his God.'

## Leviticus 21:18

### must not approach Yahweh

A priest had to meet specific physical standards in order to approach Yahweh. This does not imply that physical defects were the result of immorality or that all people with physical defects are unable to approach Yahweh.

### one who is disfigured or deformed

“one whose body or face is deformed”

#### ULT

**18** For any man who has in him a defect must not come near: a man blind or lame or who has a slit nose or who is deformed,



## Leviticus 21:19

*(There are no notes for this verse.)*

**ULT**

**19** or a man who has a broken foot or a broken hand,

## Leviticus 21:20

*(There are no notes for this verse.)*

### ULT

<sup>20</sup> or a hunchback, or a dwarf, or one with a defect in his eye or eczema or scabs or a crushed testicle.

## Leviticus 21:21

### to offer the bread of his God

Here “bread” represents food in general. Alternate translation: “to make burnt offering of food on God’s altar” (See: [Synecdoche](#))

#### ULT

**21** Any man who has in him a defect among the offspring of Aaron the priest must not approach to offer Yahweh’s offerings made by fire. A defect is in him. He must not approach to offer the bread of his God.

## Leviticus 21:22

### He may

Here “he” refers to the priest with the bodily defect.

### eat the food of his God

“eat the food offering of his God.” Parts of the sacrifices belonged to the priests and could be eaten.

### some of the most holy or some of the holy

This also refers to the food that was sacrificed. The full meaning of this statement can be made clear. Alternate translation: “some of the sacrifices offered in the most holy place or some of the sacrifices offered in the holy place” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>22</sup> The food of his God, some of the holiest holy things and some of the holy things, he may eat.

## Leviticus 21:23

*(There are no notes for this verse.)*

### ULT

<sup>23</sup> However, he must not go into the curtain and he must not approach to the altar. For a defect is in him and he must not profane my holy place. For I am Yahweh who makes them holy.”

## Leviticus 21:24

### to his sons

“to Aaron’s sons”

#### ULT

<sup>24</sup> And Moses spoke to Aaron and to his sons and to all the sons of Israel.

## Leviticus 22

### Leviticus 22 General Notes

### Structure and formatting

#### Holy things

Priests who are unclean must not touch any holy thing. The things in the temple and involved in sacrifices must remain clean. An unclean priest would cause anything he touched to become unclean. (See: [priest](#), [priesthood](#) and [clean, wash](#) and [holy, holiness, unholy, sacred](#))

## Leviticus 22:1

*(There are no notes for this verse.)*

**ULT**

<sup>1</sup> And Yahweh spoke to Moses, saying,



## Leviticus 22:2

### tell them to keep away from the holy things

“tell them when they should keep away from the holy things.”  
Yahweh is about to describe situations where a priest is unclean and not allowed to touch holy things.

### profane my holy name

The word “profane” here means to dishonor. The word “name” represents Yahweh’s character. Alternate translation: “dishonor my reputation” or “dishonor me” (See: [Metonymy](#))

#### ULT

<sup>2</sup> “Say to Aaron and to his sons that they must deal respectfully with the holy things of the sons of Israel, which they dedicate to me. And they must not profane my holy name. I am Yahweh.

## Leviticus 22:3

### throughout your generations

“from now on”

### while he is unclean

A person who is not acceptable for God’s purposes is spoken of as if the person were physically unclean. (See: [Metaphor](#))

### that person must be cut off from before me

A priest no longer being able to serve Yahweh is spoken of as if that person had been cut off from Yahweh’s presence, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. Alternate translation: “that person will no longer be able to serve as a priest” (See: [Metaphor](#) and [Active or Passive](#))

#### ULT

<sup>3</sup> Say to them, ‘Throughout your generations any man from all your seed who comes near to the holy things that the sons of Israel have made holy to Yahweh and his uncleanness is upon him, that person must be cut off from before my face. I am Yahweh.

## Leviticus 22:4

### infectious skin disease

a disease on the skin easily spread from one person to another

### an infection flowing from his body

“a bodily discharge”

### from his body

This is a polite way of referring to a man’s private parts. See how you translated a similar phrase in [Leviticus 15:1](#). Alternate translation: “from his private parts” (See: [Euphemism](#))

### until he is clean

A person who is acceptable for God’s purposes is spoken of as if the person were physically clean. (See: [Metaphor](#))

### Whoever touches anything unclean

Something that Yahweh has said is unfit to touch or eat is spoken of as if it were physically unclean. (See: [Metaphor](#))

### through contact with the dead

“by touching a dead body”

### the sacrifices made to Yahweh

This can be stated in active form. Alternate translation: “the sacrifices that someone has offered to Yahweh” (See: [Active or Passive](#))

#### ULT

<sup>4</sup> Any man from the seed of Aaron who is one with a skin disease or a fluid discharge, he must not eat of the holy things until he becomes clean. And the one who touches anything unclean of a corpse, or a man who has go out from him an emission of seed,

## Leviticus 22:5

**or whoever touches any creeping animal that makes him unclean, or any person who makes him unclean**

This can be made explicit. Alternate translation: “or whoever is unclean from touching a creeping animal or from touching another unclean person” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>5</sup> or a man who touches any swarming thing that makes him unclean, or a person who makes him unclean, whatever his uncleanness—

## Leviticus 22:6

### the priest ... will be unclean

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean. (See: [Metaphor](#))

### until evening

"until sunset"

#### ULT

6 the person who touches it will be unclean until the evening. And he must not eat from the holy things, unless he has bathed his body in water.

## Leviticus 22:7

### he will then be clean

“the priest will then be considered clean.” A person who is acceptable for God’s purposes is spoken of as if the person were physically clean. (See: [Metaphor](#))

#### ULT

<sup>7</sup> And when the sun has set, then he will be clean. And afterward he may eat from the holy things, because it is his food.

## Leviticus 22:8

### found dead or killed by wild animals

This can be stated in active form. Alternate translation: “that someone found dead or that a wild animal has killed” (See: [Active or Passive](#))

#### ULT

<sup>8</sup> He must not eat an animal found dead or killed by wild animals, to become unclean by it. I am Yahweh.

## Leviticus 22:9

*(There are no notes for this verse.)*

### ULT

<sup>9</sup> And they must keep my obligations,  
and they will not bear sin because of it  
and die by it, because they profaned it. I  
am Yahweh who makes them holy.



## Leviticus 22:10

### General Information:

Yahweh continues telling Moses what Aaron and his sons must do.

#### ULT

**10** And any stranger may not eat the holy thing. A foreign guest of the priest or a hired worker may not eat the holy thing.

## Leviticus 22:11

*(There are no notes for this verse.)*

### ULT

**11** And if a priest buys a person as property with his silver—he may eat it, and a descendant of his house, they may eat his food.

## Leviticus 22:12

### the holy contribution offerings

The word “contribution” can be translated with a verbal phrase.  
Alternate translation: “the holy offerings which people have contributed” (See: [Abstract Nouns](#))

#### ULT

**12** And if a priest's daughter becomes the wife of a stranger, she may not eat the contributions of the holy things.

## Leviticus 22:13

*(There are no notes for this verse.)*

### ULT

**13** And if the daughter of a priest becomes a widow, or divorced, and there is no offspring for her, and she returns to her father's house as in her youth, she may eat from the food of her father. And any stranger may not eat it.

**Leviticus 22:14****he must repay the priest for it; he must add one-fifth to it**

This could mean: (1) that the person had to replace the food that he had eaten with the same kind of food or (2) that the person had to pay money to the priest for the food that he had eaten.

**one-fifth**

This is one part out of five equal parts. (See: [Fractions](#))

**ULT**

<sup>14</sup> And if a man eats a holy thing by mistake, then he must add its fifth on it and give the holy thing to the priest.

## Leviticus 22:15

### that they have raised high and presented

The phrase “raised high” refers to a symbolic gesture of respect that represents offering something to Yahweh. It means basically the same thing as “presented.” Alternate translation: “that they have offered” (See: [Symbolic Action](#) and [Doublet](#))

#### ULT

**15** And they must not profane the holy things of the sons of Israel that they lifted up to Yahweh,

## Leviticus 22:16

### cause themselves to carry the sin that would make them guilty

Sin is spoken of as if it were an object that people can carry. This could mean: (1) they would be responsible for the sin and so become guilty. Alternate translation: “they would be guilty for the sin that they committed” or (2) the word “sin” is a metonym for punishment for the sin that they committed. Alternate translation: “they would receive the punishment because they are guilty” (See: [Metaphor](#) and [Metonymy](#))

#### ULT

<sup>16</sup> and cause themselves to bear the guilt of the guilt offering by their eating their holy things. For I am Yahweh who makes them holy.”

## Leviticus 22:17

*(There are no notes for this verse.)*

**ULT**

**17** And Yahweh spoke to Moses, saying,



## Leviticus 22:18

### an alien

“a foreigner”

#### ULT

**18** “Speak to Aaron and to his sons, and to all the sons of Israel, and say to them, ‘Any man from the house of Israel, or from the sojourners in Israel, who offers his offering, for any of their vows or for any of their freewill offerings, which they present to Yahweh as a burnt offering,

## Leviticus 22:19

### if it is to be accepted

This can be stated in active form. Alternate translation: “if Yahweh is to accept it” or “if I, Yahweh, am to accept it” (See: [Active or Passive](#))

#### ULT

**19** for your acceptance, it must be a male without blemish from the cattle, from the sheep, or from the goats.

## Leviticus 22:20

*(There are no notes for this verse.)*

### ULT

<sup>20</sup> Anything that has a blemish on it you must not offer, because it will not be acceptable for you.

## Leviticus 22:21

### to be accepted

This can be stated in active form. Alternate translation: “for me to accept it” or “for Yahweh to accept it” (See: [Active or Passive](#))

### ULT

**21** And when a man offers a sacrifice of peace offerings to Yahweh to fulfill a vow or as a freewill offering from the herd or from the flock, it must be unblemished to be accepted. There must not be any defect in it.

## Leviticus 22:22

### disabled, or maimed

These words refer to defects caused by accidents.

### warts, sores, or scabs

These refer to types of skin diseases.

#### ULT

<sup>22</sup> The blind, or disabled, or maimed, or that have warts, or eczema, or scabs—these you must not offer to Yahweh. And you must not give from them an offering made by fire on the altar to Yahweh.

## Leviticus 22:23

### will not be accepted

This can be stated in active form. Alternate translation: “I will not accept” or “Yahweh will not accept” (See: [Active or Passive](#))

### deformed or small

These words refer to defects the animal has from birth.

#### ULT

**23** An ox or a lamb that is deformed or stunted—it you may offer as a freewill offering, but for a vow it will not be accepted.

## Leviticus 22:24

*(There are no notes for this verse.)*

### ULT

<sup>24</sup> One that is bruised, or crushed, or torn, or has cut testicles you must not offer to Yahweh, and in your land you must not do so.

## Leviticus 22:25

### must not present the bread of your God

Here “bread” represents food in general. God did not actually eat the sacrifices. Priests would offer the sacrifice on God’s altar, and they would eat some of the meat. Alternate translation: “must not present an animal as a food offering to your God” (See: [Synecdoche](#))

### from the hand of a foreigner

The word “hand” represents the whole person. It is implied that Israelites could not use animals as a sacrifice to God if they bought it from a foreigner, because foreigners castrated their animals making them unacceptable to God. Alternate translation: “that a foreigner has given you, because they castrate their animals” (See: [Synecdoche](#) and [Assumed Knowledge and Implicit Information](#))

### they will not be accepted for you

This can be stated in active form. Alternate translation: “Yahweh will not accept them from you” (See: [Active or Passive](#))

#### ULT

<sup>25</sup> And from the hand of the son of a foreigner you must not offer the food of your God from any of these because their deformity is in them and a defect is in them. They will not be accepted for you.”



## Leviticus 22:26

*(There are no notes for this verse.)*

**ULT**

<sup>26</sup> And Yahweh spoke to Moses, saying,

## Leviticus 22:27

### it may be accepted

This can be stated in active form. Alternate translation: “you may accept it” (See: [Active or Passive](#))

### for an offering made by fire

This can be stated in active form. Alternate translation: “for a burnt offering” (See: [Active or Passive](#))

#### ULT

**27** “When an ox or a sheep or a goat is born, it must remain seven days with its mother. And from the eighth day and beyond, it may be accepted as an offering, an offering made by fire to Yahweh.

## Leviticus 22:28

*(There are no notes for this verse.)*

### ULT

<sup>28</sup> And an ox or a sheep, it and its young  
you must not slaughter on the same  
day.

## Leviticus 22:29

*(There are no notes for this verse.)*

### ULT

<sup>29</sup> And when you sacrifice a sacrifice of thanks to Yahweh, you must sacrifice it for your acceptance.

## Leviticus 22:30

### It must be eaten

This can be stated in active form. Alternate translation: “You must eat it” (See: [Active or Passive](#))

### that it is sacrificed

This can be stated in active form. Alternate translation: “that you sacrificed it” (See: [Active or Passive](#))

#### ULT

<sup>30</sup> On that day it must be eaten, you must not leave part of it until morning. I am Yahweh.

## Leviticus 22:31

### keep my commandments and carry them out

The words “keep” and “carry out” mean the same thing. They emphasize that the people must obey God’s commands. Alternate translation: “obey my commandments” (See: [Doublet](#))

#### ULT

<sup>31</sup> And you must keep my commandments and you must do them. I am Yahweh.

## Leviticus 22:32

### You must not profane my holy name

Here the word “name” represents Yahweh himself and his reputation and “profane” means to remove the honor that belongs to God as Creator and Lord of the universe. Alternate translation: “You must not dishonor me, for I am holy” or “You must not dishonor my holy reputation” (See: [Metonymy](#))

#### ULT

<sup>32</sup> And you must not profane my holy name. I must be treated as holy in the midst of the sons of Israel. I am Yahweh who sets you apart,

### I must be acknowledged as holy by the people of Israel

This can be stated in active form. Alternate translation: “The people of Israel must acknowledge me as holy” (See: [Active or Passive](#))

## Leviticus 22:33

*(There are no notes for this verse.)*

**ULT**

<sup>33</sup> who brought you out of the land of Egypt to be your God: I am Yahweh.”



## Leviticus 23

### Leviticus 23 General Notes

### Structure and formatting

#### The feasts

The people should celebrate the Sabbath, the Passover, the Feast of First Fruits, the Feast of Weeks, the Feast of Trumpets, the Day of Atonement and the Feast of Booths. These feasts were important for the religious life of Israel. They were a part of proper worship of Yahweh and the identity of Israel. (See: [Sabbath](#), [Passover](#) and [firstfruits](#) and [atonement](#), [atone](#), [atoned](#))

## Leviticus 23:1

*(There are no notes for this verse.)*

**ULT**

<sup>1</sup> And Yahweh spoke to Moses, saying,

## Leviticus 23:2

### the appointed festivals for Yahweh

These were festivals that the Lord had appointed times for. The people were to worship him at these festivals. Alternate translation: "the festivals for Yahweh" or "Yahweh's festivals"

#### ULT

<sup>2</sup> "Speak to the sons of Israel, and say to them, 'These are the appointed times of Yahweh, which you must proclaim as holy assemblies. They are my appointed times.'

## Leviticus 23:3

### General Information:

Yahweh continues telling Moses what the people must do on special days and times.

### **the seventh day is a Sabbath of complete rest**

This is something the people must do habitually. After every six days in which they can work, they must rest on the seventh day.

### **a holy assembly**

The requirement that people assemble to worship God on that day is spoken of as if that day were the assembly. Alternate translation: “a holy day, when you must assemble together to worship me” (See: [Metonymy](#))

#### ULT

<sup>3</sup> Six days work will be done, and on the seventh day is a sabbath of solemn rest, a holy assembly. You must not do any work. It is a sabbath for Yahweh in all your dwellings.

## Leviticus 23:4

### at their appointed times

“at their proper times”

#### ULT

<sup>4</sup> These are the appointed times of Yahweh, the holy assemblies, them which you must announce at their appointed times:

## Leviticus 23:5

### first month, on the fourteenth day of the month

The first month of the Hebrew calendar marks when Yahweh brought the Israelites out of Egypt. The fourteenth day is around the beginning of April on the Western calendar. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

### at twilight

“at sunset”

#### ULT

<sup>5</sup> In the first month, on day 14 of the month, between the evenings, is Yahweh's Passover.

## Leviticus 23:6

### the fifteenth day of the same month

The “same month” is the first month of the Hebrew calendar (verse 5). It was in the first month that Yahweh brought the Israelites out of Egypt. The fifteenth day are around the beginning of April on the Western calendar. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

#### ULT

<sup>6</sup> And on day 15 of this month is the Festival of Unleavened Bread for Yahweh. Seven days you must eat unleavened bread.

## Leviticus 23:7

### The first day you must set apart to gather together

“You must set apart the first day to gather together” or “You must treat the first day as different and gather together”

#### ULT

<sup>7</sup> On the first day there will be a holy assembly for you. You must not do any work of labor.



## Leviticus 23:8

### will present a food offering

They would present it to Yahweh by burning it on the altar.

### The seventh day is an assembly set apart to Yahweh

The requirement that people assemble on that day is spoken of as if that day were the assembly. Being set apart to Yahweh means that when they assemble, they must worship Yahweh. Alternate translation: "The seventh day is a day when you must assemble together to worship Yahweh" (See: [Metonymy](#))

#### ULT

<sup>8</sup> And you will offer an offering made by fire to Yahweh for seven days. On day seven is a holy assembly. You must not do any work of labor.'"

## Leviticus 23:9

*(There are no notes for this verse.)*

**ULT**

<sup>9</sup> And Yahweh spoke to Moses, saying,

## Leviticus 23:10

*(There are no notes for this verse.)*

### ULT

**10** “Speak to the sons of Israel and say to them, ‘When you have come into the land that I am giving to you, and you harvest its harvest, then you must bring a sheaf of the first of your harvest to the priest.’”

## Leviticus 23:11

### for it to be accepted

This can be stated in active form. Alternate translation: “for Yahweh to accept it” or “and I will accept it” (See: [Active or Passive](#))

#### ULT

**11** And he will wave the sheaf before the face of Yahweh to be accepted for you. On the day after the sabbath the priest must wave it.

## Leviticus 23:12

### General Information:

Yahweh continues telling Moses what the people must do.

#### ULT

**12** And you must offer, on the day when you wave the sheaf, a male lamb, one year old, without blemish as a burnt offering to Yahweh.

## Leviticus 23:13

### two-tenths of an ephah

An ephah is 22 liters. Alternate translation: “four and a half liters” (See: [Biblical Volume](#))

### a fourth of a hin

A hin is 3.7 liters. Alternate translation: “one liter” (See: [Biblical Volume](#))

### ULT

**13** And its grain offering must be two-tenths of an ephah of fine flour mixed with oil as an offering made by fire to Yahweh, a sweet aroma, and its drink offering, a fourth of a hin of wine.

## Leviticus 23:14

### **nor roasted or fresh grain**

“nor cooked or uncooked grain”

### **This will be a permanent statute throughout your people’s generations**

This means that they and their descendants must obey this command forever. See how you translated this in [Leviticus 3:17](#).

#### **ULT**

**14** And bread, and roasted grain and fresh grain you must not eat until this very day, until your offering of the offering of your God. It is a permanent statute throughout your generations, in all your dwellings.

## Leviticus 23:15

### General Information:

Yahweh continues telling Moses what the people must do.

#### ULT

**15** And you will count for yourselves from the day after the sabbath—from the day of your bringing the sheaf of the wave offering—there will be seven full sabbaths.



## Leviticus 23:16

### fifty days

“50 days” (See: [Numbers](#))

### seventh

This is the ordinal for number seven. See: [Ordinal Numbers](#)

### ULT

**16** Until the day after the seventh sabbath you must count 50 days. And you must offer an offering of new grain to Yahweh.

## Leviticus 23:17

### General Information:

Yahweh continues telling Moses what the people must do.

**made from two-tenths of an ephah. They must be made from fine flour and baked with yeast**

This can be stated in active form. Alternate translation: “that you have made from two-tenths of an ephah of flour and then baked with yeast” (See: [Active or Passive](#))

**two-tenths of an ephah**

This is approximately 4.5 liters. Alternate translation: “four and a half liters” (See: [Biblical Volume](#))

### ULT

**17** From your dwellings you must bring bread for a wave offering. They must be two loaves of two-tenths of an ephah of fine flour. They must be baked with yeast as firstfruits to Yahweh.

## Leviticus 23:18

### producing a sweet aroma for Yahweh

The Lord's pleasure with the aroma represents his pleasure with the person who burns the offering. Alternate translation: "Yahweh will be pleased with you" or "that pleases the Yahweh" (See: [Metaphor](#))

#### ULT

**18** And you must offer with the bread seven male lambs without defects, sons of the year, and one bull, a son of the herd, and two rams. They must be a burnt offering to Yahweh, with their grain offering and their drink offerings, an offering made by fire, a sweet aroma for Yahweh.

## Leviticus 23:19

### General Information:

Yahweh continues telling Moses what the people must do.

#### ULT

**19** And you must offer one buck of the goats for a sin offering, and two male lambs, sons of the year, for a sacrifice of peace offerings.

## Leviticus 23:20

*(There are no notes for this verse.)*

### ULT

<sup>20</sup> And the priest must wave them with the bread of the firstfruits wave offering before the face of Yahweh with the two lambs. They will be set apart to Yahweh for the priest.

## Leviticus 23:21

*(There are no notes for this verse.)*

### ULT

<sup>21</sup> And you must make a proclamation on that very day. There will be a holy assembly for you. You must not do any work of labor. It is a permanent statute in all your dwellings throughout your generations.

## Leviticus 23:22

### General Information:

Yahweh continues telling Moses what the people must do.

**When you reap the harvest of your land, you must not completely reap the corners of your fields**

“When you gather your crops, do not gather them all the way to the edges of your fields”

### ULT

**22** And when you harvest the harvest of your land, you must not finish the edge of your field as you harvest, and you must not gather the gleaning of your harvest. You must leave them for the poor and for the sojourner. I am Yahweh your God.”

## Leviticus 23:23

*(There are no notes for this verse.)*

**ULT**

<sup>23</sup> And Yahweh spoke to Moses, saying,



## Leviticus 23:24

### the seventh month, the first day of that month

This is the seventh month of the Hebrew calendar. The first day is near the middle of September on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

### a solemn rest

a period of time that was only for worship and not for work

#### ULT

<sup>24</sup> "Speak to the sons of Israel, saying, 'In the seventh month, on day one of the month there will be for you a solemn rest, a memorial by trumpet blast, a holy assembly.

## Leviticus 23:25

### you must offer a sacrifice made by fire to Yahweh

This can be stated in active form. Alternate translation: “you must offer a sacrifice that you make by fire to Yahweh” or “you must burn an offering on the altar to Yahweh” (See: [Active or Passive](#))

#### ULT

<sup>25</sup> You must not do any work of labor, and you must offer a sacrifice made by fire to Yahweh.”

## Leviticus 23:26

*(There are no notes for this verse.)*

**ULT**

<sup>26</sup> And Yahweh spoke to Moses, saying,

## Leviticus 23:27

### tenth day of this seventh month

This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

### the Day of Atonement

On this day each year the high priest made a sacrifice to Yahweh so that Yahweh would forgive all the sins of the people of Israel. Alternate translation: “the Day of Sacrifice for Forgiveness” (See: [Translate Unknowns](#))

#### ULT

**27** “Surely on day 10 of this seventh month it is the Day of Atonement. It will be a holy assembly for you, and you must humble yourselves and offer an offering made by fire to Yahweh.

## Leviticus 23:28

### Connecting Statement:

Yahweh continues telling Moses what the people must do every year.

#### ULT

**28** And you must not do any work on that very day because it is the Day of Atonement, to make atonement for yourselves before the face of Yahweh your God.

## Leviticus 23:29

### must be cut off from his people

Being excluded is spoken of as being cut off. See how you translated this idea in [Leviticus 7:20](#). Alternate translation: “must be excluded from his people” or “you must separate that person from his people” (See: [Metaphor](#) and [Active or Passive](#))

#### ULT

<sup>29</sup> If there is any person who does not humble himself on that very day, then he must be cut off from his people.

## Leviticus 23:30

### Connecting Statement:

Yahweh continues telling Moses what the people must do every year.

### on that day

“on the Day of Atonement”

#### ULT

<sup>30</sup> And any person who does any work on that very day, I will destroy that person from among his people.

## Leviticus 23:31

### **This will be a permanent statute throughout your people's generations**

This means that they and their descendants must obey this command forever. See how you translated a similar phrase in [Leviticus 3:17](#).

#### **ULT**

<sup>31</sup> You must not do any work. It is a permanent statute throughout your generations in all your dwellings.



## Leviticus 23:32

### a Sabbath of solemn rest

This is not the same as the Sabbath they observed every week on the seventh day. This was a special Sabbath on the Day of Atonement.

### you must humble yourselves

In this case humbling themselves implies that they would not eat any food. This can be stated clearly. Alternate translation: “you must humble yourselves and eat nothing” (See: [Assumed Knowledge and Implicit Information](#))

### the ninth day of the month

This refers to the seventh month of the Hebrew calendar. The ninth day is near the end of September on Western calendars. This can be made explicit. Alternate translation: “the ninth day of the seventh month” (See: [Assumed Knowledge and Implicit Information](#))

### From evening to evening

“From sunset to sunset on the next day”

#### ULT

<sup>32</sup> It is a sabbath of solemn rest for you, and you must humble yourselves on day nine of the month in the evening. From evening until evening you are to observe your sabbath.”

## Leviticus 23:33

*(There are no notes for this verse.)*

**ULT**

<sup>33</sup> And Yahweh spoke to Moses, saying,

## Leviticus 23:34

### fifteenth day of the seventh month

This is near the beginning of October on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

### Festival of Shelters

This is a celebration during which the people of Israel lived in temporary shelters for seven days as a way to remember the time they spent living in the wilderness after they left Egypt. (See: [Translate Unknowns](#))

#### ULT

<sup>34</sup> "Speak to the sons of Israel, saying, 'On day 15 of the seventh month this is the Festival of Huts for seven days to Yahweh.

## Leviticus 23:35

### General Information:

Yahweh is giving instructions for the Festival of Shelters.

#### ULT

<sup>35</sup> On the first day there must be a holy assembly. You must not do any work of labor.

## Leviticus 23:36

*(There are no notes for this verse.)*

### ULT

<sup>36</sup> Seven days you must offer a sacrifice made by fire to Yahweh. On the eighth day there must be a holy assembly for you, and you must offer an offering made by fire to Yahweh. It is a solemn assembly. You must not do any work of labor.

## Leviticus 23:37

### Connecting Statement:

Yahweh continues telling Moses what the people must do every year.

### These are the appointed festivals

This refers to the festivals mentioned in 23:1-36.

#### ULT

**37** These are the appointed times of Yahweh, which you must proclaim as holy assemblies to offer a sacrifice made by fire to Yahweh, a burnt offering and a grain offering, sacrifices and drink offerings, each day's matter on its day,

## Leviticus 23:38

*(There are no notes for this verse.)*

### ULT

<sup>38</sup> apart from the sabbaths of Yahweh, and apart from your gifts, and apart from all your vows, and apart from all your freewill offerings that you give to Yahweh.

## Leviticus 23:39

### Connecting Statement:

Yahweh continues telling Moses what the people must do every year.

### Festival of Shelters

This is a celebration during which the people of Israel lived in temporary shelters for seven days as a way to remember the time they spent living in the wilderness after they left Egypt. See how you translated it in [Leviticus 23:34](#).

#### ULT

<sup>39</sup> Surely on day 15 of the seventh month when you have gathered the produce of the land, you must celebrate a festival of Yahweh for seven days, on the first day a solemn rest, and on the eighth day a solemn rest.

### fifteenth day of the seventh month

This is the seventh month of the Hebrew calendar. The fifteenth day is near the beginning of October on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

### when you have gathered in the fruits

The word “fruits” here represents various kinds of crops. Alternate translation: “after you have gathered the crops” (See: [Synecdoche](#))



## Leviticus 23:40

### General Information:

Yahweh continues his instructions for the Festival of Shelters.

### branches of palm trees ... willows from streams

Possible uses for these branches are: (1) to make temporary shelters or (2) to wave them as part of their joyous celebration. Some translations state their use clearly; other translations leave it implicit. (See: [Assumed Knowledge and Implicit Information](#))

### willows

trees with long, narrow leaves, which grow near water (See: [Translate Unknowns](#))

### ULT

**40** And you must take for yourselves on the first day the fruit of the majestic trees, branches of palm trees, and branches of leafy trees, and willows of the stream. And you will rejoice before the face of Yahweh your God seven days.

## Leviticus 23:41

*(There are no notes for this verse.)*

### ULT

<sup>41</sup> And you must celebrate it as a festival for Yahweh seven days in the year. It is a permanent statute throughout your generations in the seventh month you must celebrate it.

## Leviticus 23:42

### General Information:

Yahweh continues his instructions for the Festival of Shelters.

#### ULT

<sup>42</sup> In the huts you must live for seven days. All the native-born in Israel must live in the huts,

## Leviticus 23:43

### **your descendants, generation after generation, may learn**

“Generation after generation” here is an idiom that refers to each generation that lives after another. Alternate translation: “your descendants belonging to all future generations may learn” or “all your descendants may learn forever” (See: [Idiom](#))

#### **ULT**

<sup>43</sup> so that your generations may know that I made the sons of Israel live in the huts when I brought them from the land of Egypt. I am Yahweh your God.”

## Leviticus 23:44

*(There are no notes for this verse.)*

### ULT

<sup>44</sup> And Moses announced the appointed times of Yahweh to the sons of Israel.

## Leviticus 24

### Leviticus 24 General Notes

### Special concepts in this chapter

#### Cursing God

The punishment for someone who curses God is to have stones thrown at him until he is dead. This was acceptable in ancient Israel, but it is no longer considered acceptable. (See: [curse](#), [cursed](#), [cursing](#))

## Leviticus 24:1

### General Information:

God gives Moses instructions about the things in the tent of meeting.

**ULT**

<sup>1</sup> And Yahweh spoke to Moses, saying,

## Leviticus 24:2

### pure oil beaten from olives

“pure olive oil”

### the lamp

This refers to the lamp or lamps in Yahweh’s sacred tent. This can be stated clearly. Alternate translation: “the lamp in the tent of meeting” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>2</sup> “Command the sons of Israel and they will bring to you pure beaten oil of the olive for the light, so the lamp may burn continually.



## Leviticus 24:3

### Connecting Statement:

God continues giving Moses instructions about the things in the tent of meeting.

### Outside the curtain before the covenant decrees

The phrase “covenant decrees” represents either the tablets that the decrees were written on or the box that the tablets were put in. These were kept in the very holy place, which was the room behind the curtain in the tent of meeting. Alternate translation: “Outside the curtain that is in front of the tablets of the covenant decrees” or “Outside the curtain that is in front of the box of the covenant” (See: [Synecdoche](#))

### curtain

This was a thick fabric hung as a wall. It was not like a light window curtain.

### from evening to morning

“from sunset to sunrise” or “all night”

### This will be a permanent statute throughout your people’s generations

This means that they and their descendants must obey this command forever. See how you translated a similar phrase in [Leviticus 3:17](#).

#### ULT

<sup>3</sup> Outside the curtain of the testimony in the tent of meeting, Aaron must keep it in order, from evening until morning, before the face of Yahweh continually. It is a permanent statute throughout your generations.

## Leviticus 24:4

*(There are no notes for this verse.)*

### ULT

<sup>4</sup> On the pure gold lampstand he must keep the lamps in order before the face of Yahweh continually.

## Leviticus 24:5

### Connecting Statement:

God continues giving Moses instructions about the things in the tent of meeting.

### two-tenths of an ephah

This is about 4.5 liters. Alternate translation: “four and a half liters” (See: [Biblical Volume](#))

#### ULT

<sup>5</sup> And you must take fine flour and bake 12 cakes with it. There must be two-tenths of an ephah in one cake.

## Leviticus 24:6

### the table of pure gold before Yahweh

This table is in the holy place, which is before the most holy place.

#### ULT

<sup>6</sup> And you must set them in two rows,  
six in a row, on the pure gold table  
before the face of Yahweh.

## Leviticus 24:7

### Connecting Statement:

God continues giving Moses instructions about the things in the tent of meeting.

### You must put pure incense along each row of loaves

The incense was probably next to the loaves, rather than directly on the loaves. Alternate translation: “You must put pure incense next to the loaves in each row” (See: [Assumed Knowledge and Implicit Information](#))

### as a representative offering

What the incense would represent can be stated clearly. Alternate translation: “to represent the loaves as an offering” or “to be an offering that represents the loaves” (See: [Assumed Knowledge and Implicit Information](#))

### This incense will be burnt for Yahweh

This can be stated in active form. Alternate translation: “You will burn the incense for Yahweh” (See: [Active or Passive](#))

#### ULT

<sup>7</sup> And you must put on the row pure incense and it will be a memorial portion for the bread, an offering made by fire to Yahweh.

## Leviticus 24:8

*(There are no notes for this verse.)*

### ULT

<sup>8</sup> On the day of the sabbath, every sabbath, he must keep it in order before the face of Yahweh continually. It is from the sons of Israel as an eternal covenant.

## Leviticus 24:9

### This offering

“This bread that is offered”

### for it is a portion from the offerings

“for they took it from the offerings”

### the offerings to Yahweh made by fire

“the burnt offerings to Yahweh” or “the offerings that you burn to Yahweh”

#### ULT

<sup>9</sup> And it will be for Aaron and for his sons, and they must eat it in a holy place. For it is a holiest holy thing for him, from Yahweh's offerings made by fire, a perpetual portion.”

## Leviticus 24:10

### Now it happened

This phrase marks a new section of the book.

#### ULT

**10** Now the son of an Israelite woman, who was also the son of an Egyptian man, went out in the midst of the sons of Israel. And the son of the Israelite woman and an Israelite man fought in the camp.



## Leviticus 24:11

### blasphemed the name of Yahweh and cursed God

Both of these phrases mean basically the same thing. Alternate translation: “blasphemed Yahweh by cursing him” or “said terrible things about Yahweh” (See: [Parallelism](#))

### Shelomith

This is the name of a woman. (See: [How to Translate Names](#))

### Dibri

This is the name of a man. (See: [How to Translate Names](#))

### ULT

**11** And the son of the Israelite woman blasphemed the Name and cursed, and they brought him to Moses. (Now his mother’s name was Shelomith, the daughter of Dibri, of the tribe of Dan.)

## Leviticus 24:12

*(There are no notes for this verse.)*

### ULT

<sup>12</sup> And they caused him to remain in the guard-post until it would be made clear to them what was in accordance with the mouth of Yahweh.

## Leviticus 24:13

*(There are no notes for this verse.)*

**ULT**

**13** And Yahweh spoke to Moses, saying,

## Leviticus 24:14

### All who heard him must lay their hands on his head

They were to put their hands on his head to show that he was the guilty one. (See: [Symbolic Action](#))

#### ULT

**14** "Bring out the one who has cursed to the outside of the camp. And all the hearers must lay their hands on his head, and all the assembly must stone him.

## Leviticus 24:15

### Connecting Statement:

God continues telling Moses what they must do to the man who cursed God.

### must carry his own guilt

Suffering for sin is spoken of if a person were to carry his guilt. Alternate translation: “must suffer for his sin” or “must be punished (See: [Metaphor](#))

#### ULT

**15** And speak to the sons of Israel, saying, ‘If any man curses his God, then he must bear his sin.’

## Leviticus 24:16

### must surely be put to death

This can be stated in active form. Alternate translation: “the people must surely put him to death” or “the people must surely kill him” (See: [Active or Passive](#))

#### ULT

**16** And he who blasphemes the name of Yahweh must surely be put to death. All the assembly must certainly stone him, as the sojourner so the native-born. When he blasphemes the Name, he must be put to death.

## Leviticus 24:17

### Connecting Statement:

God continues telling Moses what the people must do when someone does something bad.

**he must certainly be put to death.**

This can be stated in active form. Alternate translation: "You must certainly put to death anyone who kills another person" (See: [Active or Passive](#))

### ULT

**17** And if a man strikes dead any human being, he must certainly be put to death.

## Leviticus 24:18

### must pay it back

How he would pay it back can be stated clearly. Alternate translation: “must pay it back by giving him a live animal” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**18** And he who strikes dead the life of an animal must repay it, life in place of life.

### life for life

This is an idiom that means that one life would replace the other. Alternate translation: “one life to replace the other life” or “to replace the one that he killed” (See: [Idiom](#))



## Leviticus 24:19

### Connecting Statement:

God continues telling Moses what the people must do when someone does something bad.

### it must be done to him

This can be stated in active form. Alternate translation: “you must do to him” (See: [Active or Passive](#))

#### ULT

**19** And if a man gives an injury to his fellow citizen, as he has done so it will be done to him:

## Leviticus 24:20

### fracture for fracture, eye for eye, tooth for tooth

These phrases emphasize that a person should receive the same harm he did to someone else.

#### fracture for fracture

This refers to broken bones. Alternate translation: “broken bone for broken bone” or “If he breaks someone’s bone, one of his bones must be broken” or “If he breaks someone’s bone, they will break one of his bones” (See: [Idiom](#))

#### eye for eye

This refers to eyes being seriously injured or gouged out. Alternate translation: “If he destroys someone’s eye, one of his bones must be destroyed” or “If he destroys someone’s eye, they will destroy his eye” (See: [Idiom](#))

#### tooth for tooth

This refers to teeth being knocked out of the mouth. Alternate translation: “If he knocks out someone’s tooth, one of his teeth must be knocked out” or “If he knocks out someone’s tooth, they will knock out one of his teeth” (See: [Idiom](#))

#### ULT

<sup>20</sup> fracture in place of fracture, eye in place of eye, tooth in place of tooth. As he gave an injury to a human, so it must be given to him.

## Leviticus 24:21

### anyone who kills a person must be put to death

This can be stated in active form. Alternate translation: “they must put to death anyone who kills a person” (See: [Active or Passive](#))

#### ULT

<sup>21</sup> And he who strikes dead an animal must repay it. And he who strikes dead a human must be put to death.

## Leviticus 24:22

*(There are no notes for this verse.)*

### ULT

<sup>22</sup> There must be one law for you, as the sojourner so will be the native-born. For I am Yahweh your God.'"

## Leviticus 24:23

### carried out the command

“obeyed the command”

#### ULT

<sup>23</sup> And Moses spoke to the sons of Israel, and they brought the one who had cursed to the outside of the camp. And they stoned him with stones, and the sons of Israel did as Yahweh had commanded Moses.

## **Leviticus 25**

### **Leviticus 25 General Notes**

### **Special concepts in this chapter**

#### **Over-farming**

There is a provision made in this chapter to prevent over-farming of the land. If a land is farmed every year with the same crops, it will quickly become unable to grow anything.

#### **Sabbath and Jubilee Years**

Every seventh year, the land should not be planted. Every fiftieth year Israelite slaves must be freed and all land that has been bought returned to its original owners. This prevented people from getting trapped by their poverty.

## Leviticus 25:1

*(There are no notes for this verse.)*

### ULT

<sup>1</sup> And Yahweh spoke to Moses on Mount Sinai, saying,

## Leviticus 25:2

### the land must be made to keep a Sabbath for Yahweh

The land is spoken of as if it were a person that could obey the Sabbath by resting. Just as the people had to rest every seventh day, people were to honor God by not farming the land every seventh year. Alternate translation: “you must obey the Sabbath law by letting the land rest every seventh year for Yahweh” or “you must obey Yahweh’s Sabbath by not farming the land every seventh year” (See: [Personification](#) and [Metaphor](#))

#### ULT

<sup>2</sup> “Speak to the sons of Israel and say to them, ‘When you come to the land that I am giving to you, then the land must keep a sabbath, a sabbath for Yahweh.’”



## Leviticus 25:3

### prune your vineyard

To prune a vineyard is to cut the branches and vines to help the fruit grow better.

#### ULT

<sup>3</sup> Six years you must plant your field, and six years you must prune your vineyard and gather its produce.

## Leviticus 25:4

### a Sabbath of solemn rest for the land must be observed

Not farming the land is spoken of as letting the land rest. This can be stated in active form. Alternate translation: “you must observe a Sabbath of solemn rest for the land” or “you must obey the Sabbath law by not farming the land every seventh year” (See: [Active or Passive](#) and [Metaphor](#))

#### ULT

<sup>4</sup> And in the seventh year, there must be a sabbath of solemn rest for the land, a sabbath for Yahweh. You must not plant your field and you must not prune your vineyard.

## Leviticus 25:5

### You must not conduct ... for the land

Yahweh will not allow the owner of a field to organize his workers and harvest the land as he does the other six years. However, Yahweh will allow individuals to go through the fields to pick and eat the fruit they find.

### your unpruned vines

This means that no one has taken care of the vines and cut them as they do during the other six years. This can be stated in active form. Alternate translation: "your vines that you do not prune" (See: [Active or Passive](#))

#### ULT

<sup>5</sup> You must not harvest the second growth of your harvest and you must not gather the grapes of your unpruned vines. It will be a year of solemn rest for the land.

## Leviticus 25:6

### Whatever the unworked land ... who live with you may gather food

Yahweh will not allow the owner of a field to organize his workers and harvest the land as he does the other six years. However, Yahweh will allow individuals to go through the fields to pick and eat the fruit they find.

#### ULT

<sup>6</sup> And the sabbath of the land will be for you, as food for you, and for your male slave, and for your female slave, and for your hired servant, and for the foreign resident who is sojourning with you,

### Whatever the unworked land grows

"whatever grows on the unworked land"

### the unworked land

This means that no one has taken care of the gardens or farms as they do during the other six years. This can be stated in active form. Alternate translation: "your gardens that you do not tend" (See: [Active or Passive](#))

## Leviticus 25:7

### whatever the land produces

“whatever grows on the land”

#### ULT

<sup>7</sup> and for your livestock and for the wild animal that is in your land, all its yield will be for eating.

## Leviticus 25:8

### General Information:

Yahweh continues telling Moses what the people must do.

**there will be seven Sabbaths of years**

“they will be seven sets of seven years”

**forty-nine years**

“49 years” (See: [Numbers](#))

### ULT

<sup>8</sup> And you must count for yourself seven sabbaths of years, seven times seven years, and there will be for you a period of seven sabbaths of years, 49 years.

## Leviticus 25:9

### the tenth day of the seventh month

This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

### the Day of Atonement

On this day each year the high priest would make a sacrifice to Yahweh so that Yahweh would forgive all the sins of the people of Israel. See how you translated this in [Leviticus 23:27](#).

#### ULT

<sup>9</sup> And you must cause the horn blast to be heard on the seventh month, on the tenth day of the month. On the Day of Atonement you must cause the horn to be heard throughout all your land.

## Leviticus 25:10

### fiftieth year

This is an ordinal number. Alternate translation: “year 50” (See: [Numbers](#))

### a Jubilee for you

The Jubilee was a year when the Jews had to return land to its’ original owners and set slaves free. Alternate translation: “a year of restoration for you” or “a year for you to return land and free slaves”

### property and slaves must be returned

This can be stated in active form. Alternate translation: “you must return property and slaves” (See: [Active or Passive](#))

#### ULT

**10** And you must set apart the year, year 50, and proclaim freedom in the land to all its inhabitants. It will be a jubilee for you and you must return a man to his property and you must return a man to his family.



## Leviticus 25:11

### a Jubilee for you

“a year of restoration” or “a year for you to return the land.” It can be stated clearly who they were returning the land to. Alternate translation: “a year for you to return the land to me” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

**11** That year, year 50, will be a jubilee for you. You must not plant and not harvest its second growth and not harvest its unpruned vines.

## Leviticus 25:12

### **You must eat the produce that grows by itself out of the fields**

Yahweh did not allow the land owner to organize his workers and harvest the land as he did the other six years. However, he did allow individuals to go through the fields and eat what they find.

#### **ULT**

<sup>12</sup> For it is a jubilee, it will be holy for you. You must eat its yield from the field.

## Leviticus 25:13

### this year of Jubilee

“this year of restoration” or “this year to return land and free slaves”

#### ULT

**13** In this Year of Jubilee you must return a man to his property.

## Leviticus 25:14

*(There are no notes for this verse.)*

### ULT

**14** And if you sell something sold to your fellow citizen or buy from the hand of your fellow citizen, a man must not oppress his brother.

## Leviticus 25:15

### General Information:

God continues telling Moses what the people must do.

### that can be harvested

This can be stated in active form. Alternate translation: “that you can harvest” (See: [Active or Passive](#))

### the next Jubilee

“the next year of restoration” or “the next year to return land”

### ULT

<sup>15</sup> According to the number of years after the jubilee you must buy from your fellow citizen. According to the number of years of yield he must sell to you.

## Leviticus 25:16

*(There are no notes for this verse.)*

### ULT

<sup>16</sup> According to the multitude of the years you must increase its purchase price, but according to the fewness of the years you must decrease its purchase price, because of the number of yields he is selling to you.

## Leviticus 25:17

*(There are no notes for this verse.)*

### ULT

**17** And you must not oppress, a man his fellow citizen. And you must fear your God, for I am Yahweh your God.

## Leviticus 25:18

### obey my decrees, keep my laws, and carry them out

All of these phrases mean basically the same thing. They emphasize that the people must obey everything Yahweh says. (See: [Parallelism](#))

#### ULT

<sup>18</sup> And you must do my statutes, and my laws you must keep and do them. And you will dwell on the land securely.



## Leviticus 25:19

### you will eat your fill

This means that they would eat enough until their stomach was full.  
Alternate translation: “you will eat till you are full” or “you will eat plenty” (See: [Idiom](#))

### ULT

**19** And the land will give its fruit, and you will eat to satisfaction and dwell securely on it.

## Leviticus 25:20

### You might say

Here “You” refers to the people of Israel. (See: [Forms of You](#))

#### ULT

<sup>20</sup> And if you say, “What will we eat in the seventh year? Look, we cannot plant and we cannot gather our yield.”

## Leviticus 25:21

### I will command my blessing to come upon you

God speaks of his blessing as if it were a person that could obey him.  
Alternate translation: "I will send my blessing on you" or "I will bless you" (See: [Personification](#))

#### ULT

**21** Then I will command my blessing for you in the sixth year, and it will produce yield for three years.

## Leviticus 25:22

### from the provisions stored

This can be stated in active form. Alternate translation: “from the food you store” (See: [Active or Passive](#))

#### ULT

<sup>22</sup> And you will plant in the eighth year and you will eat from the old yield until the ninth year, until its yield comes in you will eat the old.

## Leviticus 25:23

### General Information:

Yahweh continues speaking.

### The land must not be sold to a new permanent owner

This can be stated in active form. Alternate translation: "You must not sell your land permanently to another person" (See: [Active or Passive](#))

#### ULT

<sup>23</sup> And the land must not be sold for perpetuity, for the land belongs to me. For you are sojourners and temporary residents with me.

## Leviticus 25:24

### You must observe the right of redemption

The noun “redemption” can be expressed with the verbs “redeem” or “buy back.” Alternate translation: “You must remember that the original owner has the right to redeem the land whenever he wants” (See: [Abstract Nouns](#))

#### ULT

<sup>24</sup> And in all the land of your possession you must give redemption for the land.

### you must allow the land to be bought back by the family from whom you bought it

This can be stated in active form. Alternate translation: “you must allow the family from whom you bought the land to buy it back” (See: [Active or Passive](#))

## Leviticus 25:25

*(There are no notes for this verse.)*

### ULT

<sup>25</sup> If your brother becomes poor and sells some of his property, then his redeemer nearest to him may come and redeem the things sold of his brother.

## Leviticus 25:26

*(There are no notes for this verse.)*

### ULT

<sup>26</sup> And if a man does not have a redeemer for it, but his hand produces and he finds enough for its redemption,



## Leviticus 25:27

### the land was sold

This can be stated in active form. Alternate translation: “he sold the land” (See: [Active or Passive](#))

### repay the balance to the man to whom he sold it

This can be made explicit. Alternate translation: “repay to the purchaser who bought it the money the purchaser would have made” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**27** then he may calculate the years of its sale and return the balance to the man whom he sold it to. And he may return to his property.

## Leviticus 25:28

### the year of Jubilee

“the year of restoration” or “the year to return land.” See how you translated it in [Leviticus 25:10](#).

### the land will be returned

This can be stated in active form. Alternate translation: “the one who had bought it will return the land” (See: [Active or Passive](#))

### will return to his property

“will go back to his land”

#### ULT

**28** And if his hand does not find enough to get it back for himself, then his sold things will remain in the hand of he who bought it until the Year of Jubilee. And it will go out in the Jubilee and he will return to his property.

## Leviticus 25:29

### after it was sold

This can be stated in active form. Alternate translation: “after he sold it” (See: [Active or Passive](#))

### the right of redemption

The noun “redemption” can be expressed with the verbs “redeem” or “buy back.” Alternate translation: “the right to redeem it” (See: [Abstract Nouns](#))

#### ULT

**29** And if a man sells a residential house of a walled city, then his right of redemption will be until the completion of the year of its sale. It will be the days of his right of redemption.

## Leviticus 25:30

### If the house is not redeemed

This can be stated in active form. Alternate translation: “If he or his family does not redeem the house” (See: [Active or Passive](#))

### It is not to be returned

This can be stated in active form. Alternate translation: “The man who bought that house will not have to return it” (See: [Active or Passive](#))

### the year of Jubilee

“the year of restoration” or “the year to return land and free slaves”

#### ULT

**30** And if it is not redeemed for him up to the fulfilling of an entire year, then the house which is in the city which has its wall will belong in perpetuity to him who bought it and to his descendants. It will not go out in the Jubilee.

## Leviticus 25:31

### But the houses of the villages that have no wall

Some villages did not have a wall around them.

### They may be redeemed, and they must be returned

This can be stated in active form. Alternate translation: "You may buy back those houses, and those who bought them must return them" (See: [Active or Passive](#))

### the year of Jubilee

"the year of restoration" or "the year to return land and free slaves"

#### ULT

<sup>31</sup> And the houses of the villages that have no wall around them will be considered as the field of the land. There will be redemption for it, and in the Jubilee it will go out.

## Leviticus 25:32

### the houses owned by the Levites in their cities

This can be stated in active form. Alternate translation: “the houses that the Levites own in their cities” (See: [Active or Passive](#))

### may be redeemed at any time

This can be stated in active form. Alternate translation: “the Levites may redeem them at any time” (See: [Active or Passive](#))

#### ULT

<sup>32</sup> As for the cities of the Levites, the houses of the cities of their possession, the right of redemption is permanent for the Levites.

## Leviticus 25:33

### the house that was sold in the city where it is located must be returned

This can be stated in active form. Alternate translation: “the one who bought the house in the city where it is located must return it” (See: [Active or Passive](#))

### the year of Jubilee

“the year of restoration” or “the year to return land and free slaves”

### their property among the people of Israel

The land of Canaan was divided up among the people of Israel, but of that land, the Levites were only given 48 cities with the fields around them. Alternate translation: “their part of the land that the Israelites possessed” or “their property in the land of Israel”

#### ULT

<sup>33</sup> And whatever is from the Levites he may redeem, and a sold house or a city of his possession will go out in the Jubilee. For the houses of the cities of the Levites—it is their possession among the sons of Israel.

## Leviticus 25:34

### But the fields around their cities may not be sold

This can be stated in active form. Alternate translation: “But the Levites must not sell the fields around their cities” (See: [Active or Passive](#))

#### ULT

<sup>34</sup> And the field of the pastureland of their cities must not be sold because it is their permanent possession.



## Leviticus 25:35

### General Information:

Yahweh continues telling Moses what the people must do.

#### ULT

<sup>35</sup> And if your brother becomes poor and his hand is shaky with you, then you must support him as a sojourner or temporary resident and he will live with you.

## Leviticus 25:36

### Do not charge him interest

“Do not make him pay you back more than what you lend him”

#### ULT

<sup>36</sup> Do not take from him interest or usury, and you must fear your God and your brother may live with you.

## Leviticus 25:37

*(There are no notes for this verse.)*

### ULT

<sup>37</sup> Your silver you must not give to him with interest and for profit you must not give your food.

## Leviticus 25:38

*(There are no notes for this verse.)*

### ULT

<sup>38</sup> I am Yahweh your God, who brought you out from the land of Egypt to give to you the land of Canaan, to be your God.

## Leviticus 25:39

### you must not make him work like a slave

The owner was to treat the Israelite with more respect than he would treat a slave.

#### ULT

<sup>39</sup> And if your brother with you becomes poor and is sold to you, you must not make him work the work of a slave.

## Leviticus 25:40

### Treat him as a hired servant

The owner was to treat the Israelite with more respect than he would treat a slave.

### the year of Jubilee

“the year of restoration” or “the year to return land and free slaves”

#### ULT

**40** Like a hired worker, like a temporary resident, he must be with you. Until the Year of Jubilee he will serve with you.

## Leviticus 25:41

*(There are no notes for this verse.)*

### ULT

<sup>41</sup> And he will go away from you, he and his sons with him, and he will return to his clan. And he will return to the possession of his fathers.

## Leviticus 25:42

### Connecting Statement:

God continues telling Moses what he must tell the people.

### **they are my servants**

“your fellow countrymen are my servants”

### **They will not be sold as slaves**

This can be stated in active form. Alternate translation: “You must not sell them as slaves” (See: [Active or Passive](#))

#### ULT

<sup>42</sup> For they are my servants, them which I brought out of the land of Egypt. They will not be sold in a slave sale.



## Leviticus 25:43

*(There are no notes for this verse.)*

### ULT

<sup>43</sup> You must not rule over him with ruthlessness, and you must fear your God.

## Leviticus 25:44

### you may buy slaves from them

“you may buy slaves from those nations”

#### ULT

**44** As for your male slave and your female slave who you have for yourself, from the nations that surround you, from them you may acquire a male slave or a female slave.

## Leviticus 25:45

*(There are no notes for this verse.)*

### ULT

<sup>45</sup> And also from the sons of the sojourners who are dwelling with you, from them you may acquire, and from their clans who are with you, who have given birth in your land—they may become your property.

## Leviticus 25:46

*(There are no notes for this verse.)*

### ULT

<sup>46</sup> And you may bequeath them to your sons after you, to inherit as a possession, you may let them work permanently. But as for your brothers, the sons of Israel, a man with his brother, you must not rule over him with ruthlessness.

## Leviticus 25:47

*(There are no notes for this verse.)*

### ULT

<sup>47</sup> And if the hand of a sojourner or a temporary resident with you has produced, and your brother with you becomes poor and is sold to a sojourner, a temporary resident with you, or to a descendant of a clan of a sojourner,

## Leviticus 25:48

**after your fellow Israelite has been bought,  
he may be bought back. Someone in his family  
may redeem him**

This can be stated in active form. Alternate translation: “after the foreigner buys your fellow Israelite, someone in the Israelite’s family may buy him back” (See: [Active or Passive](#))

### ULT

<sup>48</sup> after he has been sold, there will be redemption for him. One of his brothers may redeem him,

## Leviticus 25:49

*(There are no notes for this verse.)*

### ULT

<sup>49</sup> or his uncle, or the son of his uncle may redeem him; or a relative of his flesh from his clan may redeem him. Or, if his hand has produced, then he may redeem himself.

## Leviticus 25:50

### until the year of Jubilee

An Israelite could be a slave only until the year of Jubilee. These instructions are for when an Israelite wanted to buy back his freedom before the year of Jubilee.

### the year of Jubilee

“the year of restoration” or “the year to return land and to free slaves”

### The price of his redemption must be figured

The verb “figured” can be stated in active form. Alternate translation: “They must figure the price of his redemption” or “They must figure how much to pay for the foreigner to set the Israelite free” (See: [Active or Passive](#))

### in keeping with the rate paid to a hired servant

If the Israelite bought back his freedom, the foreigner would have to hire a servant to do the work that the Israelite would have done but will not. The verbs “paid” and “hired” can be expressed in active form. Alternate translation: “according to the rate a person would pay to hire a servant” (See: [Active or Passive](#))

### for the number of years he might continue to work

“for the number of years until the jubilee that the Israelite would have continued to work but will not”

#### ULT

**50** And he will calculate with his buyer from the year he was sold to him until the Year of Jubilee, and the silver of his sale must be according to the number of years; like the days of a hired worker it will be with him.



## Leviticus 25:51

### he must pay back

“the Israelite slave must pay back”

#### ULT

<sup>51</sup> If there are still many of the years, according to them he must pay back his redemption from the silver of his purchase.

## Leviticus 25:52

*(There are no notes for this verse.)*

### ULT

<sup>52</sup> And if a few of the years until the Year of Jubilee are left, then he must calculate for him according to his years. He must pay back his redemption.

## Leviticus 25:53

### He is to be treated

This can be stated in active form. Alternate translation: “The foreigner who bought him as a slave must treat him” (See: [Active or Passive](#))

#### ULT

<sup>53</sup> Like a hired worker year by year he will be with him. He must not rule over him with ruthlessness in your eyes.

### he is not treated with harshness

This can be stated in active form. Alternate translation: “no one treats him badly” (See: [Active or Passive](#))

## Leviticus 25:54

### If he is not redeemed by these means

This can be stated in active form, and who he is to be redeemed from can be stated clearly. Alternate translation: "If no one redeems him by these means from the one who bought him as a slave" (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>54</sup> And if he is not redeemed by these, then he must go out in the Year of Jubilee, he and his sons with him.

### by these means

"in this way"

### he must serve until the year of Jubilee, he and his children with him

The Israelite slave and his children would serve the foreigner until the year of Jubilee, and then the foreigner would have to set the Israelite and his children free.

## Leviticus 25:55

### To me the people of Israel are servants

“For it is to me that the people of Israel are servants.” This is the reason that God wanted the Israelites to be set free in the year of jubilee. They were his servants. They were not permitted to be anyone else’s permanent slave.

#### ULT

**55** For to me the sons of Israel are servants. They are my servants, them which I brought out of the land of Egypt. I am Yahweh your God.”

## Leviticus 26

### Leviticus 26 General Notes

### Special concepts in this chapter

#### Worship only Yahweh

If people obey God and worship only him, he will bless and protect them. If people disobey his law and if they worship other gods, then he will severely punish them to help them to repent and begin obeying him. This takes the form of a promise. (See: [law](#), [law of Moses](#), [law of Yahweh](#), [law of God](#) and [repent](#), [repentance](#) and [promise](#), [promised](#))

## Leviticus 26:1

### General Information:

Yahweh continues telling Moses what the people must do.

#### ULT

**1** “You must not make for yourselves idols. And a carved figure or a stone pillar you must not lift up for yourselves, and a stone sculpture you must not put in your land to bow down in front of it. For I am Yahweh your God.

## Leviticus 26:2

### keep my Sabbaths

“obey the rules for my Sabbaths”

#### ULT

<sup>2</sup> My sabbaths you must keep and my holy place you must fear. I am Yahweh.



## Leviticus 26:3

### walk in my laws and keep my commandments and obey them

These are three ways of saying the same thing. They emphasize that the people must obey everything that God commands them to do.

Alternate translation: "If you carefully obey my laws and commands" (See: [Parallelism](#))

#### ULT

<sup>3</sup> If you walk in my statutes and keep my commandments and do them,

### walk in my laws

Behaving according to the laws is spoken of as if they were to walk in the laws. Alternate translation: "If you behave according to my laws" or "if you live according to my laws" (See: [Metaphor](#))

## Leviticus 26:4

*(There are no notes for this verse.)*

### ULT

<sup>4</sup> then I will give your rain in its season.  
And the land will give its yield, and the  
tree of the field will give its fruit.

## Leviticus 26:5

### will eat your bread to the full

Here bread represents food. "To the full" means until their stomachs were full of food. Alternate translation: "will eat food until you are full" or "will have plenty of food to eat" (See: [Synecdoche](#) and [Idiom](#))

#### ULT

<sup>5</sup> And your threshing season will reach the grape harvest, and the grape harvest will reach the planting season. And you will eat your bread to satisfaction and dwell securely in your land.

## Leviticus 26:6

### I will give peace in the land

"I will cause there to be peace in the land"

### the sword will not pass through your land

Here the word "sword" represents enemy armies or enemy attacks.  
Alternate translation: "no armies will attack you" (See: [Metonymy](#))

#### ULT

<sup>6</sup> And I will give peace in the land. And you will lie down and there will be nothing that makes one afraid. And I will remove the harmful animals from the land, and the sword will not pass through your land.

## Leviticus 26:7

### they will fall before you by the sword

Here “falling” represents dying, and “the sword” represents either attacking people with a sword or battle in general. Alternate translation: “they will die when you attack them with the sword” or “you will kill them in battle” (See: [Active or Passive](#))

#### ULT

<sup>7</sup> And you will pursue those who are hostile to you, and they will fall before your face by the sword.

## Leviticus 26:8

**Five of you will chase away a hundred, and a hundred of you will chase ten thousand**

This means the Israelites will have victory against larger armies.

**Five ... hundred ... ten thousand**

“5...100...10,000” (See: [Numbers](#))

### ULT

<sup>8</sup> And five from you will pursue a hundred, and a hundred from you will pursue ten thousand. And those who are hostile to you will fall before your face by the sword.

## Leviticus 26:9

### I will look at you with favor

“I will show you favor” or “I will bless you”

### make you fruitful and multiply you

These two phrases refer to God causing them to have many descendants so they become a large group. (See: [Doublet](#))

### make you fruitful

God speaks of them having many children as if they were trees that bear a lot of fruit. Alternate translation: “cause you to have many children” (See: [Metaphor](#))

#### ULT

<sup>9</sup> And I will turn to you and make you fruitful and multiply you. And I will establish my covenant with you.

## Leviticus 26:10

### You will eat food stored a long time

“You will have enough food stored to eat for a long time” or “you will have enough food to store and eat it for a long time”

#### ULT

**10** And you will eat the old that has grown old and the old you will bring out from the face of the new.



## Leviticus 26:11

### I will place my tabernacle among you

“I will put my dwelling place among you”

### I will not detest you

“I will accept you”

#### ULT

**11** And I will put my holy place in the midst of you, and my spirit will not detest you.

## Leviticus 26:12

### I will walk among you

Walking among them represents living with them. Alternate translation: "I will live with you" (See: [Metaphor](#))

#### ULT

**12** And I will walk in the midst of you  
and I will be your God, and you will be  
my people.

## Leviticus 26:13

### I have broken the bars of your yoke

God speaks of their slavery as if they had to wear a yoke that animals wear in order to do hard work. Breaking the bars of the yoke represents setting them free. Alternate translation: "I have set you free from the hard labor they made you do" (See: [Metaphor](#))

#### ULT

**13** I am Yahweh your God, who brought you out from the land of Egypt, from being their slaves. And I broke the bars of your yoke and made you to walk upright.

## Leviticus 26:14

### General Information:

Yahweh is telling Moses what will happen if the people do not obey his commands.

#### ULT

**14** And if you will not listen to me, and will not do all these commandments,

## Leviticus 26:15

*(There are no notes for this verse.)*

### ULT

<sup>15</sup> and if you reject my statutes and if your spirit detests my laws, so as to not do all my commandments, so that you break my covenant—

## Leviticus 26:16

### if you do these things

The phrase “these things” refers to the things listed in [Leviticus 26:14-15](#).

### I will inflict terror on you

Here “terror” represents the things that will cause them to be terrified. Alternate translation: “I will send disasters that will terrify you” (See: [Metaphor](#))

### will drain away your life

“will slowly take away your life” or “will slowly make you die.” It is the diseases and the fever that will do this.

### You will plant your seeds for nothing

The phrase “for nothing” means that they would get nothing from their work. Alternate translation: “You will plant your seeds in vain” or “You will plant your seeds, but you will not get anything from them” (See: [Idiom](#))

#### ULT

**16** then surely I will do this to you: I will inflict terror on you, consumption and fever that destroys the eyes and drains away life. And you will sow your seed for nothing, because those who are hostile to you will eat it.

## Leviticus 26:17

### I will set my face against you

This idiom means he “firmly decided.” Alternate translation: “I have made up my mind to oppose you” (See: [Idiom](#))

### you will be overpowered by your enemies

This can be stated in active form. Alternate translation: “your enemies will defeat you” (See: [Active or Passive](#))

#### ULT

**17** And I will set my face against you, and you will be defeated in the face of those who are hostile to you. And those who hate you will rule over you; and you will flee, though there is not one who chases you.

## Leviticus 26:18

### seven times

Here “seven times” is not literal. It means Yahweh will increase the severity of his punishment. (See: [Idiom](#))

#### ULT

**18** And if up to these you do not listen to me, then I will continue to discipline you seven times for your sins.



## Leviticus 26:19

### I will break your pride in your power

Using force to cause them not to be proud is spoken of as if he were to break their pride. Alternate translation: “I will punish you and so end the pride that you feel about your power” or “I will punish you so that you will no longer be proud of your power” (See: [Metaphor](#))

#### ULT

**19** And I will break the pride of your power. And I will make your sky like iron and your land like bronze.

### I will make the sky over you like iron and your land like bronze

This means God will stop the rain from falling from the sky. This will make the ground hard so that people cannot plant seed or grow crops. (See: [Simile](#))

## Leviticus 26:20

### Your strength will be used up for nothing

Working very hard is spoken of as if they were to use all their strength until they had no more strength. The phrase “for nothing” means that they would get nothing from working so hard. Alternate translation: “You will work very hard in vain” or “You will work very hard, but you will not receive anything good from working so hard” (See: [Metaphor](#) and [Idiom](#))

#### ULT

<sup>20</sup> And your strength will be used up for nothing, because your land will not give its yield. And the tree of the land will not give its fruit.

## Leviticus 26:21

### walk against me

Walking represents behavior. Walking against God represents opposing him or rebelling against him. Alternate translation: “rebel against me” (See: [Metaphor](#))

### I will bring seven times more blows on you

The abstract noun “blows” can be stated as the verb “hit.” Alternate translation: “I will hit you seven times as much” (See: [Abstract Nouns](#))

### I will bring seven times more blows on you

Yahweh causing disasters to happen to the Israelites is spoken of as if he would strike them with blows or hit them. Alternate translation: “I will cause seven times as many disasters to come against you” or “I will punish you seven times more severely” (See: [Metaphor](#))

### seven times

Here “seven times” is not literal. It means Yahweh will increase the severity of his punishment. (See: [Idiom](#))

### in proportion to your sins

The noun “sins” can be expressed with the verb “sin.” Alternate translation: “according to how much you have sinned” (See: [Abstract Nouns](#))

#### ULT

<sup>21</sup> And if you walk against me in opposition and are not willing to listen to me, then I will add upon you a plague seven times, according to your sins.

## Leviticus 26:22

### which will steal your children

Stealing represents attacking or attacking and dragging them away.  
Alternate translation: “which will attack your children” or “which will drag your children away” (See: [Metaphor](#))

### So your roads will become deserted

“So no one will travel on your roads.” Deserted means that there is no one there.

#### ULT

**22** And I will send forth among you animals of the field, and they will make you childless, and destroy your livestock, and make you few in number. And your roads will become deserted.

## Leviticus 26:23

### If in spite of these things

“If when I punish you like this” or “If I discipline you like this and”

### you still do not accept my correction

Accepting his correction represents responding rightly to it. In this case responding rightly to it is choosing to obey him. Alternate translation: “you still do not listen to my correction” or “you still do not obey me” (See: [Metaphor](#))

### walk in opposition to me

Walking represents behavior. Walking in opposition to him means opposing him or fighting against him. Alternate translation: “oppose me” or “fight against me” (See: [Metaphor](#))

#### ULT

**23** And if in spite of these things you do not accept my discipline and you walk against me in opposition,

## Leviticus 26:24

### I will also walk in opposition to you

Walking represents behavior. Walking in opposition to them means opposing them or fighting against them. Alternate translation: “I also will oppose you” or “I also will fight against you” (See: [Metaphor](#))

#### ULT

**24** then I will also walk, I myself, against you in opposition. And I will strike you, even I myself, seven times because of your sins.

### I myself will punish you seven times

The number 7 represents completeness. Alternate translation: “I will personally punish you many times” or “I myself will punish you most severely”

### because of your sins

The noun “sins” can be expressed with the verb “sin.” Alternate translation: “because you continue to sin against me” (See: [Abstract Nouns](#))

## Leviticus 26:25

### I will bring a sword on you

Here the word “sword” represents an army or an attack from an army. Alternate translation: “I will bring an enemy army against you” or “I will cause an enemy army to attack you” (See: [Metonymy](#))

### that will execute vengeance

“that will punish you”

### for breaking the covenant

“for disobeying the covenant” or “because you disobey the covenant”

### You will be gathered together

This can be stated in active form. Alternate translation: “You will gather together” or “You will hide” (See: [Active or Passive](#))

### you will be delivered into the hand of your enemy

Here “into the hand” means “into the control” and refers to defeat by their enemy. This can be stated in active form. Alternate translation: “I will deliver you into the hand of your enemy” or “I will allow your enemy to control you” (See: [Metonymy](#) and [Active or Passive](#))

#### ULT

**25** And I will bring a sword upon you that will avenge with the vengeance of the covenant, and you will be gathered into your cities. And I will send a plague in the midst of you, and you will be given into the hand of the one who is hostile.

## Leviticus 26:26

### When I cut off your food supply

Destroying the food that people have stored or stopping people from being able to get it is spoken of as cutting off the supply of food. Alternate translation: “When I destroy the food you have stored” or “When I stop you from being able to get food” (See: [Metaphor](#))

#### ULT

**26** When I break the staff of your bread, then ten women will bake your bread in one oven. And they will distribute your bread by weight, and you will eat but not be satisfied.

### ten women will be able to bake your bread in one oven

This implies that there will be so little flour that one small oven will be able to hold all the bread that many women can put into it.

### they will distribute your bread by weight

This means there will be so little food that they will have to measure how much each person gets.



## Leviticus 26:27

### If you do not listen to me

Listening represents obeying what he has said. Alternate translation: "If you do not obey me" (See: [Metonymy](#))

### to walk against me

Walking represents behavior. Walking against someone represents opposing him or fighting against him. Alternate translation: "to oppose me" or "to fight against me" (See: [Metaphor](#))

#### ULT

**27** And if in spite of this you do not listen to me, and you walk against me in opposition,

## Leviticus 26:28

### I will walk against you

Walking represents behavior. Walking against someone represents opposing him or fighting against him. Alternate translation: "I will oppose you" (See: [Metaphor](#))

### I will punish you even seven more times as much

Here "seven more times" is not literal. It means Yahweh will increase the severity of his punishment. (See: [Idiom](#))

#### ULT

<sup>28</sup> then I will walk against you in the wrath of opposition. And I will discipline you, even I, seven times for your sins.

## Leviticus 26:29

*(There are no notes for this verse.)*

### ULT

<sup>29</sup> And you will eat the flesh of your sons, and the flesh of your daughters you will eat.

## Leviticus 26:30

### I will destroy ... cut down ... throw your corpses

Because God would send an army to do these things, he speaks as if he would do them. Alternate translation: "I will send an enemy army to destroy ... cut down ... throw your corpses" (See: [Metonymy](#))

#### ULT

<sup>30</sup> And I will destroy your high places, and cut down your incense altars, and put your corpses on the corpses of your idols, and I myself will abhor you.

### your corpses

"your dead bodies"

### the corpses of your idols

God speaks of idols not being alive as if they had been alive and then died. Alternate translation: "your lifeless idols" (See: [Metaphor](#))

## Leviticus 26:31

### **I will turn your cities into ruins and destroy your sanctuaries**

Because God would send armies to do these things, he speaks as if he would do them. Alternate translation: “I will send enemy armies to turn your cities into ruins and destroy your sanctuaries” (See: [Metonymy](#))

### **your sanctuaries**

These were places where people worshiped idols instead of God.

### **I will not be pleased with the aroma of your offerings**

Normally the Lord’s pleasure with the aroma represents his pleasure with those who burn the offering. But in this case, people would burn offerings, but God would not be pleased with them. Alternate translation: “You will burn offerings, but I will not be pleased with you” (See: [Metaphor](#))

#### **ULT**

<sup>31</sup> And I will lay your cities in ruins and make your holy places desolate. And I will not smell your sweet aromas.

## Leviticus 26:32

*(There are no notes for this verse.)*

### ULT

<sup>32</sup> And I myself will make the land desolate, and those who are hostile to you who dwell in it will be shocked at it.

## Leviticus 26:33

### I will draw out my sword and follow you

This represents sending armies to attack them. Alternate translation: “I will send enemy armies to attack you” or “I will send enemy armies to attack you with their swords” (See: [Metonymy](#))

### Your land will be abandoned, and your cities will be ruined

This can be stated in active form. Alternate translation: “You will abandon your land, and your enemies will destroy your cities” (See: [Active or Passive](#))

#### ULT

**33** And I will scatter you among the nations, and I will unsheathe a sword behind you. And your land will be desolate, and your cities will be ruined.

## Leviticus 26:34

### Then the land will enjoy its Sabbaths

The people were supposed to obey the Sabbath law by not farming the land every seventh year. God speaks about this as if the land were a person that would obey the Sabbath law and rest. Alternate translation: "Then the land will rest according to the Sabbath law" or "Then, as required by the Sabbath law, the land will not be farmed" (See: [Personification](#))

#### ULT

<sup>34</sup> Then the land will enjoy its sabbaths all the days of its desolation while you are in the land of those who are hostile to you. Then the land will rest and enjoy its sabbaths.



## Leviticus 26:35

### it will have rest

God speaks about the land not being farmed as if it were a person that would rest. Alternate translation: “it will not be farmed” (See: [Personification](#))

#### ULT

<sup>35</sup> All the days of its desolation it will rest what it did not rest on your sabbaths when you lived on it.

## Leviticus 26:36

### I will send fear into your hearts

Sending fear into their hearts represents making them afraid.

Alternate translation: "I will make you terribly afraid" (See:

[Metaphor](#))

### as though you were fleeing from the sword

The sword represents either someone who is ready to kill using a sword or an attack from an enemy army. Alternate translation: "as though you were fleeing from someone who was chasing you with a sword" or "as though you were fleeing from an enemy army" (See: [Metonymy](#))

#### ULT

<sup>36</sup> As for the ones who are remaining among you, I will bring despair into their hearts in the land of those who are hostile to them, and the sound of a windblown leaf will chase them. And they will flee as one fleeing from a sword, and you will fall though there is not one who chases.

## Leviticus 26:37

### General Information:

Yahweh continues describing what will happen to the Israelites when they are forced to go to their enemies' countries.

### as though you were running from the sword

The sword represents either someone who is ready to kill using a sword or an attack from an enemy army. Alternate translation: "as though you were running away from someone who was chasing you with a sword" or "as though you were running away from an enemy army" (See: [Metonymy](#))

### to stand before your enemies

Standing before the enemies represents not falling when the enemies attack and fighting against them. Alternate translation: "to resist your enemies when they attack you" or "to fight back against your enemies" (See: [Metonymy](#))

#### ULT

**37** And you will stumble, each over his brother, as from the face of a sword, though there is not one who chases. And you will have no power to stand to the face of those who are hostile to you.

## Leviticus 26:38

### your enemies' land will itself devour you

Yahweh speaks about the enemies' land as if it were a wild animal that would eat the Israelites. The word "devour" emphasizes that most of the Israelites will die there. Alternate translation: "you will die in your enemies' land" (See: [Personification](#))

#### ULT

<sup>38</sup> And you will perish among the nations, and the land of those who are hostile to you will devour you.

## Leviticus 26:39

### Those who are left among you

“Those of you who do not die”

### waste away in their sins

Wasting away in their sins represents wasting away because of their sins.

### their fathers' sins

Here “their fathers” represents their ancestors. (See: [Metonymy](#))

#### ULT

<sup>39</sup> And the ones who are remaining among you will rot in their iniquity, in the lands of those who are hostile to you. And also in the iniquities of their fathers they will rot with them.

## Leviticus 26:40

### their fathers' sin

The word "fathers" represents their ancestors. (See: [Metonymy](#))

### their treason by which they were unfaithful to me

"the way that they were unfaithful to me and turned against me after I had been so good to them"

#### ULT

**40** And if they confess their iniquity and the iniquity of their fathers, in their unfaithfulness which they acted unfaithfully against me, and also that they walked against me in opposition—

## Leviticus 26:41

### to turn against them

This represents opposing them. Alternate translation: “to oppose them” (See: [Metaphor](#))

### if their uncircumcised hearts become humbled

Here the term “uncircumcised hearts” refers to the whole person.  
Alternate translation: “if they will be humble instead of stubbornly disobedient” (See: [Synecdoche](#))

#### ULT

**41** also I myself went against them in opposition and I brought them into the land of those who are hostile to them— if then their uncircumcised hearts become humbled, and then they pay for their iniquity,

## Leviticus 26:42

**then will I call to mind my covenant with Jacob, my covenant with Isaac, and my covenant with Abraham**

“Call to mind” here is an idiom meaning “intentionally remember.” Here it represents fulfilling his covenant. Alternate translation: “then I will fulfill the covenant I made with Jacob, Isaac, and Abraham” (See: [Idiom](#) and [Metonymy](#))

### ULT

<sup>42</sup> then I will remember my covenant with Jacob. And also my covenant with Isaac, and also my covenant with Abraham I will remember. And I will remember the land.

**I will call the land to mind**

“Call to mind” here is an idiom meaning “intentionally remember.” Here it represents fulfilling his promise concerning the land. Alternate translation: “I will fulfill my promise about the land” (See: [Idiom](#) and [Metonymy](#))



## Leviticus 26:43

### The land will be abandoned by them

This can be stated in active form. Alternate translation: “The people of Israel will abandon their land” (See: [Active or Passive](#))

### so it will be pleased with its Sabbaths

Yahweh speaks about the land as if it were a person who is happy about resting, because no one will be planting seed or growing crops on it. This will allow the land to become more fertile. Alternate translation: “so it will benefit from the Sabbaths” (See: [Personification](#))

#### ULT

**43** And the land was abandoned by them, and it will rejoice with its sabbaths while being desolate without them. And they themselves will pay for their iniquity because they rejected my judgments and their spirit detested my statutes.

## Leviticus 26:44

### General Information:

This concludes Yahweh's message to Moses at Mount Sinai regarding the blessings for obedience and the punishments for disobedience.

### ULT

**44** And despite even this, when they are in the land of those who are hostile to them, I will not reject them, and I will not detest them so as to destroy them, to break my covenant with them. For I am Yahweh their God.

## Leviticus 26:45

### I will call to mind the covenant with their ancestors

“Call to mind” here is an idiom meaning “intentionally remember.” Here it represents fulfilling his covenant. Alternate translation: “I will fulfill the covenant with their ancestors” (See: [Idiom](#) and [Metonymy](#))

### in the sight of the nations

This represents the knowledge of the nations. Alternate translation: “in the knowledge of the nations” or “and the nations knew about it” (See: [Metonymy](#))

### the nations

This represents the people of the nations. Alternate translation: “the people of the nations” (See: [Metonymy](#))

#### ULT

<sup>45</sup> And I will remember for their sake the covenant with their ancestors, them whom I brought out from the land of Egypt in the eyes of the nations, to be their God. I am Yahweh.”

## Leviticus 26:46

*(There are no notes for this verse.)*

### ULT

<sup>46</sup> These are the statutes, and the judgments, and the instructions that Yahweh made between himself and between the sons of Israel at Mount Sinai by the hand of Moses.

## **Leviticus 27**

### **Leviticus 27 General Notes**

### **Special concepts in this chapter**

#### **Dedicated to Yahweh**

This chapter records the manner in which people make vows of dedication to Yahweh. There are many reasons why a person would dedicate something to Yahweh. (See: [vow](#))

## Leviticus 27:1

*(There are no notes for this verse.)*

**ULT**

<sup>1</sup> And Yahweh spoke to Moses, saying,

## Leviticus 27:2

### If anyone makes a special vow to Yahweh

In this case the vow would involve giving oneself or another person to God. This can be stated clearly. Alternate translation: "If anyone vows to give someone to Yahweh" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>2</sup> "Speak to the sons of Israel and say to them, 'If a man vows a vow according to your valuation of persons to Yahweh,

### use the following valuations

Instead of giving the person, he would give the Lord a certain amount of silver. AT "use the following values as your gift to the Lord in place of the person" or "give the Lord the following amounts of silver instead of the person" (See: [Assumed Knowledge and Implicit Information](#))

## Leviticus 27:3

### Your standard value

“The amount to pay” or “You must pay”

### twenty ... sixty ... fifty

“20...60...50” (See: [Numbers](#))

### fifty shekels of silver

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: “fifty pieces of silver, each of which weighs ten grams” or “five hundred grams of silver” (See: [Biblical Weight](#))

### after the shekel of the sanctuary

There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. It weighed about 11 grams. Alternate translation: “Use the kind of shekel that is used in the sanctuary” or “When you weigh the silver, use the weight that is used in the sanctuary” (See: [Biblical Weight](#))

#### ULT

<sup>3</sup> then your valuation will be for a male from a son of 20 years and up to a son of 60 years and your valuation must be 50 shekels of silver, according to the shekel of the holy place.



## Leviticus 27:4

### thirty shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: “thirty pieces of silver, each of which weighs ten grams” or “three hundred grams of silver” (See: [Biblical Weight](#))

### thirty

“30” (See: [Numbers](#))

#### ULT

<sup>4</sup> And if she is a female, then your valuation must be 30 shekels.

## Leviticus 27:5

### five ... twenty ... ten

“3” (See: [Numbers](#))

### your standard value

“the amount to pay” or “you must pay”

### twenty shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: “twenty pieces of silver” or “two hundred grams of silver” (See: [Biblical Weight](#))

### for the female ten shekels

The phrases “of that age” and “your standard value must be” are left out, but are meant to be understood. Alternate translation: “for the female of that age your standard value must be ten shekels” (See: [Ellipsis](#))

### ten shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: “ten pieces of silver” or “one hundred grams of silver” (See: [Biblical Weight](#))

#### ULT

<sup>5</sup> And if from a son of five years and up to a son of 20 years, then your valuation for the male must be 20 shekels, and for the female ten shekels.

## Leviticus 27:6

### five shekels of silver

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: “five pieces of silver” or “fifty grams of silver” (See: [Biblical Weight](#))

### five ... three

“5...3” (See: [Numbers](#))

### three shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: “three pieces of silver” or “thirty grams of silver” (See: [Biblical Weight](#))

### ULT

<sup>6</sup> And if from a son of a month and up to a son of five years, then your valuation for the male must be five shekels of silver, and for the female your valuation of three shekels of silver.

## Leviticus 27:7

### sixty years old and up

“sixty years old and older”

### sixty ... fifteen ... ten

“60...15...10” (See: [Numbers](#))

### fifteen shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: “fifteen pieces of silver” or “150 grams of silver” (See: [Biblical Weight](#))

### for a female ten shekels

The phrases “of that age” and “your standard value must be” are left out, but are meant to be understood. Alternate translation: “for a female of that age your standard value must be ten shekels” (See: [Ellipsis](#))

#### ULT

<sup>7</sup> And if from a son of 60 years and up, if a male, then your valuation must be 15 shekels, and for the female ten shekels.

## Leviticus 27:8

### the person being given must be presented to the priest

This can be stated in active form. AT “he must present to the priest the person he is giving” (See: [Active or Passive](#))

#### ULT

<sup>8</sup> And if he is poorer than your valuation, then he must present himself to the face of the priest, and the priest will value him. According to what the hand of the one making the vow produces the priest will value him.

## Leviticus 27:9

### General Information:

Yahweh continues telling Moses what the people must do.

### set apart to him

“set apart to Yahweh”

### ULT

<sup>9</sup> And if it is an animal from which they offer an offering to Yahweh, all that he gives from them to Yahweh will be set apart.

## Leviticus 27:10

### both it and the one for which it is exchanged

This can be stated in active form. Alternate translation: “both it and the one he exchanges it for” or the animals can be referred to simply as “both animals” (See: [Active or Passive](#))

#### ULT

**10** He must not replace it and he must not exchange it, a good one for a bad one or a bad for a good. And if he exchanges at all an animal for an animal, then it will be and the exchanged one will be set apart.

## Leviticus 27:11

### is in fact unclean, so that Yahweh will not accept it

If Yahweh will not accept a certain animal as an offering, the animal is spoken of as if it were physically dirty. It may be unclean because it is a certain kind of animal or because it has a defect. Alternate translation: "is in fact one that Yahweh will not accept" (See: [Metaphor](#))

#### ULT

**11** And if any animal is unclean from which an offering must not be offered to Yahweh, then he must present the animal to the face of the priest.



## Leviticus 27:12

### market value

This is the value the animal is normally worth when someone buys or sells it.

#### ULT

**12** And the priest will set its value as either good or bad. According to the valuation of you, the priest, thus will it be.

## Leviticus 27:13

### wishes to redeem it

“wishes to buy it back”

#### ULT

**13** And if he ever redeems it, then he must add its fifth in addition to your valuation.

## Leviticus 27:14

*(There are no notes for this verse.)*

### ULT

**14** And when a man sets apart his house as a holy thing to Yahweh, then the priest will set its value as either good or bad. As the priest values it, so it will stand.

## Leviticus 27:15

### he must add a fifth of its value to its redemption price

A “fifth” is a part of something that is divided into five equal parts.  
Alternate translation: “he must divide the value of the house into five equal parts, add the amount equal to one of those parts, and pay all of it” (See: [Fractions](#))

#### ULT

<sup>15</sup> And if the one who set it apart redeems his house, then he must add a fifth of the silver of your valuation to it, and it will belong to him.

## Leviticus 27:16

### a homer of barley will be valued at

Here “a homer of barley” represents a piece of land that would need one homer of barley in order to plant on all of it. Alternate translation: “a piece of land that requires one homer of barley in order to plant all of it will be valued at” or “the value of land that requires one homer of barley will be” (See: [Metonymy](#))

### homer

A homer is 220 liters. (See: [Biblical Volume](#))

### fifty shekels of silver

If it is necessary to use modern weight units, here are two way of doing it. Alternate translation: “fifty pieces of silver, each of which weighs ten grams” or “five hundred grams of silver” (See: [Biblical Weight](#) and [Numbers](#))

#### ULT

**16** And if a man sets apart part of the field of his property to Yahweh, then your valuation will be in proportion to its seed—a homer of barley seed for 50 shekels of silver.

## Leviticus 27:17

### the year of Jubilee

This occurs every 50 years. See how you translated “Jubilee” in [Leviticus 25:10](#).

### the valuation of it will stand

“Stand” represents “remain” or “remain the same.” Alternate translation: “its value will remain the same” or “its value will be the full amount” (See: [Metaphor](#))

#### ULT

**17** If he sets apart his field during the Year of Jubilee, according to your valuation it will stand.

## Leviticus 27:18

### the valuation of it must be reduced

This can be stated in active form. Alternate translation: “he must reduce the estimated value” (See: [Active or Passive](#))

#### ULT

**18** And if he sets apart his field after the Jubilee, then the priest must calculate for it the silver according to the years remaining until the Year of Jubilee, and it must be reduced from your valuation.

## Leviticus 27:19

*(There are no notes for this verse.)*

### ULT

**19** And if he who set it apart ever redeems the field, then he must add a fifth of the silver of your valuation to it, and it will belong to him.



## Leviticus 27:20

### it cannot be redeemed any more

This can be stated in active form. Alternate translation: “he can no longer buy it back” (See: [Active or Passive](#))

### If he does not redeem the field

The time for redeeming the field can be stated clearly. Alternate translation: “If he does not redeem the field before the year of Jubilee” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**20** And if he does not redeem the field, or if he has sold the field to another man, it cannot be redeemed again.

## Leviticus 27:21

### in the year of Jubilee

“in the year of restoration” or “the year for you to return land and free slaves.” This was a year when the Jews had to return land to its original owners and set slaves free See how you translated it in [Leviticus 25:13](#)

### that has been completely given to Yahweh

This can be stated in active form. Alternate translation: “that someone has completely given to Yahweh” (See: [Active or Passive](#))

#### ULT

**21** And the field will be, when it goes out in the Jubilee, a holy thing to Yahweh, like the field that has been dedicated by ban. It will belong to the priest as his property.

## Leviticus 27:22

*(There are no notes for this verse.)*

### ULT

<sup>22</sup> And if he sets apart to Yahweh a field of his acquisition that is not part of the field of his property,

## Leviticus 27:23

*(There are no notes for this verse.)*

### ULT

<sup>23</sup> then the priest will calculate for him the amount of your valuation up to the Year of Jubilee, and the man must give your valuation on that day as a holy thing to Yahweh.

## Leviticus 27:24

### the man from whom it was bought ... the land's owner

These two phases refer to the same person. Normally the land would be bought from its owner.

### the man from whom it was bought

This can be stated in active form. Alternate translation: "the man who sold it" (See: [Active or Passive](#))

#### ULT

<sup>24</sup> In the Year of Jubilee, the field will return to whom he bought it from, to whom belongs the possession of the land.

## Leviticus 27:25

### All the valuations must be set

This can be stated in active form. Alternate translation: “The priests must determine the estimated values” (See: [Active or Passive](#))

### by the weight of the sanctuary shekel

There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. (See: [Biblical Weight](#))

### Twenty gerahs must be the equivalent of one shekel

The purpose of this sentence is to tell how much the sanctuary shekel weighs. The gerah was the smallest unit of weight that the Israelites used. Alternate translation: “One shekel must equal twenty gerahs” (See: [Biblical Weight](#))

### Twenty gerahs must be the equivalent of one shekel

If it is necessary to use modern weight units, here is a way to do it. Alternate translation: “One shekel must weigh ten grams” (See: [Numbers](#) and [Biblical Weight](#))

#### ULT

<sup>25</sup> And all your valuations must be by the shekel of the holy place; 20 gerahs must be the shekel.

## Leviticus 27:26

### No one may set apart

“No one may set apart to Yahweh”

#### ULT

<sup>26</sup> Surely the firstborn which belongs as firstborn to Yahweh among animals, a man must not set it apart. Whether ox or sheep, it belongs to Yahweh.

## Leviticus 27:27

### a fifth must be added to that value

This can be stated in active form. Alternate translation: “he must add a fifth to that value” (See: [Active or Passive](#))

### If the animal is not redeemed

This can be stated in active form. Alternate translation: “If the person does not buy back the animal” (See: [Active or Passive](#))

### it is to be sold at the set value

This can be stated in active form. Alternate translation: “the priest must sell it at the set value” (See: [Active or Passive](#))

#### ULT

**27** And if it is among the unclean animals, then he may buy it back according to your valuation, and he must add its fifth to it. And if it is not redeemed, then it will be sold at your valuation.



## Leviticus 27:28

**nothing that a man devotes to Yahweh, from all that he has, whether human or animal, or his family land, may be sold or redeemed**

This can be stated in active form. Alternate translation: “No one may sell or redeem anything a man has devoted to Yahweh, from all that he has, whether it is a human, an animal, or his family land” or “If a man devotes to Yahweh anything he has, whether human or animal, or his family land, no one may sell or redeem it” (See: [Active or Passive](#))

### ULT

<sup>28</sup> Surely any dedicated thing that a man dedicates to Yahweh, from all that belongs to him, from human or animal, or from the field of his property, must not be sold and must not be redeemed. Every dedicated thing, it is the holiest holy thing to Yahweh.

**Everything that is devoted is very holy to Yahweh**

“Everything that anyone devotes to Yahweh is very holy to Yahweh”

## Leviticus 27:29

### No ransom may be paid

This can be stated in active form. "No one may pay a ransom" (See: [Active or Passive](#))

### for the person who is devoted for destruction

This can be stated in active form. Alternate translation: "for any person whom Yahweh has devoted to destruction" (See: [Active or Passive](#))

### for the person who is devoted for destruction

Why a person would be devoted to destruction can be stated clearly. Alternate translation: "for any person whom Yahweh has determined should die because of his sin" (See: [Assumed Knowledge and Implicit Information](#))

### That person must be put to death

This can be stated in active form. Alternate translation: "you must put that person to death" or "you must kill that person" (See: [Active or Passive](#))

#### ULT

<sup>29</sup> Every dedicated one who is dedicated from mankind must not be ransomed. He must surely be put to death.

## Leviticus 27:30

*(There are no notes for this verse.)*

### ULT

<sup>30</sup> And all the tithe of the land, from the seed of the land and from the fruit of the tree, belongs to Yahweh. It is holy to Yahweh.

## Leviticus 27:31

### If a man redeems any of his tithe

“If a man wants to buy back any of his tithe”

#### ULT

<sup>31</sup> And if a man ever redeems some of his tenth, he must add its fifth in addition to it.

## Leviticus 27:32

### whatever passes under the shepherd's rod

This refers to the way they would count their animals. Alternate translation: "when you count your animals by raising your shepherd rod and having them walk under it to the other side" or "when you count the animals" (See: [Metonymy](#))

#### ULT

<sup>32</sup> As for every tenth of the herd or the flock, anything that passes under the rod, the tenth must be set apart to Yahweh.

### one-tenth must be set apart to Yahweh

This can be stated in active form. Alternate translation: "you must set apart one-tenth to Yahweh" (See: [Active or Passive](#))

### one-tenth

"every tenth animal"

## Leviticus 27:33

**then both it and that for which it is changed**

“then both animals”

**It cannot be redeemed**

This can be stated in active form. Alternate translation: “He cannot redeem it” or “He cannot buy it back” (See: [Active or Passive](#))

### ULT

<sup>33</sup> He must not seek to distinguish between good and bad, and he must not exchange it. And if he exchanges it at all, then it will be and its substitute will be set apart. It must not be redeemed.”

## Leviticus 27:34

### These are the commandments

This is a summary statement. It refers to the commandments that were given in the past chapters.

#### ULT

<sup>34</sup> These are the commandments that Yahweh commanded Moses for the sons of Israel at Mount Sinai.



# **unfoldingWord® Translation Academy**

**Version 25**



# Abstract Nouns

## Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]  
[[rc://en/ta/man/translate/figs-sentences]]

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin."

But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by using verb phrases instead of nouns for those ideas.

## Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, "What is its **weight**?" could be expressed as "How much does it **weigh**?" or "How **heavy** is it?"

## Examples From the Bible

From **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

The abstract noun "childhood" refers to when someone was a child.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns "godliness" and "contentment" refer to being godly and content. The abstract noun "gain" refers to something that benefits or helps someone.

Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun "salvation" here refers to being saved.

The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun "slowness" refers to the lack of speed with which something is done.

He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

## Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

## Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

... from **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

Ever since **you were a child** you have known the sacred writings.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.

Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

Today the people in this house **have been saved** ... Today God **has saved** the people in this house ...

The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.

He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

(Go back to: [Leviticus 4:3](#); [4:20](#); [4:26](#); [4:31](#); [4:35](#); [5:3](#); [5:6](#); [5:10](#); [5:13](#); [5:16](#); [6:7](#); [7:7](#); [7:15](#); [8:22](#); [8:34](#); [11:20](#); [14:34](#); [15:31](#); [22:12](#); [25:24](#); [25:29](#); [26:21](#); [26:24](#))

## Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

[\[\[rc://en/ta/man/translate/figs-verbs\]\]](#)

## Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

## Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

## Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

## Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

## Examples From the Bible

Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

## Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

- (1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
- (2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
- (3) Use a different verb.

## Examples of Translation Strategies Applied

- (1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)

**The king's servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

- (2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.

It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

- (3) Use a different verb in an active sentence.

A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)

He **received** a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

[Abstract Nouns](#)

[[rc://en/ta/man/translate/figs-order]]

(Go back to: [Leviticus 1:3](#); [1:4](#); [1:9](#); [1:13](#); [1:15](#); [1:17](#); [2:2](#); [2:4](#); [2:5](#); [2:7](#); [2:8](#); [2:9](#); [2:10](#); [2:11](#); [2:12](#); [2:14](#); [2:16](#); [3:5](#); [3:9](#); [3:14](#); [4:2](#); [4:13](#); [4:14](#); [4:15](#); [4:20](#); [4:22](#); [4:23](#); [4:26](#); [4:27](#); [4:28](#); [4:31](#); [4:35](#); [5:1](#); [5:10](#); [5:12](#); [5:13](#); [5:16](#); [5:17](#); [5:18](#); [6:2](#); [6:5](#); [6:7](#); [6:9](#); [6:12](#); [6:16](#); [6:17](#); [6:20](#); [6:21](#); [6:22](#); [6:25](#); [6:26](#); [6:27](#); [6:28](#); [6:30](#); [7:3](#); [7:4](#); [7:5](#); [7:6](#); [7:9](#); [7:12](#); [7:13](#); [7:16](#); [7:17](#); [7:18](#); [7:19](#); [7:20](#); [7:21](#); [7:24](#); [7:25](#); [7:30](#); [7:32](#); [7:35](#); [7:36](#); [8:5](#); [8:21](#); [8:28](#); [8:33](#); [8:34](#); [8:35](#); [10:3](#); [10:12](#); [10:13](#); [10:14](#); [10:16](#); [10:18](#); [11:10](#); [11:11](#); [11:12](#); [11:24](#); [11:32](#); [11:35](#); [11:38](#); [11:41](#); [11:43](#); [11:47](#); [12:3](#); [12:7](#); [13:2](#); [13:9](#); [13:19](#); [13:33](#); [13:48](#); [13:49](#); [13:51](#); [13:52](#); [13:54](#); [13:55](#); [13:56](#); [13:58](#); [14:2](#); [14:4](#); [14:6](#); [14:7](#); [14:8](#); [14:11](#); [14:14](#); [14:17](#); [14:19](#); [14:21](#); [14:25](#); [14:28](#); [14:31](#); [14:36](#); [14:40](#); [14:41](#); [14:42](#); [14:43](#); [14:45](#); [14:48](#); [14:51](#); [15:11](#); [15:12](#); [15:13](#); [15:17](#); [15:28](#); [16:10](#); [16:27](#); [16:30](#); [16:32](#); [16:34](#); [17:4](#); [17:5](#); [17:9](#); [17:13](#); [17:14](#); [17:15](#); [18:9](#); [18:29](#); [18:30](#); [19:5](#); [19:6](#); [19:7](#); [19:8](#); [19:19](#); [19:20](#); [19:22](#); [19:23](#); [20:2](#); [20:9](#); [20:10](#); [20:13](#); [20:14](#); [20:15](#); [20:16](#); [20:18](#); [20:27](#); [21:8](#); [21:9](#); [21:10](#); [22:3](#); [22:4](#); [22:8](#); [22:19](#); [22:21](#); [22:23](#); [22:25](#); [22:27](#); [22:30](#); [22:32](#); [23:11](#); [23:17](#); [23:25](#); [23:29](#); [24:7](#); [24:16](#); [24:17](#); [24:19](#); [24:21](#); [25:4](#); [25:5](#); [25:6](#); [25:10](#); [25:15](#); [25:22](#); [25:23](#); [25:24](#); [25:27](#); [25:28](#); [25:29](#); [25:30](#); [25:31](#); [25:32](#); [25:33](#); [25:34](#); [25:42](#); [25:48](#); [25:50](#); [25:53](#); [25:54](#); [26:7](#); [26:17](#); [26:25](#); [26:33](#); [26:43](#); [27:8](#); [27:10](#); [27:18](#); [27:20](#); [27:21](#); [27:24](#); [27:25](#); [27:27](#); [27:28](#); [27:29](#); [27:32](#); [27:33](#))

## Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

### Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

### Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

### Examples From the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you.  
(Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

## Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

- (1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
- (2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

## Examples of Translation Strategies Applied

- (1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

Jesus said to him, "Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep."

It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

>

At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At

the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon**, than for you.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live.**"

It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you.**  
or:

At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-explicitinfo\]\]](#)

(Go back to: [Leviticus 1:5](#); [2:4](#); [2:13](#); [3:2](#); [3:8](#); [3:13](#); [4:5](#); [4:16](#); [4:17](#); [4:25](#); [4:30](#); [5:4](#); [6:5](#); [6:12](#); [6:18](#); [6:20](#); [6:25](#); [6:27](#); [6:30](#); [7:2](#); [8:7](#); [8:8](#); [8:9](#); [8:23](#); [8:27](#); [9:9](#); [9:12](#); [9:17](#); [9:18](#); [10:15](#); [12:8](#); [14:32](#); [16:11](#); [17:14](#); [18:14](#); [19:5](#); [19:9](#); [19:13](#); [20:2](#); [20:17](#); [20:18](#); [21:10](#); [21:12](#); [21:17](#); [21:22](#); [22:5](#); [22:25](#); [23:32](#); [23:40](#); [24:2](#); [24:7](#); [24:18](#); [25:11](#); [25:27](#); [25:54](#); [27:2](#); [27:20](#); [27:29](#))



# Biblical Volume

## Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-decimal\]\]](#)

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	cor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

## Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

## When the unit of measure is stated

### Translation Strategies

- (1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
- (2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
- (4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

### Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

- (1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

“For a ten-yoke vineyard will yield only one **bat**, and one **homer** of seed will yield only an **efa**.”

- (2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

“For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**.”

“For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**.”

- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

“For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**.”

- (4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

“For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**.”

- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

“For a ten-yoke vineyard will yield only 22 liters<sup>1</sup>, and 220 liters<sup>2</sup> of seed will yield only 22 liters<sup>3</sup>.”

The footnotes would look like:

- [1] one bath
- [2] one homer
- [3] one ephah

## When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULT and UST, add the word “measure.”

When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

## Translation Strategies

- (1) Translate literally by using the number without a unit.
- (2) Use a generic word like “measure” or “quantity” or “amount.”
- (3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
- (4) Use a unit of measure that you are already using in your translation.

## Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

- (1) Translate literally by using the number without a unit.

When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

- (2) Use a generic word like “measure” or “quantity” or “amount.”

When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

- (3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.

When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

- (4) Use a unit of measure that you are already using in your translation.

When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

Next we recommend you learn about:

[Fractions](#)

[[rc://en/ta/man/translate/figs-explicitinfo]]

(Go back to: [Leviticus 5:11](#); [6:20](#); [14:10](#); [14:12](#); [14:15](#); [14:21](#); [14:24](#); [19:36](#); [23:13](#); [23:17](#); [24:5](#); [27:16](#))

# Biblical Weight

## Description

This page answers the question: *How can I translate the values of weight in the Bible?*

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

## Translation Principles

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.

Using modern measures can help readers understand the text more easily.

Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams,” readers might think that the measurement is exact. It would be better to say “half a gram.”

Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”

When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise, it will give the impression that God did not care exactly how much the thing should weigh.

## Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

(3) Use measurements that are already used in your language. In order to do this, you would need to know how your measurements relate to the metric system and figure out each measurement.

- (4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

## Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

■ The bronze from the wave offering weighed **70 talents and 2,400 shekels**. (Exodus 38:29 ULT)

- (1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

■ "The bronze from the wave offering weighed **70 talentes and 2,400 sekeles**."

- (2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

■ "The bronze from the wave offering weighed **2,400 kilograms**."

- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

■ "The bronze from the wave offering weighed **5,300 pounds**."

- (4) Use the measurements from the ULT and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

■ "The bronze from the wave offering weighed **70 talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)**."

- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a footnote. The following shows the ULT measurements in notes.

■ "The bronze from the offering weighed **70 talents and 2,400 shekels**. <sup>1</sup>"

The footnote would look like:

■ <sup>[1]</sup> This was a total of about 2,400 kilograms.

Next we recommend you learn about:

[Fractions](#)

(Go back to: [Leviticus 27:3](#); [27:4](#); [27:5](#); [27:6](#); [27:7](#); [27:16](#); [27:25](#))

## Direct and Indirect Quotations

### Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "I do not know at what time I will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

### Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

### Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."  
(Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming**,
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

This page answers the question: *What are direct and indirect quotations?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

[\[\[rc://en/ta/man/translate/figs-verbs\]\]](#)

[\[\[rc://en/ta/man/translate/writing-quotations\]\]](#)

## Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

- (1) If a direct quote would not work well in your language, change it to an indirect quote.
- (2) If an indirect quote would not work well in your language, change it to a direct quote.

## Examples of Translation Strategies Applied

- (1) If a direct quote would not work well in your language, change it to an indirect quote.

And he commanded him to tell no one, but, **“Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”** (Luke 5:14 ULT)

He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them.**

- (2) If an indirect quote would not work well in your language, change it to a direct quote.

And he commanded him **to tell no one**, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

He commanded him, **“Tell no one.** But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them.”

You may also want to watch the video at [https://ufw.io/figs\\_quotations](https://ufw.io/figs_quotations).

Next we recommend you learn about:

[Quotes within Quotes](#)

(Go back to: [Leviticus 1:2](#); [4:2](#); [6:9](#); [6:25](#); [7:23](#); [7:29](#); [8:31](#); [9:3](#); [9:4](#); [10:3](#))



# Doublet

## Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

This page answers the question: *What are doublets and how can I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

## Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

## Examples From the Bible

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

... like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

Then they approached {and} woke him up, saying, “**Master! Master!** We are perishing!” (Luke 8:24 ULT)

The repetition of “Master” means that the disciples called to Jesus urgently and continually.

## Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.

(2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as “very” or “great” or “many.”

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

## Translation Strategies Applied

(1) Translate only one of the words.

You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

"You have decided to prepare **false** things to say."

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

"He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

- English can emphasize this with "any" and "at all."

"... like a lamb **without any blemish at all**."

Then they approached {and} woke him up, saying, "**Master! Master!** We are perishing!" (Luke 8:24 ULT)

Then they approached {and} woke him up, **urgently shouting, "Master!**  
We are perishing!"

(Go back to: [Leviticus 19:31](#); [19:37](#); [22:15](#); [22:31](#); [26:9](#))

# Ellipsis

## Description

An ellipsis<sup>1</sup> occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous.**  
(Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[1] English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

## Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

## Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

## Examples From the Bible

### Relative Ellipsis

He makes Lebanon skip like a calf **and Sirion like a young ox.** (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

This page answers the question: *What is ellipsis ?* ([^1])

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

[[rc://en/ta/man/translate/figs-sentences]]

He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young ox.

Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

## Absolute Ellipsis

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

“Lord, **I want you to heal me so** that I might receive my sight.”

To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

## Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

## Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

So the wicked will not stand in the judgment, nor **sinner in the assembly** of the righteous. (Psalm 1:5 ULT)

So the wicked will not stand in the judgment, and **sinner will not stand in the assembly** of the righteous.

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, **I want you to heal me** that I might receive my sight.”

He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

(Go back to: [Leviticus 2:4](#); [5:18](#); [6:6](#); [27:5](#); [27:7](#))

# Euphemism

## Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

This page answers the question: *What is a euphemism?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

... they found Saul and his sons **fallen** on Mount Gilboa.  
(1 Chronicles 10:8b ULT)

This means that Saul and his sons “were dead.” It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

## Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

## Examples From the Bible

... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

But Mary said to the angel, “How will this be, since I have not **known a man**?” (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

## Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Use a euphemism from your own culture.
- (2) State the information plainly without a euphemism if it would not be offensive.

## Examples of Translation Strategies Applied

- (1) Use a euphemism from your own culture.

... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:

“... where there was a cave. Saul went into the cave to **dig a hole**”

“... where there was a cave. Saul went into the cave to **have some time alone**”

But Mary said to the angel, “How will this be, since I have not **known a man**?” (Luke 1:34 ULT)

But Mary said to the angel, “How will this be, since I have not **slept with a man?**”

(2) State the information plainly without a euphemism if it would not be offensive.

They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

“They found Saul and his sons **dead** on Mount Gilboa.”

(Go back to: [Leviticus 12:2; 12:5; 15:2; 15:18; 15:24; 15:33; 18:6; 18:7; 18:9; 18:12; 18:15; 18:17; 18:22; 18:23; 19:20; Notes; 20:11; 20:13; 20:15; 20:16; 20:17; 20:18; 20:19; 20:20; 20:21; 22:4](#))

## First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

### Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-explicitinfo\]\]](#)

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

### Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

### Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said,  
“... Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”



## Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

- (1) Use the third person phrase along with the pronoun “I” or “you.”
- (2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

## Examples of Translation Strategies Applied

- (1) Use the third person phrase along with the pronoun “I” or “you.”

But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)

But David said to Saul, “**I, your servant**, used to keep **my** father’s sheep.”

- (2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **mine**? Can you thunder with a voice like **mine**?”

So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Next we recommend you learn about:

[Forms of You](#)

(Go back to: [Leviticus 1:3](#); [1:5](#); [1:12](#); [1:13](#))

## Forms of You

### Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

This page answers the question: *What are the different forms of you?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-yousingular\]\]](#)

[\[\[rc://en/ta/man/translate/figs-youdual\]\]](#)

You may also want to watch the video at [https://ufw.io/figs\\_younum](https://ufw.io/figs_younum).

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- Singular Pronouns that Refer to Groups

### Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at [https://ufw.io/figs\\_youform](https://ufw.io/figs_youform).

For help with translating these, we suggest you read:

- Forms of “You” — Formal or Informal

(Go back to: [Leviticus 6:21](#); [9:6](#); [10:14](#); [14:34](#); [16:29](#); [25:20](#))

# Fractions

## Description

A fraction is a number that represents part of a whole. When an item is divided into several equal parts, a fraction refers to one or more of those parts.

For the drink offering, you must offer **a third** of a hin of wine. (Numbers 15:7a ULT)

A hin is a container of a set size which is used for measuring wine and other liquids. The people were to think about dividing a hin container into three equal parts, filling up only one of those parts and offering that amount.

... **a third** of the ships were destroyed. (Revelation 8:9b ULT)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have the letters “th” added to the end of the number, such as fourth, sixth, ninth, tenth.

| Number of parts the whole is divided into | Fraction | | ----- | ----- | | four | fourth | | ten | tenth | | one hundred | one hundredth | | one thousand | one thousandth |

Some fractions in English do not follow that pattern.

| Number of parts the whole is divided into | Fraction | | ----- | ----- | | two | half | | three | third | | five | fifth |

## Reason This is a Translation Issue

Some languages do not use fractions. They may simply talk about parts or groups, but they do not use fractions to tell how big a part is or how many parts are included in a group.

## Examples From the Bible

Now to the **half-tribe** of Manasseh, Moses had given a possession in Bashan, but to the other **half**, Joshua gave a possession among their brothers across the Jordan on the west. (Joshua 22:7 ULT)

The tribe of Manasseh divided into two groups. The phrase “the half-tribe of Manasseh” refers one of those groups. The phrase “the other half” refers to the other group.

So the four angels who had been prepared for that hour, that day, that month, and that year, were released so that they would kill **a third** of mankind. (Revelation 9:15 ULT)

If all the people in the world were to be divided into three equal groups, then the number of people in one group would be killed.

You must also prepare **a fourth** of a hin of wine as the drink offering. (Numbers 15:5 ULT)

They were to imagine dividing a hin of wine into four equal parts and prepare the amount equal to one of them.

This page answers the question: *What are fractions and how can I translate them?*

In order to understand this topic, it would be good to read:

[Numbers](#)

## Translation Strategies

If a fraction in your language would give the right meaning, consider using it. If not, you could consider these strategies.

- (1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
- (2) For measurements such as for weight and length, use a unit that your people might know or the unit in the UST.
- (3) For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

## Examples of These Translation Strategies Applied

- (1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.

**A third** of the ocean became red like blood (Revelation 8:8 ULT)

It was like they **divided** the ocean **into three parts**, and **one part** of the ocean became blood.

Then you must offer with the bull a grain offering of **three-tenths** of an ephah of fine flour mixed with **half a hin** of oil. (Numbers 15:9 ULT)

... then you must **divide** an ephah of fine flour **into ten parts** and **divide** a hin of oil **into two parts**. Then mix **three of those parts** of the flour with **one of the parts** of oil. Then you must offer that grain offering along with the bull.

- (2) For measurements, use the measurements that are given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

... **two-thirds of a shekel** ... (1 Samuel 13:21b ULT)

... **eight grams** of silver ... (1 Samuel 13:21b UST)

... **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)

... **six and one-half liters** of finely ground flour mixed with **two liters** of olive oil. (Numbers 15:9b UST)

- (3) For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

... **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)

**six quarts** of fine flour mixed with **two quarts** of oil.

Next we recommend you learn about:

[Ordinal Numbers](#)

[[rc://en/ta/man/translate/translate-bmoney]]

(Go back to: [Leviticus 5:11](#); [5:16](#); [6:5](#); [6:20](#); [22:14](#); [27:15](#))

# Hebrew Months

## Description

This page answers the question: *What are the Hebrew months?*

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Aviv, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

## Reasons This Is a Translation Issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as “the first month” or “the second month” refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The Bible may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

## List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

**Aviv** — (This month was called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part of April on western calendars. The Passover celebration started on Aviv 10; the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

**Ziv** — This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on Western calendars.

**Sivan** — This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars. The Feast of Weeks is celebrated on Sivan 6.

**Tammuz** — This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on Western calendars.

**Ab** — This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars.

**Elul** — This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on Western calendars.

**Ethanim** — This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

**Bul** — This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on Western calendars.

**Kislev** — This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on Western calendars.

**Tebeth** — This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on Western calendars.

**Shebat** — This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rainfall. It is during the last part of January and the first part of February on Western calendars.

**Adar** — This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

## Examples From the Bible

Today you are going out, in **the month of Aviv**. (Exodus 13:4 ULT)

You must eat unleavened bread from evening of the fourteenth day **in the first month of the year**, until evening of the twenty-first day of the month. (Exodus 12:18 ULT)

## Translation Strategies

You may need to make some information about the months explicit. (See [Assumed Knowledge and Implicit Information](#).)

(1) Tell the number of the Hebrew month.

(2) Use the names for months that people know.

(3) State clearly what season the month occurred in.

(4) Refer to the time in terms of the season rather than in terms of the Hebrew name of the month. (If possible, use a footnote to show the Hebrew month and day.)

## Examples of Translation Strategies Applied

The examples below use these two verses.

At that time, you will appear before me in **the month of Aviv**, which is fixed for this purpose. It was in this month that you came out from Egypt. (Exodus 23:15b ULT)

It will always be a statute for you that in **the seventh month, on the tenth day of the month**, you must humble yourselves and do no work. (Leviticus 16:29a ULT)

(1) Tell the number of the Hebrew month.

At that time, you will appear before me in **the first month of the year**, which is fixed for this purpose. It was in this month that you came out from Egypt.

(2) Use the months that people know.

At that time, you will appear before me in **the month of March**, which is fixed for this purpose. It was in this month that you came out from Egypt.

It will always be a statute for you that **on the day I choose in late September** you must humble yourselves and do no work.

(3) State clearly what season the month occurs in.

It will always be a statute for you that **in the autumn, on the tenth day of the seventh month**, you must humble yourselves and do no work.

(4) Refer to the time in terms of the season rather than in terms of the month.

It will always be a statute for you that in **the day I choose in early autumn**<sup>1</sup> you must humble yourselves and do no work.

The footnote would look like:

<sup>[1]</sup> The Hebrew says, "the seventh month, on the tenth day of the month."

Next we recommend you learn about:

[Ordinal Numbers](#)

(Go back to: [Leviticus 16:29](#); [23:5](#); [23:6](#); [23:24](#); [23:27](#); [23:34](#); [23:39](#); [25:9](#))



## How to Translate Names

### Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

This page answers the question: *How can I translate names that are new to my culture?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

### Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

His name first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek’s name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

### Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

### Examples From the Bible

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that “Beer Lahai Roi” means “Well of the Living One who sees me.”

And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words “pull out.”

**Saul** was in agreement with his execution. (Acts 8:1a ULT)

But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

## Translation Strategies

- (1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
- (2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
- (3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
- (4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
- (5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

## Examples of Translation Strategies Applied

- (1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites**.

At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)

At that hour, certain Pharisees approached, saying to him, “Go and leave here, because **King Herod** wants to kill you.”

- (2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

She called his name **Moses (which sounds like 'drawn out')**, and she said, "For out of the water I drew him."

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

She said, "Do I really continue to see, even after he has seen me?"  
Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.

... a young man named **Saul**. (Acts 7:58b ULT)

... a young man named **Paul** <sup>1</sup>

The footnote would look like:

<sup>[1]</sup> Most versions say "Saul" here, but most of the time in the Bible he is called "Paul."

Then later in the story, you could translate this way:

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."

a young man named **Saul** (Acts 7:58 ULT)

a young man named **Saul**

The footnote would look like:

<sup>[1]</sup> This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)

It came about in Iconium that **Paul**<sup>1</sup> and Barnabas entered together into the synagogue

The footnote would look like:

<sup>[1]</sup> This is the same man who was called Saul before Acts 13.

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-transliterate]]

(Go back to: [Introduction to Leviticus](#); [Leviticus 10:1](#); [10:4](#); [10:6](#); [24:11](#))

## Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, “You are teasing me by telling me something that is not true.”)
- Do not push the envelope. (This means, “Do not take a matter to its extreme.”)
- This house is under water. (This means, “The debt owed for this house is greater than its actual value.”)
- We are painting the town red. (This means, “We are going around town tonight celebrating very intensely.”)

This page answers the question: *What are idioms and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

## Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

He **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase “come under my roof” is an idiom that means “enter my house.”

Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

**Purpose:** An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

## Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

## Examples From the Bible

Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)

This means, “We and you belong to the same race, the same family.”

■ The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, "The Israelites went out defiantly."

■ the one who **lifts up my head** (Psalm 3:3b ULT)

This means, "the one who helps me."

## Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

- (1) Translate the meaning plainly without using an idiom.
- (2) Use a different idiom that people use in your own language that has the same meaning.

## Examples of Translation Strategies Applied

- (1) Translate the meaning plainly without using an idiom.

■ Then all Israel came to David at Hebron and said, "Look, we are your **flesh and bone**." (1 Chronicles 11:1 ULT)

■ Look, we all **belong to the same nation**.

■ Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

■ He started to travel to Jerusalem, **determined to reach it**.

■ I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)

■ I am not worthy that you should enter **my house**.

- (2) Use an idiom that people use in your own language that has the same meaning.

■ Put these words **into your ears**. (Luke 9:44a ULT)

■ **Be all ears** when I say these words to you.

■ My **eyes grow dim** from grief. (Psalm 6:7a ULT)

■ I am crying my **eyes out**

(Go back to: [Leviticus 11:20](#); [17:10](#); [18:21](#); [20:3](#); [20:6](#); [20:17](#); [20:19](#); [20:24](#); [21:15](#); [23:43](#); [24:18](#); [24:20](#); [25:19](#); [26:5](#); [26:16](#); [26:17](#); [26:18](#); [26:20](#); [26:21](#); [26:28](#); [26:42](#); [26:45](#))

# Litotes

## Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by using two negative words or a negative word with a word that means the opposite of the meaning he intends. A few examples of negative words are “no,” “not,” “none,” and “never.” The opposite of “good” is “bad.” Someone could say that something is “not bad” to mean that it is extremely good.

This page answers the question: *What is litotes?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

## Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

## Examples From the Bible

For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

But you, Bethlehem, in the land of Judah,  
are **not the least** among the leaders of Judah,  
for from you will come a ruler  
who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

## Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

## Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)

“For you yourselves know, brothers, our visit to you **did much good**.”

Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

“Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter.”

or:

“Now when it became day, the soldiers were **very concerned** because of what had happened to Peter.”

(Go back to: [Leviticus 19:15](#))



## Merism

### Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

"I am **the alpha and the omega**," says the Lord God,  
"the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)

I am **the alpha and the omega, the first and the last, the beginning and the end**.  
(Revelation 22:13, ULT)

**Alpha and omega** are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

... I praise you, Father, Lord of **heaven and earth** ..., (Matthew 11:25b ULT)

**Heaven and earth** is a merism that includes everything that exists.

### Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

### Examples From the Bible

**From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

### Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Identify what the merism refers to without mentioning the parts.
- (2) Identify what the merism refers to and include the parts.

### Examples of Translation Strategies Applied

- (1) Identify what the merism refers to without mentioning the parts.

I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

I praise you, Father, Lord of **everything**.

**From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

**In all places**, people should praise Yahweh's name.

(2) Identify what the merism refers to and include the parts.

I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)

He will bless **all those** who honor him, regardless of whether they are **young or old**.

(Go back to: [Leviticus 19:15](#))

# Metaphor

## Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[Simile](#)

## The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison (Idea)** between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a “passive” metaphor, in contrast to uncommon metaphors, which we describe as being “active.” Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

## Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these “dead metaphors.” Passive metaphors are extremely common. Examples in English include the terms “table **leg**,” “family **tree**,” “book **leaf**” (meaning a page

in a book), or the word “crane” (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word “hand” to represent “power,” using the word “face” to represent “presence,” and speaking of emotions or moral qualities as if they were “clothing.”

## Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction “up” (the Image) often represents the concepts of “more” or “better” (the Idea). Because of this pair of underlying concepts, we can make sentences such as “The price of gasoline is going **up**,” “A **highly** intelligent man,” and also the opposite kind of idea: “The temperature is going **down**,” and “I am feeling very **low**.”

Patterned pairs of concepts are constantly used for metaphorical purposes in the world’s languages because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- “Turn the heat **up**.” More is spoken of as up.
- “Let us **go ahead** with our debate.” Doing what was planned is spoken of as walking or advancing.
- “You **defend** your theory well.” Argument is spoken of as war.
- “A **flow** of words.” Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see Biblical Imagery — Common Patterns and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

## Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

But for you who fear my name, the sun of righteousness will rise with healing in its wings.  
(Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people. Here is another example:

And he said to them, “Go and tell that fox ...” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator's special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

Jesus said to them, "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty." (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is "I" (meaning Jesus himself) and the **Image** is "bread." Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is "life." In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

## Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

## Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

## Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

## Examples From the Bible

Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria ("you," the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

Yet, Yahweh, you are our father; **we are the clay. You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter’s clay and “us” is that **neither the clay nor God’s people have a right to complain about what they are becoming**.

Jesus said to them, “Take heed and beware of **the yeast of the Pharisees and Sadducees**.” The disciples reasoned among themselves and said, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

## Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

- (1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
- (2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
- (3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See [Simile](#).
- (4) If the target audience would not know the **Image**, see [Translate Unknowns](#) for ideas on how to translate that image.
- (5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
- (6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
- (7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.
- (8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

## Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)

Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart**." (Mark 10:5 ULT)

It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."

Yet, Yahweh, you are our father; we **are the clay**. You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see [Translate Unknowns](#) for ideas on how to translate that image.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)

Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

"And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand."

"And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; may he be praised because he is the rock **under which I can hide from my enemies**. May the God of my salvation be exalted.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)

Saul, Saul, why do you persecute me? You **fight against me and hurt yourself like an ox that kicks against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

I will make you to become **fishers of men**. (Mark 1:17b ULT)

I will make you to become **people who gather men**.  
Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see Biblical Imagery — Common Patterns.

(Go back to: [Leviticus 1:9](#); [1:13](#); [1:17](#); [2:2](#); [2:9](#); [3:5](#); [3:16](#); [4:12](#); [4:31](#); [5:2](#); [5:3](#); [5:17](#); [6:11](#); [6:15](#); [6:21](#); [7:18](#); [7:19](#); [7:20](#); [7:21](#); [7:25](#); [8:21](#); [8:28](#); [9:24](#); [10:2](#); [10:10](#); [10:14](#); [10:17](#); [11:4](#); [11:5](#); [11:24](#); [11:26](#); [11:29](#); [11:31](#); [11:32](#); [11:34](#); [11:36](#); [11:37](#); [11:38](#); [11:39](#); [11:43](#); [11:47](#); [12:2](#); [12:5](#); [12:8](#); [13:3](#); [13:6](#); [13:8](#); [13:11](#); [13:13](#); [13:14](#); [13:15](#); [13:17](#); [13:20](#); [13:22](#); [13:23](#); [13:25](#); [13:27](#); [13:28](#); [13:30](#); [13:34](#); [13:35](#); [13:36](#); [13:37](#); [13:39](#); [13:40](#); [13:44](#); [13:45](#); [13:51](#); [13:55](#); [13:58](#); [13:59](#); [14:4](#); [14:7](#); [14:8](#); [14:20](#); [14:36](#); [14:40](#); [14:41](#); [14:44](#); [14:46](#); [14:48](#); [14:53](#); [14:57](#); [15:2](#); [15:4](#); [15:5](#); [15:6](#); [15:8](#); [15:9](#); [15:10](#); [15:13](#); [15:16](#); [15:19](#); [15:21](#); [15:24](#); [15:25](#); [15:26](#); [15:27](#); [15:28](#); [15:31](#); [15:32](#); [15:33](#); [16:16](#); [16:19](#); [16:30](#); [17:4](#); [17:7](#); [17:9](#); [17:10](#); [17:14](#); [17:15](#); [17:16](#); [18:4](#); [18:25](#); [18:28](#); [18:29](#); [19:4](#); [19:8](#); [19:17](#); [19:29](#); [20:3](#); [20:5](#); [20:6](#); [20:18](#); [20:22](#); [20:23](#); [21:1](#); [22:3](#); [22:4](#); [22:6](#); [22:7](#); [22:16](#); [23:18](#); [23:29](#); [24:15](#); [25:2](#); [25:4](#); [26:3](#); [26:9](#); [26:12](#); [26:13](#); [26:16](#); [26:19](#); [26:20](#); [26:21](#); [26:22](#); [26:23](#); [26:24](#); [26:26](#); [26:27](#); [26:28](#); [26:30](#); [26:31](#); [26:36](#); [26:41](#); [27:11](#); [27:17](#))



# Metonymy

## Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

This page answers the question: *What is a metonymy?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

... and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

## Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

## Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

## Examples From the Bible

The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship," or "reign." This means that God would make him become a king who would follow King David.

Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people and, as a result, he would punish them.

## Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

- (1) Use the metonym along with the name of the thing it represents.
- (2) Use only the name of the thing the metonym represents.

## Examples of Translation Strategies Applied

- (1) Use the metonym along with the name of the thing it represents.

And he took the cup in the same way after the supper, saying, “**This cup** is the new covenant in my blood, which is poured out for you.” (Luke 22:20 ULT)

He took the cup in the same way after supper, saying, “**The wine in this cup** is the new covenant in my blood, which is poured out for you.”

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

- (2) Use the name of the thing the metonym represents.

The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)

“The Lord God will give him **the kingly authority** of his father, David.”

or:

“The Lord God will **make him king** like his ancestor, King David.”

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

“Who warned you to flee from God’s coming **punishment**?”

To learn about some common metonymies, see Biblical Imagery — Common Metonymies.

(Go back to: [Leviticus 9:6](#); [9:23](#); [10:6](#); [16:16](#); [17:16](#); [18:21](#); [18:24](#); [19:8](#); [19:29](#); [20:3](#); [20:4](#); [21:6](#); [22:2](#); [22:16](#); [22:32](#); [23:3](#); [23:8](#); [26:6](#); [26:25](#); [26:27](#); [26:30](#); [26:31](#); [26:33](#); [26:36](#); [26:37](#); [26:39](#); [26:40](#); [26:42](#); [26:45](#); [27:16](#); [27:32](#))

# Nominal Adjectives

## Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

**The rich man** had huge numbers of flocks and herds.  
(2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

**He will not be rich;** his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

**The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

This page answers the question: *How do I translate adjectives that act like nouns?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]

## Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

## Examples From the Bible

The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are **the meek**. (Matthew 5:5a ULT)

“The meek” here are all people who are meek, not one particular meek person.

## Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

## Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

The scepter of wickedness must not rule in the land of **righteous people**.

Blessed are **the meek**. (Matthew 5:5a ULT)

Blessed are **people who are meek**.

(Go back to: [Leviticus 10:10](#))

# Numbers

## Description

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“5”). Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

This page answers the question: *How do I translate numbers?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

Some numbers are exact and others are rounded.

■ Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

■ That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

## Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

## Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

## Examples From the Bible

■ When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

■ Our sister, may you be the mother of **thousands of ten thousands**. (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

## Translation Strategies

- (1) Write numbers using numerals.
- (2) Write numbers using your language’s words or the Gateway Language words for those numbers.
- (3) Write numbers using words, and put the numerals in parentheses after them.

- (4) Combine words for large numbers.
- (5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

## Examples of Translation Strategies Applied

We will use the following verse in our examples:

Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

- (1) Write numbers using numerals.

I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

- (2) Write numbers using your language's words or the Gateway Language words for those numbers.

I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

- (3) Write numbers using words, and put the numerals in parenthesis after them.

I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

- (4) Combine words for large numbers.

I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

- (5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

I have prepared for Yahweh's house **a great amount of gold (100,000 talents), ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

## Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

## Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died.  
(Genesis 5:3-5 ULT)

Next we recommend you learn about:

[Ordinal Numbers](#)

[Fractions](#)

(Go back to: [Leviticus 12:4](#); [13:4](#); [13:5](#); [13:50](#); [23:16](#); [25:8](#); [25:10](#); [26:8](#); [27:3](#); [27:4](#); [27:5](#); [27:6](#); [27:7](#); [27:16](#); [27:25](#))

## Order of Events

### Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

This page answers the question: *Why are some events not listed in the order they happened, and how do I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/writing-intro]]

[[rc://en/ta/man/translate/figs-verbs]]

### Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

### Examples From the Bible

He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

### Translation Strategies

- (1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
- (2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)
- (3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

### Examples of Translation Strategies Applied

- (1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.



20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

20 But then Herod ... had John locked up in prison. 21 **Before John was put in prison**, while all the people were being baptized by John, Jesus also was baptized.

Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

8,10 Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...

Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

Who is worthy to break the seals and open the scroll?

You may also want to watch the video at [https://ufw.io/figs\\_events](https://ufw.io/figs_events).

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/writing-background\]\]](#)  
[\[\[rc://en/ta/man/translate/grammar-connect-words-phrases\]\]](#)  
[\[\[rc://en/ta/man/translate/writing-newevent\]\]](#)  
[\[\[rc://en/ta/man/translate/translate-versebridge\]\]](#)

(Go back to: [Leviticus 1:6](#); [1:7](#))

# Ordinal Numbers

## Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This page answers the question: *What are ordinal numbers and how can I translate them?*

In order to understand this topic, it would be good to read:

[Numbers](#)

This is a list of workers that God gave to the church in their order.

## Ordinal Numbers in English

Most ordinal numbers in English simply have “-th” added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

## Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

## Examples From the Bible

The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim ... the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

## Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

- (1) Use “one” with the first item and “another” or “the next” with the rest.
- (2) Tell the total number of items and then list them or the things associated with them.

## Examples of Translation Strategies Applied

- (1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim ... **another** to Delaiah, **and the last** went to Maaziah.

There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim ... **the next** to Delaiah, **and the last** went to Maaziah.

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

- (2) Tell the total number of items and then list them or the things associated with them.

The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim ... the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim ... Delaiah, and Maaziah.

Next we recommend you learn about:

[Fractions](#)

(Go back to: [Leviticus 7:17](#); [9:1](#); [9:15](#); [13:5](#); [13:51](#); [16:29](#); [23:5](#); [23:6](#); [23:16](#); [23:24](#); [23:27](#); [23:34](#); [23:39](#); [25:9](#))

# Parallelism

## Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

## Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

## Examples From the Bible

Your word is a lamp to my feet  
and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

You make him to rule over the works of your hands;  
you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

Yahweh sees everything a person does  
and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. “Sees” corresponds to “watches,” “everything...does” corresponds to “all the paths...takes,” and “a person” corresponds to “he.”

Praise Yahweh, all you nations;  
exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words ‘Praise’ and ‘exalt’ mean the same thing. The words ‘Yahweh’ and ‘him’ refer to the same person. The terms ‘all you nations’ and ‘all you peoples’ refer to the same people.

For Yahweh has a lawsuit with his people,  
and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

## Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

- (1) Combine the ideas of both clauses into one.
- (2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
- (3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

## Examples of Translation Strategies Applied

- (1) Combine the ideas of both clauses into one.

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

Until now you have deceived me with your lies.

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

Yahweh pays attention to everything a person does.

For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

Yahweh truly sees everything a person does.

You make him to rule over the works of your hands; you have put all things under his feet  
(Psalm 8:6 ULT)

You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

All you have done is lie to me.

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

[Personification](#)

(Go back to: [Leviticus 11:43](#); [18:4](#); [19:23](#); [20:8](#); [20:16](#); [24:11](#); [25:18](#); [26:3](#))

# Personification

## Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

## Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

## Examples From the Bible

You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

## Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

- (1) Add words or phrases to make the human (or animal) characteristic clear.
- (2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
- (3) Find a way to translate it without the personification.

This page answers the question: *What is personification?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]



## Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

**Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

Sin is at your door, **waiting to attack you**.

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

Sin is crouching at the door, **just as a wild animal does as it waits to attack a person..**

(3) Find a way to translate it without the personification.

Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.

He even **controls the winds and the sea**.

**NOTE:** We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-apostrophe\]\]](#)  
[\[\[rc://en/ta/man/translate/bita-part1\]\]](#)

(Go back to: [Leviticus 18:25](#); [18:28](#); [20:22](#); [25:2](#); [25:21](#); [26:34](#); [26:35](#); [26:38](#); [26:43](#))

## Quotes within Quotes

### Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are “layers” of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*

In order to understand this topic, it would be good to read:

[Direct and Indirect Quotations](#)

### Reasons This Is a Translation Issue

When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word “I,” the listener needs to know whether “I” refers to the speaker of the inner quote or the outer quote.

Some languages make this clear by using different kinds of quotes when there are quotes within quotes.

They may use direct quotes for some and indirect quotes for others.

Some languages do not use indirect quotes.

### Examples From the Bible

#### A quotation with only one layer

But Paul said, “I, however, was indeed born a citizen.” (Acts 22:28b ULT)

#### Quotations with two layers

Jesus answered and said to them, “Be careful that no one leads you astray. For many will come in my name. They will say, ‘I am the Christ,’ and will lead many astray.” (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

Jesus answered, “You say that I am a king.” (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

#### A quotation with three layers

Abraham said, “... I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, **“He is my brother.”**’” (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

## A quotation with four layers

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men to consult with Baal- Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'**"'" (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

## Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

- (1) Translate all of the quotes as direct quotes.
- (2) Translate one or some of the quotes as indirect quotes. (See [Direct and Indirect Quotations.](#))

## Examples of Translation Strategies Applied

- (1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

Festus presented to the king the things concerning Paul, saying, "There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**." (Acts 25:14b, 20-21 ULT)

Festus presented Paul's case to the king. He said, "A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **'Will you go to Jerusalem to be judged there concerning these things?'** But when Paul said, **'I want to be kept in custody for the emperor's decision,'** I told the guard, **'Keep him in custody until when I can send him to Caesar.'**"

- (2) Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Speak to them and say, 'During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.'" (Exodus 16:11-12 ULT)

And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God."

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'""'" (2 Kings 1:6 ULT)

They told him **that** a man had come to meet **them** who said to **them**, "Go back to the king who sent you, and tell him **that** Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"

Next we recommend you learn about:

[[rc://en/ta/man/translate/figs-quotemarks]]

(Go back to: [Leviticus 1:2](#); [4:2](#); [6:9](#); [6:25](#); [7:23](#); [7:29](#); [8:31](#); [9:3](#); [9:4](#); [10:3](#))

# Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

This page answers the question: *What are rhetorical questions and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[\[\[rc://en/ta/man/translate/figs-sentencetypes\]\]](#)

## Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

But those who stood by said, **“Are you insulting the high priest of God?”** (Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

## Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

## Examples From the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

**Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above to remind his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then rebuked his people for forgetting him who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above to show deep emotion. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

**What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden ... (Luke 13:18b-19a ULT)

Jesus used the question above to introduce what he was going to talk about. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

## Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

- (1) Add the answer after the question.
- (2) Change the rhetorical question to a statement or exclamation.
- (3) Change the rhetorical question to a statement, and then follow it with a short question.
- (4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

## Examples of Translation Strategies Applied

- (1) Add the answer after the question.

**Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

**What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)

**This is what the kingdom of God is like.** It is like a mustard seed ...

**Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)

**You should not insult God's high priest!**

**Why did I not die when I came out from the womb?** (Job 3:11a ULT)

**I wish I had died when I came out from the womb!**

**And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)

**How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

**Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)

You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

If your son asks you for a loaf of bread, **would you give him a stone?**

**Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

**What virgin would forget her jewelry, and what bride would forget her veils?** Yet my people have forgotten me for days without number

(Go back to: [Leviticus 10:17](#); [10:19](#))

# Simile

## Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

This page answers the question: *What is a simile?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

## Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

## Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

## Examples From the Bible

Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.



## Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

- (1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
- (2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
- (3) Simply describe the item without comparing it to another.

## Examples of Translation Strategies Applied

- (1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.

See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.

For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

- (2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.

See, I send you out **as chickens in the midst of wild dogs**.

How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!

If you have faith **as a grain of mustard** ... (Matthew 17:20)

If you have faith even as small **as a tiny seed**,

- (3) Simply describe the item without comparing it to another.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)

See, I send you out among **people who will want to harm you**.

How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

How often I wanted to **protect you**, but you refused!

Next we recommend you learn about:

[Metaphor](#)

[[rc://en/ta/man/translate/bita-part1]]

(Go back to: [Leviticus 20:13; 26:19](#))

# Symbolic Action

## Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

This page answers the question: *What is a symbolic action and how do I translate it?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

## Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

## Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

## Examples From the Bible

And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

## Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

- (1) Tell what the person did and why he did it.
- (2) Do not tell what the person did, but tell what he meant.

(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

## Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

And **falling at the feet of Jesus** (Luke 8:41 ULT)

Jairus fell down at Jesus' feet in order to show that he greatly respected him.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

And **falling at the feet of Jesus** (Luke 8:41 ULT)

Jairus showed Jesus great respect.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.

Look, I stand at the door and clear my throat.

(Go back to: [Leviticus 1:4](#); [3:2](#); [3:8](#); [3:13](#); [4:4](#); [4:15](#); [4:24](#); [4:29](#); [4:33](#); [7:30](#); [8:6](#); [8:14](#); [8:18](#); [8:22](#); [8:27](#); [9:24](#); [10:6](#); [16:21](#); [19:32](#); [22:15](#); [24:14](#))

# Synecdoche

## Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

■ **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was very happy about what the Lord was doing, so she said “my soul,” which means the inner, emotional part of herself, to refer to her whole self.

■ So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

## Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

## Example From the Bible

■ Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

“My hands” is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person’s accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

## Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

## Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

■ **“My soul** magnifies the Lord.” (Luke 1:46b ULT)

■ **“I** magnify the Lord.”

So **the Pharisees** said to him ... (Mark 2:24a ULT)

■ **A representative of the Pharisees** said to him ...

Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

I looked on all the deeds that I had accomplished

Next we recommend you learn about:

[Metonymy](#)

[[rc://en/ta/man/translate/bita-part2]]

(Go back to: [Leviticus 5:4](#); [7:30](#); [8:27](#); [8:28](#); [10:6](#); [21:6](#); [21:8](#); [21:21](#); [22:25](#); [23:39](#); [24:3](#); [26:5](#); [26:41](#))

## Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

### Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

### Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

### Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

### Examples From the Bible

So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

... to him who made **great lights** ... (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

■ Your sins ... will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

## Translation Strategies

Here are ways you might translate a term that is not known in your language:

- (1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
- (2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
- (3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
- (4) Use a word that is more general in meaning.
- (5) Use a word or phrase that is more specific in meaning.

## Examples of Translation Strategies Applied

- (1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

■ Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)

■ Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See [Translating Metaphors](#).)

■ "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

■ We have nothing here except five **loaves of baked grain seeds** and two fish.

- (2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

■ Your sins ... will be white like **snow**. (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.

■ Your sins ... will be white like **milk**.

■ Your sins ... will be white like **the moon**.

- (3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.



Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word “medicine.”

Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

“We have nothing here except five **loaves of bread** and two fish.” (Matthew 14:17 ULT) — People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).

We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)

I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

“We have nothing here except five **loaves of bread** and two fish.” (Matthew 14:17 ULT)

We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

... to him who made **great lights** ... (Psalm 136:7a ULT)

to him who made **the sun and the moon**

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-transliterate\]\]](#)

[How to Translate Names](#)

(Go back to: [Leviticus 2:4](#); [2:5](#); [2:7](#); [6:10](#); [6:21](#); [7:9](#); [8:8](#); [11:5](#); [11:13](#); [11:14](#); [11:15](#); [11:16](#); [11:17](#); [11:18](#); [11:19](#); [11:22](#); [11:29](#); [11:30](#); [14:4](#); [23:27](#); [23:34](#); [23:40](#))

## When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-pronouns]]  
[[rc://en/ta/man/translate/figs-genericnoun]]

### Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

A wise son makes **his** father rejoice  
but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

### Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

### Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

### Examples From the Bible

Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

**Caution:** Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

## Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

- (1) Use a noun that can be used for both men and women.
- (2) Use a word that refers to men and a word that refers to women.
- (3) Use pronouns that can be used for both men and women.

## Examples of Translation Strategies Applied

- (1) Use nouns that can be used for both men and women.

The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)

“The wise **person** dies just like the fool dies.”  
 “Wise **people** die just like fools die.”

- (2) Use a word that refers to men and a word that refers to women.

For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.

“For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

- (3) Use pronouns that can be used for both men and women.

“If anyone wants to follow me, he must deny himself, take up his cross, and follow me.”  
 (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.

“If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

(Go back to: [Leviticus 13:39](#))



# **unfoldingWord® Translation Words**

**Version 28**

## atonement, atone, atoned

### Definition:

The terms “atone” and “atonement” refer to how God provided a sacrifice to pay for people’s sins and to appease his wrath for sin.

- In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
- As recorded in the New Testament, Christ’s death on the cross is the only true and permanent atonement for sin.
- When Jesus died, he took the punishment that people deserve because of their sin. He paid the atonement price with his sacrificial death.

### Translation Suggestions:

- The term “atone” could be translated by a word or phrase that means “pay for” or “provide payment for” or “cause someone’s sins to be forgiven” or “make amends for a crime.”
- Ways to translate “atonement” could include “payment” or “sacrifice to pay for sin” or “providing the means of forgiveness.”
- Make sure the translation of this term does not refer to payment of money.

(See also: atonement lid, forgive, propitiation, reconcile, redeem)

### Bible References:

- Ezekiel 43:25-27
- Ezekiel 45:18-20
- Leviticus 4:20
- Numbers 5:8
- Numbers 28:22

### Word Data:

- Strong’s: H3722, H3725, G26430

(Go back to: [Leviticus 1 General Notes](#); [Notes](#); [Notes](#))

## blood

### Definition:

The term “blood” refers to the red liquid that comes out of a person’s skin when there is an injury or wound. Blood brings life-giving nutrients to a person’s entire body. In the Bible, the term “blood” is often used figuratively to mean “life” and/or several other concepts.

- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal’s life to pay for people’s sins.
- The expression “flesh and blood” refers to human beings.
- The expression “own flesh and blood” refers to people who are biologically related.

### Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language.
- The expression “flesh and blood” could be translated as “people” or “human beings.”
- Depending on the context, the expression “my own flesh and blood” could be translated as “my own family” or “my own relatives” or “my own people.”
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate “flesh and blood.”

(See also: bloodshed; flesh; [life](#))

### Bible References:

- 1 John 1:7
- 1 Samuel 14:32
- Acts 2:20
- Acts 5:28
- Colossians 1:20
- Galatians 1:16
- Genesis 4:11
- Psalms 16:4
- Psalms 105:28-30

### Examples from the Bible stories:

- **8:3** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **10:3** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.
- **11:5** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb’s **blood**.
- **13:9** The **blood** of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight.
- **38:5** Then Jesus took a cup and said, “Drink this. It is my **blood** of the New Covenant that is poured out for the forgiveness of sins.”
- **48:10** When anyone believes in Jesus, the **blood** of Jesus takes away that person’s sin, and God’s punishment passes over him.

### Word Data:

- Strong’s: H1818, H5332, G01290, G01300, G01310

(Go back to: [Leviticus 7 General Notes](#); [Notes](#); [Notes](#))

## clean, wash

### Definition:

The term “clean” generally refers either to removing dirt or stains from someone/something or to not having any dirt or stain in the first place. The term “wash” refers specifically to action of removing dirt or stains from someone/something.

- “Cleanse” is the process of making something “clean.” It could also be translated as “wash” or “purify.”
- In the Old Testament, God told the Israelites which animals he had specified as ritually “clean” and which ones were “unclean.” Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term “clean” means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared “clean” again.
- Sometimes “clean” is used figuratively to refer to moral purity, meaning to be “clean” from sin.

In the Bible, the term “unclean” is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were “clean” and which ones were “unclean.” The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be “unclean” until they were healed.
- If the Israelites touched something “unclean,” they themselves would be considered unclean for a certain period of time.
- Obeying God’s commands about not touching or eating unclean things kept the Israelites set apart for God’s service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an “unclean spirit” refers to an evil spirit.

### Translation Suggestions:

- This term could be translated with the common word for “clean” or “pure” (in the sense of being not dirty).
- Other ways to translate this could include, “ritually clean” or “acceptable to God.”
- “Cleanse” could be translated by “wash” or “purify.”
- Make sure that the words used for “clean” and “cleanse” can also be understood in a figurative sense.
- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: defile, demon, [holy](#), sacrifice)

### Bible References:

- Genesis 7:2
- Genesis 7:8
- Deuteronomy 12:15
- Psalms 51:7
- Proverbs 20:30
- Ezekiel 24:13
- Matthew 23:27



- Luke 5:13
- Acts 8:7
- Acts 10:27-29
- Colossians 3:5
- 1 Thessalonians 4:7
- James 4:8

## Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3001, H3722, H5079, H5352, H5355, H5356, H6172, H6565, H6663, H6945, H7137, H8552, H8562, G01670, G01690, G25110, G25120, G25130, G28390, G28400, G33940, G36890

(Go back to: [Leviticus 1 General Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#))

## consecrate, consecrated, consecration

### Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to “sanctify” or to “make holy,” but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word “consecrate” has a meaning that is similar to “purify,” especially when it pertains to preparing people or things for God’s service so that they will be cleansed and acceptable to him.

### Translation Suggestions:

- Ways to translate “consecrate” could include, “set apart for God’s service” or “purify for service to God.”
- Also consider how the terms “holy” and “sanctify” are translated.

(See also: [holy](#), pure, sanctify)

### Bible References:

- 1 Timothy 4:3-5
- 2 Chronicles 13:8-9
- Ezekiel 44:19

### Word Data:

- Strong’s: H2763, H3027, H4390, H4394, H5144, H5145, H6942, H6944, G14570, G50480

(Go back to: [Leviticus 8 General Notes](#))

## curse, cursed, cursing

### Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

### Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as “The soil will not be very fertile.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

### Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10
- Numbers 22:6
- Psalms 109:28

### Examples from the Bible stories:

- **2:9** God said to the snake, “You are **cursed!**”
- **2:11** “Now the ground is **cursed**, and you will need to work hard to grow food.”
- **4:4** “I will bless those who bless you and **curse** those who **curse** you.”
- **39:7** Then Peter vowed, saying, “May God **curse** me if I know this man!”
- **50:16** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

### Word Data:

- Strong’s: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

(**Go back to:** [Leviticus 24 General Notes](#))

# die, dead, deadly, death

## Definition:

The term “death” refers to being physically dead instead of alive.

## 1. Physical death

- To “die” means to stop living. Death is the end of physical life.
- The expression “put to death” refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

## 2. Eternal death

- Eternal death is the separation of a person from God.
- This is the kind of death that happened to Adam when he sinned and disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- This same kind of death happens to every person, because we sin. But God gives us eternal life when we have faith in Jesus Christ.

## Translation Suggestions:

- To translate this term, it is best to use the everyday, natural word or expression in the target language that refers to death.
- In some languages, to “die” may be expressed as to “not live.” The term “dead” may be translated as “not alive” or “not having any life” or “not living.”
- Many languages use figurative expressions to describe death, such as to “pass away” in English. However, in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, eternal life and eternal death are often compared to physical life and physical death. It is important in a translation to use the same word or phrase for both physical death and eternal death.
- In some languages it may be more clear to say “eternal death” when the context requires that meaning. Some translators may also feel it is best to say “physical death” in contexts where it is being contrasted to spiritual death.
- The expression “the dead” is a nominal adjective that refers to people who have died. Some languages will translate this as “dead people” or “people who have died.” (See: [nominal adjective](#))
- The expression “put to death” could also be translated as “kill” or “murder” or “execute.”

(See also: believe, faith, [life](#))

## Bible References:

- 1 Corinthians 15:21
- 1 Thessalonians 4:17
- Acts 10:42
- Acts 14:19
- Colossians 2:15
- Colossians 2:20
- Genesis 2:15-17
- Genesis 34:27
- Matthew 16:28
- Romans 5:10

- Romans 5:12
- Romans 6:10

## Examples from the Bible stories:

- **1:11** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **2:11** "Then you will **die**, and your body will return to dirt."
- **7:10** Then Isaac **died**, and Jacob and Esau buried him.
- **37:5** Jesus replied, "I am the Resurrection and the Life. Whoever believes in me will live, even though he **dies**. Everyone who believes in me will never **die**."
- **40:8** Through his **death**, Jesus opened a way for people to come to God.
- **43:7** "Although Jesus **died**, God raised him from the dead."
- **48:2** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**.

## Word Data:

- Strong's: H0006, H1478, H1826, H1934, H2491, H4191, H4192, H4193, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H8045, H8546, H8552, G03360, G03370, G05200, G05990, G06150, G06220, G16340, G19350, G20790, G22530, G22860, G22870, G22880, G22890, G23480, G28370, G29660, G34980, G34990, G35000, G44300, G48800, G48810, G50530, G50540

(Go back to: [Leviticus 20 General Notes](#))

## firstfruits

### Definition:

The term “firstfruits” refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the “firstfruits” of all believers in him, believers who have died but who will some day come back to life.
- Believers in Jesus are also called the “firstfruits” of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

### Translation Suggestions:

- The literal use of this term could be translated as “first portion (of crops)” or “first part of the harvest.”
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: firstborn)

### Bible References:

- 2 Chronicles 31:4-5
- 2 Thessalonians 2:13
- Exodus 23:16-17
- James 1:18
- Jeremiah 2:3
- Psalms 105:36

### Word Data:

- Strong's: H1061, H6529, H7225, G05360

(Go back to: [Leviticus 23 General Notes](#))

## god, false god, goddess, idol, idolater, idolatrous, idolatry

### Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

### Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

### Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9



## Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

## Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

(Go back to: [Leviticus 17 General Notes](#))

## high priest, chief priests

### Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus’ main enemies and they strongly influenced the Roman leaders to arrest and kill him.

### Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- The term “chief priests” could be translated as “head priests” or “leading priests” or “ruling priests.”

(See also: Annas, Caiaphas, [priest](#), temple)

### Bible References:

- Acts 5:27
- Acts 7:1
- Acts 9:1
- Exodus 30:10
- Hebrews 6:19-20
- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26
- Matthew 26:3-5
- Matthew 26:51-54

### Examples from the Bible stories:

- **13:8** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:7** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:3** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:1** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **39:3** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **44:7** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.

- **45:2** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **46:1** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:6** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

## Word Data:

- Strong's: H7218, H1419, H3548, G07480, G07490

(Go back to: [Leviticus 9 General Notes](#); [Notes](#))

## holy, holiness, unholy, sacred

### Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was oftentimes used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god.

### Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: Holy Spirit, [consecrate](#), sanctify, set apart)

### Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6

- Mark 8:38
- Acts 7:33
- Acts 11:8
- Romans 1:2
- 2 Corinthians 12:3-5
- Colossians 1:22
- 1 Thessalonians 3:13
- 1 Thessalonians 4:7
- 2 Timothy 3:15

## Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** "You are standing on **holy** ground."
- **13:1** "If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation."
- **13:5** "Always be sure to keep the Sabbath day **holy**."
- **22:5** "So the baby will be **holy**, the Son of God."
- **50:2** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

## Word Data:

- Strong's: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

(Go back to: [Introduction to Leviticus](#); [Leviticus 10 General Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#))

# just, justice, unjust, injustice, justify, justification

## Definition:

“Just” and “justice” refer to treating people fairly according to God’s laws. Human laws that reflect God’s standard of right behavior toward others are also just.

- To be “just” is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God’s eyes.
- To act “justly” means to treat people in a way that is right, good, and proper according to God’s laws.
- To receive “justice” means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term “just” has the broader meaning of “righteous” or “following God’s laws.”

The terms “unjust” and “unjustly” refer to treating people in an unfair and often harmful manner.

- An “injustice” is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being “partial” or “prejudiced” because he is not treating people equally.

The terms “justify” and “justification” refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- “Justification” refers to what God does when he forgives a person’s sins and declares that person to be righteous in his sight.

## Translation Suggestions:

- Depending on the context, other ways to translate “just” could include “morally right” or “fair.”
- The term “justice” could be translated as “fair treatment” or “deserved consequences.”
- To “act justly” could be translated as “treat fairly” or “behave in a just way.”
- In some contexts, “just” could be translated as “righteous” or “upright.”
- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: [abstractnouns](#))
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, [righteous](#), [righteous](#))

## Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

## Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

## Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

(Go back to: [Leviticus 19 General Notes](#))

## law, law of Moses, law of Yahweh, law of God

### Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the “law” can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as “scriptures” in the New Testament).
  - all of God’s instructions and will
- The phrase “the Law and the Prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

### Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

### Bible References:

- Acts 15:6
- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

### Examples from the Bible stories:

- **13:7** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- **13:9** Anyone who disobeyed **God’s law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **16:1** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God’s laws**.



- **21:5** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **27:1** Jesus answered, "What is written in **God's law**?"
- **28:1** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

## Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

(Go back to: [Leviticus 26 General Notes](#))

# life, live, living, alive

## Definition:

The term “life” refers to being physically alive as opposed to being physically dead.

## 1. Physical life

- A “life” can also refer to an individual person as in “a life was saved”.
- Sometimes the word “life” refers to the experience of living as in, “his life was enjoyable.”
- It can also refer to a person’s lifespan, as in the expression, “the end of his life.”
- The term “living” may refer to being physically alive, as in “my mother is still living.” It may also refer to dwelling somewhere as in, “they were living in the city.”
- In the Bible, the concept of “life” is often contrasted with the concept of “death.”

## 2. Eternal life

- A person has eternal life when he believes in Jesus. God gives that person a transformed life with the Holy Spirit living in him.
- The opposite of eternal life is eternal death, which means being separated from God and experiencing eternal punishment.

## Translation Suggestions:

- Depending on the context, “life” can be translated as “existence” or “person” or “soul” or “being” or “experience.”
- The term “live” could be translated by “dwell” or “reside” or “exist.”
- The expression “end of his life” could be translated as “when he stopped living.”
- The expression “spared their lives” could be translated as “allowed them to live” or “did not kill them.”
- The expression “they risked their lives” could be translated as “they put themselves in danger” or “they did something that could have killed them.”
- When the Bible text talks about eternal life, the term “life” could be translated in the following ways: “eternal life” or “God making us alive in our spirits” or “new life by God’s Spirit” or “being made alive in our inner self.”
- Depending on the context, the expression “give life” could also be translated as “cause to live” or “give eternal life” or “cause to live eternally.”

(See also: [death](#), everlasting)

## Bible References:

- 2 Peter 1:3
- Acts 10:42
- Genesis 2:7
- Genesis 7:22
- Hebrews 10:20
- Jeremiah 44:2
- John 1:4
- Judges 2:18
- Luke 12:23
- Matthew 7:14

## Examples from the Bible stories:

- **1:10** So God took some dirt, formed it into a man, and breathed **life** into him.
- **3:1** After a long time, many people were *\_living\_* in the world.
- **8:13** When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- **17:9** However, toward the end of his [David's] **life** he sinned terribly before God.
- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- **35:5** Jesus replied, "I am the Resurrection and the **Life**."
- **44:5** "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

## Word Data:

- Strong's: H1934, H2416, H2417, H2421, H2425, H5315, G01980, G02220, G02270, G08060, G05900

(Go back to: [Leviticus 17 General Notes](#))

## miracle, wonder, sign

### Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

### Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

### Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17
- Acts 4:22
- Daniel 4:1-3
- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

### Examples from the Bible stories:

- **16:8** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **19:14** God did many **miracles** through Elisha.
- **37:10** Many of the Jews believed in Jesus because of this **miracle**.
- **43:6** “Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know.”

- **49:2** Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

## Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

(Go back to: [Leviticus 9 General Notes](#))

## Passover

### Facts:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

### Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

### Bible References:

- 1 Corinthians 5:7
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:2
- Exodus 12:26-28
- Ezra 6:21-22
- John 13:1
- Joshua 5:10-11
- Leviticus 23:4-6
- Numbers 9:3

### Examples from the Bible stories:

- **12:14** God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- **38:1** Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- **38:4** Jesus celebrated the **Passover** with his disciples.
- **48:9** When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- **48:10** Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

### Word Data:

- Strong's: H6453, G39570

(Go back to: [Leviticus 2 General Notes](#); [Notes](#))

## priest, priesthood

### Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

### Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, [high priest](#), mediator, sacrifice)

### Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

### Examples from the Bible stories:

- **4:7** "Melchizedek, the **priest** of God Most High"



- **13:9** Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- **19:7** So the **priests** of Baal prepared a sacrifice but did not light the fire.
- **21:7** An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

## Word Data:

- Strong's: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

(Go back to: [Leviticus 1 General Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#))

## promise, promised

### Definition:

When used as a verb, the term “promise” refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term “promise” refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

### Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: covenant, oath, [vow](#))

### Bible References:

- Galatians 3:15-16
- Genesis 25:31-34
- Hebrews 11:9
- James 1:12
- Numbers 30:2

### Examples from the Bible stories:

- **3:15** God said, “I **promise** I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are sinful from the time they are children.”
- **3:16** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **4:8** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- **5:4** “Your wife, Sarai, will have a son—he will be the son of **promise**.”
- **8:15** The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob’s twelve sons and their families.
- **17:14** Though David had been unfaithful to God, God was still faithful to his **promises**.
- **50:1** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

### Word Data:

- Strong’s: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

(Go back to: [Leviticus 26 General Notes](#))

## repent, repentance

### Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

### Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: forgive, [sin](#), turn)

### Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

### Examples from the Bible stories:

- **16:2** After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- **17:13** David **repented** of his sin and God forgave him.
- **19:18** They (prophets) warned people that God would destroy them if they did not **repent**.
- **24:2** Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”
- **42:8** “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins.”
- **44:5** “So now, **repent** and turn to God so that your sins will be washed away.”

### Word Data:

- Strong’s: H5150, H5162, H5164, G02780, G33380, G33400, G33410

(**Go back to:** [Leviticus 26 General Notes](#))

# righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

## Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: [parallelism](#))

## Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”
- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, [holy](#), integrity, [just](#), law, [law](#), obey, pure, [righteous](#), [sin](#), unlawful)

## Bible References:

- Deuteronomy 19:16
- Job 1:8
- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

## Examples from the Bible stories:

- **3:2** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **4:8** God declared that Abram was **righteous** because he believed in God's promise.
- **17:2** David was a humble and **righteous** man who trusted and obeyed God.
- **23:1** Joseph, the man Mary was engaged to, was a **righteous** man.
- **50:10** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

## Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

(Go back to: [Leviticus 19 General Notes](#))

## Sabbath

### Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

### Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: [How to Translate Unknowns](#))

(See also: rest)

### Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
- Lamentations 2:6
- Leviticus 19:3
- Luke 13:14
- Mark 2:27
- Matthew 12:2
- Nehemiah 10:32-33

### Examples from the Bible stories:

- **13:5** “Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”
- **26:2** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **41:3** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

### Word Data:

- Strong’s: H4868, H7676, H7677, G43150, G45210

(Go back to: [Leviticus 23 General Notes](#))



## sin, sinful, sinner, sinning

### Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who didn’t keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

### Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebellious against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, evil, flesh, tax collector)

### Bible References:

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31

- Romans 6:23
- Romans 8:4

## Examples from the Bible stories:

- **3:15** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:1** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- **38:5** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**."
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**."
- **48:8** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

## Word Data:

- Strong's: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

(Go back to: [Introduction to Leviticus](#); [Leviticus 4 General Notes](#); [Notes](#); [Notes](#); [Notes](#))

# tabernacle

## Definition:

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.

## Translation Suggestions:

- The word “tabernacle” means “dwelling place.” Other ways to translate it could include, “sacred tent” or “tent where God was” or “God’s tent.”
- Make sure that the translation of this term is different from the translation of “temple.”

(See also: altar, altar of incense, ark of the covenant, temple, tent of meeting)

## Bible References:

- 1 Chronicles 21:30
- 2 Chronicles 1:2-5
- Acts 7:43
- Acts 7:45
- Exodus 38:21
- Joshua 22:19-20
- Leviticus 10:16-18

## Word Data:

- Strong’s: H0168, H4908, H5520, H5521, H5522, H7900, G46330, G46340, G46360, G46380

(Go back to: [Introduction to Leviticus](#))

## testimony, testify, witness, eyewitness, evidence

### Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

### Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: ark of the covenant, guilt, judge, prophet, true)

## Bible References:

- Deuteronomy 31:28
- Micah 6:3
- Matthew 26:60
- Mark 1:44
- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

## Examples from the Bible stories:

- **39:2** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- **39:4** The high priest tore his clothes in anger and shouted, "We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?"
- **42:8** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things."
- **43:7** "We are **witnesses** to the fact that God raised Jesus to life again."

## Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

(Go back to: [Leviticus 5 General Notes](#))

## VOW

### Definition:

A “vow” is a solemn promise or oath that a person makes to God.

- If a person in ancient Israel made a vow to God, that person was obligated to fulfill the vow. The ancient Israelites believed that God might punish a person who did not fulfill a vow that he made.
- In ancient Israel, sometimes a person would ask God to protect him or provide for him in exchange for making the vow. However, the ancient Israelites did not believe that God was obligated to fulfill these requests.
- Depending on the context, the term “vow” can be translated as “solemn promise” or “solemn oath” or “promise made to God.”

(See also: [promise](#), oath)

### Bible References:

- 1 Corinthians 7:27-28
- Acts 21:23
- Genesis 28:21
- Genesis 31:12-13
- Jonah 1:14-16
- Jonah 2:9-10
- Proverbs 7:14

### Word Data:

- Strong's: H5087, H5088, G21710

(Go back to: [Leviticus 27 General Notes](#))

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