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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: [\[\[rc://tw/dict/bible/kt/tabernacle\]\]](#) and [\[\[rc://ta/man/translate/translate-names\]\]](#))

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: [\[\[rc:///tw/dict/bible/kt/holy\]\]](#) and [\[\[rc:///tw/dict/bible/kt/sin\]\]](#))

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: [\[\[rc:///tw/dict/bible/kt/atonement\]\]](#) and [\[\[rc:///tw/dict/bible/kt/priest\]\]](#) and **clean, wash (p.978)**)

Leviticus 1:1

Yahweh

Yahweh 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.

Leviticus 1:2

When a man among you offers

Alternate translation: "When any one of you offers" or "When any of you offers"

Leviticus 1:3

his offering & he must offer & 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 ... you must offer” (See: **First, Second or Third Person (p.921)**) (See: **First, Second or Third Person (p.921)**)

so that it may be accepted before the face of Yahweh

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “so that Yahweh will accept it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 1:4

And he is to lay his hand on the head of

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 (p.968)**) (See: **Symbolic Action (p.968)**)

And it will be accepted on his behalf

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "then Yahweh will accept it in his place and forgive his sins" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 1:5

And he must slaughter

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 (p.921)**) (See: **First, Second or Third Person (p.921)**)

before the face of Yahweh

Alternate translation: “in the presence of Yahweh”

And the sons of Aaron, the priests, will offer 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 1:6

And he must skin the burnt offering and cut it into its 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 could state here the instructions to wash the inner parts and legs. (See: **Order of Events (p.949)**) (See: **Order of Events (p.949)**)

And he must skin

Here, **he** refers to the one making the offering.

Leviticus 1:7

And the sons of Aaron the priest will put fire on the altar and arrange wood on the fire

This may mean that the **Aaron** 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: "And the sons of Aaron the priest will put wood on the altar and light a fire" (See: **Order of Events (p.949)**) (See: **Order of Events (p.949)**)

Leviticus 1:8

(There are no notes for this verse.)

Leviticus 1:9

And he must wash with water its inner parts and its legs

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

And & its inner parts

Here, **inner parts** refers to the stomach and intestines.

he must wash

Here, **he** refers to the one making the offering.

an offering made by fire

Yahweh is telling Moses that the offerings are to be burnt with **fire**. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "a burnt offering to me" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

a sweet aroma to Yahweh

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 1:10

(There are no notes for this verse.)

Leviticus 1:11

before the face of Yahweh

Alternate translation: "in the presence of Yahweh"

Leviticus 1:12

And he is to cut it

Here, **he** refers to the person offering the sacrifice. It can be stated in second person. Alternate translation: “And you must cut it” (See: **First, Second or Third Person (p.921)**) (See: **First, Second or Third Person (p.921)**)

into its pieces with its head and its 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

And he must wash with water the inner parts and the legs. & is a burnt offering, an offering made by fire, a sweet aroma

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

a sweet aroma to 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 (p.939)**) (See: **Metaphor (p.939)**)

an offering made by fire

Yahweh tells Moses that the priests must burn their offerings with **fire**. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "a burnt offering" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 1:14

(There are no notes for this verse.)

Leviticus 1:15

and wring off its head

Alternate translation: "and twist off its head"

And its blood must be drained out

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Then the priest must drain its blood" (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 1:16

And he must remove

Alternate translation: "And the priest must remove"

its crop

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

its crop with its plumage

Here **it** refers to the **crop** and the **plumage**.

Leviticus 1:17

a sweet aroma to 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 (p.939)**) (See: **Metaphor (p.939)**)

It is a burnt offering, an offering made by fire

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "It will be a burnt offering to me" or "It will be a burnt offering to Yahweh" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

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 (p.990)**)

Leviticus 2:1

General Information:

General Information:

Yahweh continues telling Moses what the people must do.

fine flour

Here, **flour** refers to a powder made from wheat. Alternate translation: “the finest flour” or “the best flour”

Leviticus 2:2

and take out from it his handful

A **handful** is the amount that a person can hold in the palm of their hand. Alternate translation: “and take out what he can hold in his hand”

its memorial portion

The **memorial portion** of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh.

a sweet aroma to 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 2:3

(There are no notes for this verse.)

Leviticus 2:4

that is baked in an oven

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that you baked in an oven” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

in an oven

This **oven** 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 (p.972)**) (See: **Translate Unknowns (p.972)**)

fine flour

It is understood that the soft bread contained no yeast. (See: **Ellipsis (p.917)**) (See: **Ellipsis (p.917)**)

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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 2:5

And if your offering is a grain offering made on the griddle

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “If you bake your grain offering in a flat iron pan” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

the griddle

This **griddle** was 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 (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 2:6

You are to divide it

Here **it** refers to the grain offering cooked on a griddle.

Leviticus 2:7

And if your offering is a grain offering cooked in a pan

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “If you cook your grain offering” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

cooked 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 (p.972)**) (See: **Translate Unknowns (p.972)**)

it must be made

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must make it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 2:8

that is made from these things

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that you made from the flour and oil” (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

And it will be presented

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “And you will present it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 2:9

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

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

its memorial portion

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

a sweet aroma to 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 2:10

from the offerings made by fire to Yahweh

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

from the offerings made by fire to Yahweh

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “from the burnt offerings to Yahweh” (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 2:11

Every grain offering that you offer to Yahweh must not be made with yeast

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Do not use yeast in a grain offering that you offer to Yahweh" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 2:12

You will offer them

Alternate translation: "You will offer the grain offerings made with leaven or honey"

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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 2:14

grain & that is fresh & roasted with fire

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “of new grain that you have cooked over a fire” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 2:15

(There are no notes for this verse.)

Leviticus 2:16

as & memorial portion & its

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

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:

General Information:

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

before the face of Yahweh

Alternate translation: "in the presence of Yahweh" or "to Yahweh"

Leviticus 3:2

And he will lay his hand on the head of

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 (p.968)**) (See: **Symbolic Action (p.968)**)

And the sons of Aaron, the priests, will sprinkle the 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 3:3

the inner parts

Here, **the inner parts** refers to the stomach and intestines.

Leviticus 3:4

the loins

The **loins** is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe on the liver

The **lobe** 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 3:5

a sweet aroma to 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 3:6

(There are no notes for this verse.)

Leviticus 3:7

before the face of Yahweh

Alternate translation: "in the presence of Yahweh" or "to Yahweh"

Leviticus 3:8

And he will lay his hand on the head of

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 (p.968)**) (See: **Symbolic Action (p.968)**)

And 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 3:9

the inner parts

The **inner parts** are the stomach and intestines.

Leviticus 3:10

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

The words **he will remove** can be placed at the beginning of the sentence in verse 9. "he will remove the two kidneys and the fat that is on them, which is by the loins, and the lobe on the liver"

and the two kidneys

You can start a new sentence here. Alternate translation: "He must remove the kidneys"

the loins

The **loins** is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe on the liver

The **lobe** 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

And the priest will burn it on the altar as food, an offering made by fire 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”

Leviticus 3:12

before the face of Yahweh

Alternate translation: "in the presence of Yahweh" or "to Yahweh"

Leviticus 3:13

And he must 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 (p.968)**) (See: **Symbolic Action (p.968)**)

And 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 3:14

And he will offer

Here **he** refers to the person offering the sacrifice.

Leviticus 3:15

(There are no notes for this verse.)

Leviticus 3:16

And the priest will burn them on the altar as food, an offering made by fire, a sweet aroma

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”

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 3:17

It will be a permanent statute throughout your generations

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

or any blood

Alternate translation: "or consume 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** (p.993))

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.)

Leviticus 4:2

Speak to the sons of Israel, saying, 'When a person sins

This is a quotation that contains a quotation. You can use an direct quotation instead. "Tell the people of Israel that when anyone sins" (See: **Quotes within Quotes (p.959)**) (See: **Quotes within Quotes (p.959)**)

the commands of Yahweh, about what must not be done

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the commands of Yahweh that tell people what they must not do" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 4:3

so as to bring guilt on the people

If your language does not use an abstract noun for the idea behind the word **guilt**, you can express the same idea with an adjective. Alternate translation: “so as to cause the people to be guilty” (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

Leviticus 4:4

And he must bring the bull

Alternate translation: "And the high priest must bring the bull"

And he must lay his hand on the head of

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 (p.968)**) (See: **Symbolic Action (p.968)**)

Leviticus 4:5

And the anointed priest will take some of the blood of

It is implied that the priest catches **the blood** in a bowl as it drains from the animal. (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 4:6

and sprinkle some of

Alternate translation: "and drip some of" or "and splatter some of"

Leviticus 4:7

the horns of the altar of

The **horns of the altar** refer 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 of”

he will pour out

Alternate translation: “he will empty out”

at the base of the altar of

Alternate translation: “at the bottom of the altar of”

Leviticus 4:8

he will remove

Alternate translation: "the priest will cut away"

the inner parts

The **inner parts** are the stomach and intestines.

Leviticus 4:9

the loins

The **loins** is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe on 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.)

Leviticus 4:11

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

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 all its flesh, with its head and with its legs and its inner parts and its dung"

Leviticus 4:12

a clean place

A place that is ritually pure and suitable to use for serving God is spoken of as if it were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 4:13

from all the commands of Yahweh which are not to be done

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “commanded them not to do” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 4:14

and the sin which they have sinned against it becomes known

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and they realize that they have sinned against it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 4:15

And the elders of the congregation will lay their hands on the head of

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 (p.968)**) (See: **Symbolic Action (p.968)**)

And the bull will be slaughtered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And they will kill the bull" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 4:16

And the anointed priest will bring some of the blood of

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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 4:17

the curtain

It is implied that this is **the curtain** before the most holy place. (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 4:18

he will put

Alternate translation: "the priest will put"

the horns of the altar

Here, **the horns of the altar** 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

Alternate translation: "he will pour out the rest of the blood"

Leviticus 4:19

all its fat he will remove from it and burn

Alternate translation: "he will remove all the fat from the bull and burn the fat"

Leviticus 4:20

And he must do

Alternate translation: "And the priest must do"

And the priest will make atonement for them

If your language does not use an abstract noun for the idea behind the word **atonement**, you can express the same idea with a verbal form. Alternate translation: "And the priest will atone for the people's sins" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

and it will be forgiven them

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and Yahweh will forgive them" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 4:21

(There are no notes for this verse.)

Leviticus 4:22

from all the commands of Yahweh his God that should not be done

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: from all the things that God has commanded the people not to do" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 4:23

his sin by which he has sinned is made known to him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he realizes that he has sinned" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 4:24

And he will lay

Alternate translation: "And the ruler will lay"

And he will lay his hand on the head of

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 (p.968)**) (See: **Symbolic Action (p.968)**)

where he slaughters

Alternate translation: "where the priest kills"

before the face of Yahweh

Alternate translation: "in the presence of Yahweh" or "to Yahweh"

Leviticus 4:25

And 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 goat. (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

the horns of the altar

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

Leviticus 4:26

he will burn

Alternate translation: "the priest will burn"

And the priest will make atonement for him

If your language does not use an abstract noun for the idea behind the word **atonement**, you can express the same idea with a verbal form. Alternate translation: "And the priest will atone for the ruler" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

and it will be forgiven him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Yahweh will forgive the ruler's sins" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 4:27

one thing from the commands of Yahweh that must not be done

All of the people of Israel were commanded not to sin. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “one thing that Yahweh commanded the people not to do” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 4:28

his sin which he sinned is made known to him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he becomes aware of the sin he committed" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 4:29

And he will lay his hand on the head of

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 (p.968)**) (See: **Symbolic Action (p.968)**)

Leviticus 4:30

And the priest will take some of its 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

the horns of the altar

The **horns of the altar** refer 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 its blood

Alternate translation: "all the blood remaining in the bowl"

Leviticus 4:31

he will remove

Here **he** refers to the person offering the sacrifice.

just as the fat is removed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "just as a person cuts away the fat" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

And the priest will burn it

Alternate translation: "And the priest will burn the fat"

as a sweet aroma to 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 (p.939)**) (See: **Metaphor (p.939)**)

And the priest will make atonement for him

If your language does not use an abstract noun for the idea behind the word **atonement**, you can express the same idea with a verbal form. Alternate translation: "And the priest will atone for the man's sins" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

and it will be forgiven him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and Yahweh will forgive the man's sins" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 4:32

(There are no notes for this verse.)

Leviticus 4:33

And he will lay his hand on the head of

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 (p.968)**) (See: **Symbolic Action (p.968)**)

where he slaughters

Alternate translation: "where the priest kills"

Leviticus 4:34

the horns of the altar of

The **horns of the altar** refer 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

Alternate translation: "he will pour out the rest of its blood"

Leviticus 4:35

he will remove

Here, **he** refers to the person offering the sacrifice.

just as the fat of the lamb is removed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "just as a person cuts away the fat of the lamb" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

And the priest will burn them

Alternate translation: "And the priest will burn the fat"

And the priest will make atonement for him for his sin

If your language does not use an abstract noun for the idea behind the word **atonement**, you can express the same idea with a verbal form. Alternate translation: "And the priest will atone for the sin the person committed" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

and it will be forgiven him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and Yahweh will forgive the man's sins" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

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 (p.995)**)

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:

General Information:

Yahweh continues telling Moses what the people must do.

Leviticus 5:2

unclean & unclean & unclean & unclean & 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 (p.939)**) (See: **Metaphor (p.939)**)

it be the carcass of & the carcass of & the carcass of

Alternate translation: "it be the dead body of ... the dead body of ... the dead body of"

Leviticus 5:3

if he touches the uncleanness of a human

If your language does not use an abstract noun for the idea behind the word **uncleanness**, you can express the same idea with an adjective. Alternate translation: “if he touches anything that makes a person unclean” (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

uncleanness of & his uncleanness & one becomes unclean

Something that Yahweh has declared unfit for a person to touch or eat is spoken of as if it were physically **unclean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

and it is concealed from him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and he does not realize it” or “and he does not know about it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 5:4

if a person swears rashly with his lips

Here, **lips** represents the whole person. Alternate translation: "if anyone swears rashly" (See: **Synecdoche (p.970)**) (See: **Synecdoche (p.970)**)

if a person 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 5:5

(There are no notes for this verse.)

Leviticus 5:6

And the priest will make atonement for him

If your language does not use an abstract noun for the idea behind the word **atonement**, you can express the same idea with a verbal form. Alternate translation: "And the priest will atone for him" (See: **Abstract Nouns (p. 897)**) (See: **Abstract Nouns (p.897)**)

Leviticus 5:7

(There are no notes for this verse.)

Leviticus 5:8

And he will wring off its head from the front of its neck, but he will not sever it

Alternate translation: "And he will kill it by twisting its head and breaking its neck, but he will not remove the head"

Leviticus 5:9

(There are no notes for this verse.)

Leviticus 5:10

according to the regulation

Alternate translation: "as Yahweh has instructed"

And the priest will make atonement for him

If your language does not use an abstract noun for the idea behind the word **atonement**, you can express the same idea with a verbal form. Alternate translation: "And the priest will atone for him" (See: **Abstract Nouns (p. 897)**) (See: **Abstract Nouns (p.897)**)

and it will be forgiven for him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and Yahweh will forgive the person" (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 5:11

a tenth of an ephah of

An ephah is 22 liters. A **tenth of an ephah** is about two liters. (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

a tenth of

A **tenth** is one part out of ten equal parts. (See: **Fractions (p.924)**) (See: **Fractions (p.924)**)

Leviticus 5:12

And he must bring it

Alternate translation: "And he must bring the fine flour"

as its memorial portion

The **memorial offering** is 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](#).

Leviticus 5:13

And the priest will make atonement for him

If your language does not use an abstract noun for the idea behind the word **atonement**, you can express the same idea with a verbal form. Alternate translation: "And the priest will atone for him" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

and it will be forgiven for him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and Yahweh will forgive that person's sins" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 5:14

(There are no notes for this verse.)

Leviticus 5:15

If a person acts unfaithfully and sins by mistake with the holy things of Yahweh

This means the person sinned by not giving to **Yahweh** what Yahweh commanded him to give. Alternate translation: "If a person sins by failing to give to Yahweh what belongs to Yahweh"

Leviticus 5:16

and one-fifth of it he must add to it

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

one-fifth of it

The **one-fifth** is one part out of five equal parts. (See: **Fractions (p.924)**) (See: **Fractions (p.924)**)

And the priest will make atonement for him

If your language does not use an abstract noun for the idea behind the word **atonement**, you can express the same idea with a verbal form. Alternate translation: "And the priest will atone for him" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

and it will be forgiven for him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and Yahweh will forgive that person" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 5:17

one thing from all the commands of Yahweh that must not be done

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “one thing that Yahweh has commanded the people not to do” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

and must bear his iniquity

A person's **iniquity** is spoken of as if it were a physical object that the person carries. Here the word **iniquity** represents the punishment for that guilt. Alternate translation: “and he is responsible for his own guilt” or “Yahweh will punish him for his sin” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 5:18

with your valuation

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 (p.917)**) (See: **Ellipsis (p.917)**)

and it will be forgiven for him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and Yahweh will forgive him” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 5:19

He is certainly guilty to Yahweh

Alternate translation: "Yahweh certainly considers him guilty"

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.)

Leviticus 6:2

and acts unfaithfully against Yahweh

Alternate translation: “and disobeys one of Yahweh’s commandments”

Leviticus 6:3

(There are no notes for this verse.)

Leviticus 6:4

the deposit which was entrusted to him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “not returning something he borrowed”

Leviticus 6:5

in full

Alternate translation: “fully” or “totally”

and he must add one-fifth its value

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 (p.924)**) (See: **Fractions (p.924)**)

He must give it to whom it belongs

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “he must pay the person he owes” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 6:6

with your estimate of its 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 (p.917)**) (See: **Ellipsis (p.917)**)

Leviticus 6:7

And the priest will make atonement for him

If your language does not use an abstract noun for the idea behind the word **atonement**, you can express the same idea with a verbal form. Alternate translation: "And the priest will atone for him" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

before the face of Yahweh

Alternate translation: "in the presence of Yahweh"

and it will be forgiven for him

This means Yahweh will forgive the person, not the priest. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and God will forgive him" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 6:8

(There are no notes for this verse.)

Leviticus 6:9

Command Aaron and his sons, saying, 'This is the law of the burnt offering

This sentence has a quotation within a quotation. You can state this as an indirect quotation. "Tell Aaron and his sons that this is the law" (See: **Quotes within Quotes (p.959)**) (See: **Quotes within Quotes (p.959)**)

must be on the hearth on the altar

Alternate translation: "must be on top of the altar"

And the fire of the altar will be kept burning on it

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And you must keep the fire of the altar burning" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 6:10

and he will put on his linen underclothes

Linen is a white cloth. Alternate translation: “and he will put on his white underclothes” (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

which is the burnt offering the fire has consumed on the altar

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

Leviticus 6:11

to a clean place

Here, **a clean place** that is fit to be used for God's purposes is spoken of as if it were physically clean. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 6:12

And the fire on the altar will be kept burning on it

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And the priest will keep the fire on the altar burning" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 6:13

(There are no notes for this verse.)

Leviticus 6:14

(There are no notes for this verse.)

Leviticus 6:15

as 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 (p.939)**) (See: **Metaphor (p.939)**)

its memorial portion

The **memorial portion** was a handful of the grain offering representing the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in [Leviticus 2:2](#).

Leviticus 6:16

It must be eaten

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “They must eat it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 6:17

It must not be baked with yeast

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Do not bake it with yeast" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 6:18

All that touches them will become holy

This could mean: (1) this refers to any object that touches this offering. This is a warning to keep unclean things away from the offering. (2) this refers to any person who touches this offering. This is an implied warning that those who are not male descendants of Aaron should not touch this offering. Alternate translation: “anyone who touches them will become holy” (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 6:19

(There are no notes for this verse.)

Leviticus 6:20

on the day when he is anointed

It is implied that they will be anointed when they become priests. The full meaning of this statement can be made clear. Alternate translation: “on the day when he is anointed as priest” (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

on the day when he is anointed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “on the day when he anoints each son as priest” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

a tenth part of an ephah of

An **ephah** is 22 liters. A **tenth part** of an ephah is about 2 liters. (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

a tenth part of

A **tenth** is one part of ten equal parts. (See: **Fractions (p.924)**) (See: **Fractions (p.924)**)

Leviticus 6:21

It will be made

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You will make it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

on a griddle

This **griddle** was a thick plate made of either clay or metal. The griddle 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 (p.972)**) (See: **Translate Unknowns (p.972)**)

When it is well-mixed

Alternate translation: “When the flour is completely wet with oil”

you will bring it

Here, **you** refers to the person offering the sacrifice. (See: **Forms of You (p.923)**) (See: **Forms of You (p.923)**)

as a sweet aroma to 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 6:22

it shall be completely burned up

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he must completely burn all of it" (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 6:23

(There are no notes for this verse.)

Leviticus 6:24

(There are no notes for this verse.)

Leviticus 6:25

Speak to Aaron and to his sons, saying, 'This is the law of

This sentence has a quotation within a quotation. You can state this as an indirect quotation. "Tell Aaron and his sons that this is the law" (See: **Quotes within Quotes (p.959)**) (See: **Quotes within Quotes (p.959)**)

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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

sin offering: & the & must be slaughtered before the face of Yahweh

It can be made explicit that **before the face of Yahweh** refers to the north side of the altar. See [Leviticus 1:10-11](#). (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

sin offering: & the & must be slaughtered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you must kill the sin offering" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

where the burnt & is slaughtered & offering

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "where you kill the animal for the burnt offering" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 6:26

It must be eaten

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "He must eat it" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 6:27

All that touches its meat will become holy

See how you translated a similar sentence in [6:18](#).

And if some of the blood is sprinkled

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “And if the blood sprinkles” or “And if you sprinkle some of the blood” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 6:28

And the pot of clay in which it is boiled must be broken

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And you must break the clay pot in which you boiled the meat" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

And if it is boiled in a pot of bronze, then it must be scrubbed and rinsed in water

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And 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 (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 6:29

(There are no notes for this verse.)

Leviticus 6:30

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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And no one may eat any sin offering whose blood the priest has brought into the tent of meeting to make atonement in the holy place" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

It must be burned

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The priest must burn it" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

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: [\[\[rc://*/tw/dict/bible/kt/blood\]\]](#) and Leviticus 17:11)

Leviticus 7:1

General Information:

General Information:

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

Leviticus 7:2

In the place where they slaughter the burnt offering

It can be made explicit that this refers to the north side of the altar where the animals for the burnt offerings are killed. See [Leviticus 1:10-11](#). (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 7:3

all its fat will be offered from it

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the priest must offer all the fat in it” (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

the inner parts

The **inner parts** are the stomach and intestines.

Leviticus 7:4

the loins

The **loins** 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](#).

Leviticus 7:5

(There are no notes for this verse.)

Leviticus 7:6

It must be eaten

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “They must eat it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 7:7

The law is the same for them

Alternate translation: "The law is the same for both of them"

The priest who makes atonement with it

If your language does not use an abstract noun for the idea behind the word **atonement**, you can express the same idea with a verbal form. Alternate translation: "The priest who offers the sacrifice to atone for someone's sins" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

Leviticus 7:8

the hide of

The **hide** is the coat or skin of a herd animal.

Leviticus 7:9

that is baked in an oven, & cooked in a frying pan

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that someone bakes in an oven ... that someone cooks in a frying pan” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

in an oven

This **oven** 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 (p.972)**) (See: **Translate Unknowns (p.972)**)

in a frying pan

This **frying pan** was 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 (p.972)**) (See: **Translate Unknowns (p.972)**)

a griddle

This **griddle** was 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 (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 7:10

(There are no notes for this verse.)

Leviticus 7:11

(There are no notes for this verse.)

Leviticus 7:12

cakes without yeast mixed with oil

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “of cakes without yeast that he mixed with oil” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

cakes

Here, **cakes** refers to a thick bread.

and wafers without yeast smeared with oil

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “of thin cakes without yeast upon which he spread oil” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

and wafers

Here, **wafers** refers to a thin bread.

and well-mixed cakes of fine flour mixed with oil

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “of cakes that he made with fine flour into which he thoroughly mixed oil” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

and well-mixed cakes of fine flour

These **cakes** were a thick bread. It is similar to the first type of bread except it is made with the finest flour.

Leviticus 7:13

the cakes

These **cakes** were a thick bread.

Leviticus 7:14

(There are no notes for this verse.)

Leviticus 7:15

He must not leave

Alternate translation: "The person who offers the sacrifice must not leave"

And the meat of the thanksgiving sacrifice of the peace offerings

If your language does not use an abstract noun for the idea behind the word **thanksgiving**, you can express the same idea with a verbal form. Alternate translation: "And the meat that makes up the peace offering for the purpose of thanking Yahweh" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

Leviticus 7:16

it may be eaten & whatever remains of it may be eaten

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he may eat it ... he may eat whatever remains of it" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 7:17

on the third day

The word **third** is the ordinal number for three. Alternate translation: “after two days” (See: **Ordinal Numbers (p. 951)**) (See: **Ordinal Numbers (p.951)**)

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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “And on the third day he must burn in the fire what is left from the meat of the sacrifice” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 7:18

And if any of the meat of the sacrifice of his peace offerings to be eaten is eaten on the third day

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "If anyone eats the meat of his peace offering sacrifice on the third day" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

it will not be accepted

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Yahweh will not accept it" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

It will not be credited to the one who offered it

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Yahweh will not honor the sacrifice of the person who offered it" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

will carry his iniquity

A person being responsible for the sin he committed is spoken of as if he had to carry his **iniquity** physically. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 7:19

And the meat that touches any unclean thing must not be eaten

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “And no one may eat meat that touches something unclean” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

unclean thing

Something that Yahweh has stated is unfit to touch or eat is spoken of as if it were physically **unclean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

It must be burned

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You must burn it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 7:20

while his uncleanness is on him

A person who is not acceptable for God's purposes is spoken of as if **his uncleanness** were physically placed **on him**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

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. Alternate translation: "that person must be separated from his people like a branch cut from a tree" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

that person must be cut off from his people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that person may no longer live among his people" or "you must separate that person from his people" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 7:21

the uncleanness of a human

Here, **a human** could be either a man or a woman. Alternate translation: “a person”

or any unclean detestable thing

Alternate translation: “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. See how you translated this in [Leviticus 7:20](#). (See: **Metaphor (p. 939)**) (See: **Metaphor (p.939)**)

that person must be cut off from his people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must remove that person from your people” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 7:22

(There are no notes for this verse.)

Leviticus 7:23

(There are no notes for this verse.)

Leviticus 7:24

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

Alternate translation: "And you may certainly not eat the fat of a carcass or the fat of an animal that was torn by wild animals, but you may use it for other purposes"

or the fat of an animal torn by wild animals

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "or the fat of an animal that wild animals killed" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

may be used

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you may use" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 7:25

then the person who ate it 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. See how you translated this in [Leviticus 7:20](#). (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

then the person who ate it must be cut off from his people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. See how you translated this in [Leviticus 7:20](#). (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 7:26

in any of your dwellings

Alternate translation: "in any of your homes" or "wherever you live"

Leviticus 7:27

(There are no notes for this verse.)

Leviticus 7:28

(There are no notes for this verse.)

Leviticus 7:29

Speak to the sons of Israel, saying, 'He who offers

This sentence has a quotation within a quotation. You can translate this as an indirect quotation. Alternate translation: "Tell the people of Israel that the one who offers" (See: **Quotes within Quotes (p.959)**) (See: **Quotes within Quotes (p.959)**)

Leviticus 7:30

His hands must bring

Here **His hands** represents the whole person. Alternate translation: "He must bring" (See: **Synecdoche (p.970)**) (See: **Synecdoche (p.970)**)

the breast

The **breast** is the front part of the animal's body below the neck.

to wave it as a wave offering

Here, **to wave** the offering is a symbolic gesture that shows that the person is dedicating the sacrifice to Yahweh. (See: **Symbolic Action (p.968)**) (See: **Symbolic Action (p.968)**)

Leviticus 7:31

(There are no notes for this verse.)

Leviticus 7:32

the right thigh

The **thigh** is the upper part of the leg above the knee.

Leviticus 7:33

(There are no notes for this verse.)

Leviticus 7:34

I have taken

Here, **I** refers to Yahweh.

Leviticus 7:35

(There are no notes for this verse.)

Leviticus 7:36

on the day of his anointing them

Alternate translation: "on the day Moses anointed them as priests"

throughout their generations

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

Leviticus 7:37

Connecting Statement:

Connecting Statement:

Verses 37-38 are the end of a speech started in verse [Leviticus 7:29](#).

Leviticus 7:38

(There are no notes for this verse.)

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: [\[\[rc:///tw/dict/bible/kt/consecrate\]\]](#) and [\[\[rc:///tw/dict/bible/kt/priest\]\]](#))

Leviticus 8:1

General Information:

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.

Leviticus 8:2

the garments

Alternate translation: “the priestly garments” or “the clothes that the priests wore”

Leviticus 8:3

(There are no notes for this verse.)

Leviticus 8:4

(There are no notes for this verse.)

Leviticus 8:5

Yahweh has commanded to be done

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Yahweh commands us to do" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 8:6

and washed them with water

This is a symbolic action. It is a ritually cleaning that prepares them to become priests. (See: **Symbolic Action (p. 968)**) (See: **Symbolic Action (p.968)**)

Leviticus 8:7

the tunic & with the sash, & the robe, & the ephod & with the finely-woven waistband of the ephod

These are special garments that Yahweh commanded the people to make for the priests. (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

with the sash

A **sash** is a long piece of cloth that is tied around the waist or chest.

and bound it on him

Alternate translation: "and tied it around him"

Leviticus 8:8

And he placed & on him, & the breastpiece

Alternate translation: "And Moses placed the breastpiece on Aaron"

the breastpiece & the breastpiece

This is a special garment that Yahweh commanded the people to make for the priests. (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

the Urim and the Thummim

It is not clear what **the Urim and the Thummim** are. They were objects that the priest somehow used to determine the will of God. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 8:9

the turban

A **turban** is a man's head covering that is a long piece of cloth wrapped around the head.

the golden rosette, the holy crown

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

Leviticus 8:10

(There are no notes for this verse.)

Leviticus 8:11

all its utensils

These **utensils** were all the pots, pans, shovels, and forks used at the altar.

the washbasin

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

its base

This **base** was a bronze stand on which the washbasin was placed.

Leviticus 8:12

And he poured

Alternate translation: "And Moses poured"

Leviticus 8:13

with sashes

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

Leviticus 8:14

And Aaron and his sons laid their hands on the head of

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 (p.968)**) (See: **Symbolic Action (p.968)**)

Leviticus 8:15

the horns of the altar

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

And he set it apart

Alternate translation: "And he set the altar apart for God"

to make atonement upon it

Here, **to make 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"

Leviticus 8:16

the inner parts

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

the liver, & kidneys

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

Leviticus 8:17

its hide

A **hide** is the coat or skin of a herd animal.

Leviticus 8:18

And Aaron and his sons laid their hands on the head of

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 (p.968)**) (See: **Symbolic Action (p.968)**)

Leviticus 8:19

(There are no notes for this verse.)

Leviticus 8:20

(There are no notes for this verse.)

Leviticus 8:21

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 8:22

the ram of consecration

If your language does not use an abstract noun for the idea behind the word **consecration**, you can express the same idea with a verbal form. Alternate translation: "the ram for setting Aaron and his sons apart for service to God" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

And Aaron and his sons laid their hands on the head of

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 (p.968)**) (See: **Symbolic Action (p.968)**)

Leviticus 8:23

And Moses slaughtered it and 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. Alternate translation: "And Moses slaughtered it, caught some of the blood in a bowl," (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 8:24

(There are no notes for this verse.)

Leviticus 8:25

the inner parts

Here, **the inner parts** refers to the stomach and intestines. See how you translated this in [Leviticus 1:9](#).

the liver, & the & kidneys

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

the right thigh

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

Leviticus 8:26

And from the basket of bread without yeast that was before the face of 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.

Leviticus 8:27

And he 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 (p.970)**) (See: **Synecdoche (p.970)**)

and waved them before the face of 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: “and Aaron and his sons waved them before Yahweh as a wave offering” (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

and waved them

This is a symbolic action that dedicates the offering to Yahweh. (See: **Symbolic Action (p.968)**) (See: **Symbolic Action (p.968)**)

Leviticus 8:28

And Moses took them

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

They were a consecration offering

Alternate translation: "They were an offering for setting Aaron and his sons apart for service to Yahweh"

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 8:29

the breast

The **breast** is the front part of the animal's body below the neck.

from the ram of consecration

Here, * *consecration** refers to an official ceremony that makes someone a priest.

Leviticus 8:30

(There are no notes for this verse.)

Leviticus 8:31

is in the basket of consecration

This means the **basket** contains offerings used while consecrating Aaron and his sons.

I commanded, saying, 'Aaron and his sons will eat it

This is a quotation within a quotation. You can state this as an indirect quotation. Alternate translation: "I commanded Aaron and his sons will eat it" (See: **Quotes within Quotes (p.959)**) (See: **Quotes within Quotes (p.959)**)

Leviticus 8:32

(There are no notes for this verse.)

Leviticus 8:33

until the day of the fulfillment of the days of your consecration

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “until you fulfill the days of your ordination” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

the days of your consecration

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

Leviticus 8:34

to be done

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “us to do” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

to make atonement for you

If your language does not use an abstract noun for the idea behind the word **atonement**, you can express the same idea with a verbal form. Alternate translation: “to atone for your sins” (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

Leviticus 8:35

this is what I have been commanded

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “this is what he has commanded me” (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 8:36

(There are no notes for this verse.)

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 (p.982)**)

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 (p.988)**)

Leviticus 9:1

on the eighth day

The word **eighth** is the ordinal number for eight. (See: **Ordinal Numbers (p.951)**) (See: **Ordinal Numbers (p.951)**)

Leviticus 9:2

before the face of Yahweh

Alternate translation: “to Yahweh” or “in the presence of Yahweh”

Leviticus 9:3

And to the sons of Israel you must speak, saying, 'Take a buck of the goats

This is the beginning of a direct quote within a direct quote. You can change this into an indirect quote. Alternate translation: "And you must tell the people of Israel to take a male goat" (See: **Quotes within Quotes (p.959)**) (See: **Quotes within Quotes (p.959)**)

sons of the year

Alternate translation: "a year old" or "twelve months of age"

Leviticus 9:4

to sacrifice before the face of Yahweh

Alternate translation: "to sacrifice to Yahweh"

Leviticus 9:5

(There are no notes for this verse.)

Leviticus 9:6

Yahweh commanded you to do

Here, **you** refers to the people of Israel. (See: **Forms of You (p.923)**) (See: **Forms of You (p.923)**)

so the glory of Yahweh may appear to you

Here, **glory** represents the presence of Yahweh. Alternate translation: “so that Yahweh may show you the glory of his presence” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 9:7

and offer your sin offering and your burnt offering, & And offer the sacrifice of the people and 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.

Leviticus 9:8

(There are no notes for this verse.)

Leviticus 9:9

And the sons of Aaron brought 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

the horns of the altar

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

the base of the altar

Alternate translation: "the bottom of the altar"

Leviticus 9:10

he burned

Alternate translation: "Aaron burned"

the kidneys & the liver

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

Leviticus 9:11

the hide

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

Leviticus 9:12

And the sons of Aaron brought to him the blood

It is implied that **the sons of Aaron** 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 (p.902)**)
(See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 9:13

(There are no notes for this verse.)

Leviticus 9:14

the inner parts

Here, **the inner parts** refers to the stomach and intestines. See how you translated this in [Leviticus 1:9](#).

Leviticus 9:15

like the first one

The word **first** is the ordinal number for one. Alternate translation: “like the goat of the sin offering” (See: **Ordinal Numbers (p.951)**) (See: **Ordinal Numbers (p.951)**)

Leviticus 9:16

(There are no notes for this verse.)

Leviticus 9:17

along with the burnt offering of the morning

The **burnt offering of the morning** 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 9:18

And he slaughtered

Alternate translation: "And Aaron killed"

And the sons of Aaron brought the blood to him

It is implied that they caught the **blood** in a bowl. The full meaning of this statement may be made explicit. (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 9:19

and the fat covering the inner parts

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

and the kidneys, & the liver

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

Leviticus 9:20

they then put the fat portions on the breasts, and he burned

Alternate translation: "Aaron's sons then put the fat portions on the breasts, and Aaron burned"

the breasts

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

Leviticus 9:21

the right thigh

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

before the face of Yahweh

Alternate translation: "to Yahweh"

Leviticus 9:22

And he came down

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

Leviticus 9:23

And the glory of Yahweh appeared to all the people

Here, **glory** represents Yahweh's presence. Alternate translation: "And Yahweh showed all the people the glory of his presence" (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 9:24

And fire came out from before the face of Yahweh and consumed

Alternate translation: "And Yahweh sent a fire that consumed"

and 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 (p.939)**) (See: **Metaphor (p.939)**)

and fell upon their faces

This is a sign respect and honor. Alternate translation: "and lay with their faces to the ground" (See: **Symbolic Action (p.968)**) (See: **Symbolic Action (p.968)**)

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: [\[\[rc:///tw/dict/bible/kt/holy\]\]](#) and [\[\[rc:///tw/dict/bible/kt/sin\]\]](#))

Leviticus 10:1

Nadab and Abihu

Nadab and **Abihu** are the names of Aaron's sons. (See: **How to Translate Names (p.929)**) (See: **How to Translate Names (p.929)**)

his censer

A **censer** is a shallow metal container which priests used to carry hot coals or incense.

and they put fire in it

Alternate translation: "and they put burning coals in it"

And they offered before the face of Yahweh unfamiliar fire that he had not commanded them

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

before the face of Yahweh unfamiliar fire

Alternate translation: "unapproved fire to Yahweh"

Leviticus 10:2

And fire went out from before the face of Yahweh

Alternate translation: "So Yahweh sent out fire"

and it devoured them

The fire completely burning the men up is spoken of as if the fire **devoured** or completely used them up. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

And they died before the face of Yahweh

Alternate translation: "And they died in the presence of Yahweh"

Leviticus 10:3

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

This has a quotation within a quotation. You can state this as an indirect quotation. Alternate translation: "This is what Yahweh was talking about when he said that he would reveal his holiness to those who come near him, and that he will be glorified on the faces of the people." (See: **Quotes within Quotes (p.959)**) (See: **Quotes within Quotes (p.959)**)

Among those who come near me I will show myself as set apart

The phrase **those who come near me** refers to the priests that serve Yahweh. Alternate translation: "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"

And on the faces of all the people I will be glorified

This second part of Yahweh's statement still concerns the priest, who are the ones who come near to Yahweh. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And they must glorify me before all the people" or "And they must honor me in the presence of all the people" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 10:4

Mishael & Elzaphan, the sons of Uzziel

Mishael, Elzaphan, and Uzziel are names of men. (See: **How to Translate Names (p.929)**) (See: **How to Translate Names (p.929)**)

your brothers

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

Leviticus 10:5

And they came near

Alternate translation: "So Mishael and Elzaphan came near"

and carried them by their tunics

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

Leviticus 10:6

and to Eleazar and to Ithamar

Eleazar and **Ithamar** are the names of Aaron's sons. (See: **How to Translate Names (p.929)**) (See: **How to Translate Names (p.929)**)

Do not let your heads be unbound, 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 (p.968)**) (See: **Symbolic Action (p.968)**)

all the assembly

Here, **assembly** means the whole congregation of Israel, not just a group of leaders. Alternate translation: "all the people of Israel" (See: **Synecdoche (p.970)**) (See: **Synecdoche (p.970)**)

all of the house of Israel

Here, **house** represents the people. Alternate translation: "all the people of Israel" (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

may weep for the burning that Yahweh burned

Alternate translation: "may mourn for those whom Yahweh killed with his fire"

Leviticus 10:7

(There are no notes for this verse.)

Leviticus 10:8

(There are no notes for this verse.)

Leviticus 10:9

It is a permanent statute

Here, **It** refers back to the command for the priests to not drink wine or strong drink when they enter the tent of meeting.

It is a permanent statute throughout your generations

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

Leviticus 10:10

so to distinguish

You can start a new sentence here. Alternate translation: “You must do this so that you will be able to distinguish”

the set apart and the common

The nominal adjectives **the set apart** and **the common** can be stated as adjectives. Alternate translation: “what is holy and what is common” or “between what is dedicated to God and what is ordinary” (See: **Nominal Adjectives (p.947)**) (See: **Nominal Adjectives (p.947)**)

the unclean and the clean

The nominal adjectives **the unclean** and **the clean** indicate groups of things. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: “what is unclean and what is clean” or “what God will not accept and what he will accept” (See: **Nominal Adjectives (p.947)**) (See: **Nominal Adjectives (p.947)**)

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 (p.939)**) (See: **Metaphor (p.939)**)

the clean

A person or thing that Yahweh has stated is fit to touch is spoken of as if they were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 10:11

(There are no notes for this verse.)

Leviticus 10:12

for it is the holiest holy thing

Alternate translation: "for the grain offering is most holy"

Leviticus 10:13

for thus I have been commanded

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “this is what Yahweh commanded me” (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 10:14

the thigh

The **thigh** is 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 (p.939)**) (See: **Metaphor (p.939)**)

you and your sons and your daughters with you

Here, **you** and **your** refer to Aaron. (See: **Forms of You (p.923)**) (See: **Forms of You (p.923)**)

for they are given as your share and the share of your sons

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "for Yahweh has given them as the share of you and of your sons" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 10:15

and the breast of

The **breast** is the front part of the animal's body below the neck.

And it will belong to you and to 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: "And this portion will always be for you and your sons" (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 10:16

Eleazar & Ithamar

See how you translated *Eleazar** and **Ithamar** in [Leviticus 10:6](#).

Leviticus 10:17

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

Moses uses a question to rebuke Eleazar and Ithamar. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should have 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." (See: **Rhetorical Question (p.962)**) (See: **Rhetorical Question (p.962)**)

since it is the holiest holy thing

Alternate translation: "since the sin offering is most the most holy thing"

to take away the iniquity of the assembly

Causing Yahweh to forgive the people of Israel is spoken of as if their **iniquity** were an object that Yahweh takes from the people. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

before the face of Yahweh

Alternate translation: "in the presence of Yahweh"

Leviticus 10:18

its blood was not brought

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you did not bring its blood” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 10:19

and such things as these have happened to me

Aaron is referring to the death of his two sons.

If I had eaten the sin offering today, would it have been pleasing in the eyes 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 if I had eaten the sin offering today." (See: **Rhetorical Question (p.962)**) (See: **Rhetorical Question (p.962)**)

Leviticus 10:20

(There are no notes for this verse.)

Leviticus 11

Leviticus 11 General Notes

Structure and formatting

Special concepts in this chapter

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.

Eating unclean foods made a person unclean. The process of consuming these types of foods spread the uncleanness to a person. (See: **clean, wash (p.978)**)

Leviticus 11:1

(There are no notes for this verse.)

Leviticus 11:2

among all the animals

Alternate translation: "from any of the animals"

Leviticus 11:3

one that divides the hoof

This means the **hoof** is split into two parts instead of being one whole.

one that chews the cud

This means an animal that brings its food up from its stomach and **chews** it again.

Leviticus 11:4

among those that chew the cud or among those that divide the hoof

That is, they match one condition or the other, but not both.

the camel & it is unclean to you

The **camel** being unfit for the people to eat is spoken of as if it were physically **unclean**. (See: **Metaphor (p.939)**)
(See: **Metaphor (p.939)**)

Leviticus 11:5

the rock badger

A **rock badger** is a small animal that lives in rocky places. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

it is unclean to you

The rock badger, which God declared to be unfit for the people to eat, is spoken of as if it were physically **unclean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 11:6

the rabbit

A **rabbit** is a small animal with long ears that eats plants and usually lives in holes in the ground.

Leviticus 11:7

(There are no notes for this verse.)

Leviticus 11:8

and you must not touch their carcasses

Alternate translation: "and you must not touch their dead bodies"

Leviticus 11:9

fins

The **fins** are the thin, flat parts that the fish uses to move through the water.

and scales

The **scales** are the small, bony plates that cover the body of the fish.

Leviticus 11:10

(There are no notes for this verse.)

Leviticus 11:11

(There are no notes for this verse.)

Leviticus 11:12

(There are no notes for this verse.)

Leviticus 11:13

the vulture

A **vulture** is a bird that feeds on dead animals and on rodents and dead animals. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 11:14

the kite, & the falcon

A **kite** and **falcon** are birds that are either awake at night or feed on rodents and dead animals. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 11:15

raven

A **raven** is a bird that feeds on rodents and dead animals. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 11:16

the ostrich, & the owl, & the seagull, & the hawk

These are birds that feed on rodents and dead animals. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 11:17

the little owl, & the cormorant, & the great owl

These are birds that eat rodents and insects. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 11:18

the white owl, & the pelican, & the osprey

These are birds that eat fish, rodents, and insects and are awake mainly at night. (See: **Translate Unknowns (p. 972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 11:19

the stork, the heron

The **stork** and **heron** are birds that feed on rodents and lizards.

the hoopoe

The **hoopoe** is a bird that eats rodents and insects and is awake mainly at night. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

the 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.

Leviticus 11:20

it is detestable to you

If your language does not use an abstract noun for the idea behind the word **detestable**, you can express the same idea with a verbal form. Alternate translation: "you will hate it" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

Every flying insect that walks on all fours

Here the phrase **all fours** is an idiom that means to crawl on the ground on four legs. This sets these insects apart from other flying things, such as birds, that have only two feet. Alternate translation: "Every four-legged flying insect that crawls on the ground" (See: **Idiom (p.933)**) (See: **Idiom (p.933)**)

Leviticus 11:21

(There are no notes for this verse.)

Leviticus 11:22

the locust & the bald locust & the cricket & the grasshopper

These are small insects that eat plants and can jump. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 11:23

(There are no notes for this verse.)

Leviticus 11:24

and by these

Here, **these** refers to the animals he is about to list in the following verses.

you will make yourself 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 11:25

(There are no notes for this verse.)

Leviticus 11:26

As for every animal & they are unclean

These animals that God declared to be unfit for the people to eat are spoken of as if they were physically **unclean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

but is not one that splits the cleft hoof

This refers to a **hoof** that is completely split into two parts instead of being one whole. See how you translated these in [Leviticus 11:3](#).

or is not one that chews the cud

An animal **chews the cud** if it brings its food up from its stomach and chews it again. See how you translated these in [Leviticus 11:3](#).

Any one 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 11:27

its paws

The **paws** of an animal refer to feet with claws.

until the evening

Alternate translation: "until sunset"

Leviticus 11:28

(There are no notes for this verse.)

Leviticus 11:29

And these are unclean to you

God speaks of the animals that he declares are unfit for people to touch or eat as if they were physically **unclean**.
(See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

the weasel

A **weasel** is a small animal with brown fur that eats birds and small animals. (See: **Translate Unknowns (p.972)**)
(See: **Translate Unknowns (p.972)**)

and the large lizard of any kind

This refers to different kinds of reptiles with four legs. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 11:30

and the gecko, and the monitor lizard, and the lizard, and the skink, and the chameleon

These are different kinds of reptiles with four legs. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

and the skink

Alternate translation: "the sand lizard"

Leviticus 11:31

These are 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 (p.939)**) (See: **Metaphor (p.939)**)

Any one who touches them when they are dead 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 (p.939)**) (See: **Metaphor (p.939)**)

until the evening

Alternate translation: "until sunset"

Leviticus 11:32

And anything which upon one of them falls when they are dead 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**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

must be put in water

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must put it into water” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 11:33

(There are no notes for this verse.)

Leviticus 11:34

is unclean. & is 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 11:35

something from one of their carcasses

Alternate translation: "a part of one of their dead bodies"

must be broken to pieces

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you must break to pieces" or "you must shatter" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 11:36

a spring or cistern & will be 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 (p.939)**) (See: **Metaphor (p.939)**)

their carcass

Alternate translation: "their dead bodies"

is 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 11:37

any seed for planting

Alternate translation: "any seeds that you intend to plant"

it is clean

Seeds that God has permitted the people to plant are spoken of as if they are physically **clean**. (See: **Metaphor (p. 939)**) (See: **Metaphor (p.939)**)

Leviticus 11:38

And if water is put on seed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "But if you put water on the seeds" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

it is unclean to you

Seeds that God has not permitted to plant are spoken of as if they were **unclean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 11:39

the one who touches the carcass will be unclean

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 (p.939)**) (See: **Metaphor (p.939)**)

until the evening

Alternate translation: "until sunset"

Leviticus 11:40

(There are no notes for this verse.)

Leviticus 11:41

it is detestable and must not be eaten

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “it is detestable and you must not eat it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 11:42

(There are no notes for this verse.)

Leviticus 11:43

You must not make yourselves detestable & And you must not make yourselves unclean

Yahweh repeats the same idea twice in order to strengthen the command that they are not to eat any unclean animal. (See: **Parallelism (p.954)**) (See: **Parallelism (p.954)**)

And 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 11:44

(There are no notes for this verse.)

Leviticus 11:45

(There are no notes for this verse.)

Leviticus 11:46

(There are no notes for this verse.)

Leviticus 11:47

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 (p.939)**) (See: **Metaphor (p.939)**)

that may be eaten & that may not be eaten

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that you may eat ... that you may not eat” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

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: [\[\[rc:///tw/dict/bible/kt/clean\]\]](#) and [\[\[rc:///tw/dict/bible/kt/blood\]\]](#))

Leviticus 12:1

(There are no notes for this verse.)

Leviticus 12:2

If a woman bears seed and gives birth to a male child, then 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 (p.939)**) (See: **Metaphor (p.939)**)

as at the time of the bleeding of her menstruation

This refers to the time of the month when a woman bleeds from her womb. (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

Leviticus 12:3

the flesh of his foreskin must be circumcised

Only the priest could perform this action. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “a priest must circumcise the baby boy” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 12:4

And 30 days and 3 days she will stay in the blood of her purification

This means that the mother will remain impure for 33 days.

Leviticus 12:5

then 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 (p.939)**) (See: **Metaphor (p.939)**)

as with her menstruation

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 (p.919)**) (See: **Euphemism (p.919)**)

Leviticus 12:6

And when the days of her purification are completed

Alternate translation: "And 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 a **daughter**.

Leviticus 12:7

And she will be cleansed from the flow of her blood

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “And this will cleanse her from her bleeding occurring during childbirth” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 12:8

And if her hand does not find enough for 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Then she will be clean

A woman whom other people may touch is spoken of as if she were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

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: [\[\[rc:///tw/dict/bible/kt/priest\]\]](#) and [\[\[rc:///tw/dict/bible/kt/clean\]\]](#))

Leviticus 13:1

(There are no notes for this verse.)

Leviticus 13:2

then he must be brought

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “then someone must bring him” or “then he must go” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

one of his sons

Alternate translation: “one of Aaron’s sons”

Leviticus 13:3

than the skin of his body

Here, **his** refers to the person with the skin disease.

and will pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically **unclean**. Alternate translation: "must pronounce the man unclean" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 13:4

(There are no notes for this verse.)

Leviticus 13:5

And & priest must look at him & the

Here, **him** refers to the person with the skin disease.

the & on & seventh day

The word **seventh** is the ordinal form of "seven." Alternate translation: "on day seven" (See: **Ordinal Numbers (p. 951)**) (See: **Ordinal Numbers (p.951)**)

and if the skin disease has stayed unchanged in his eyes and the skin disease has not spread on the skin

This means if the skin disease has not increased in size or moved to other parts of the body.

Leviticus 13:6

then the priest will pronounce him clean. & and then he will be clean

The man whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

a rash

A **rash** is an area of the skin that is irritated.

Leviticus 13:7

(There are no notes for this verse.)

Leviticus 13:8

then 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 (p.939)**)
(See: **Metaphor (p.939)**)

a skin disease

See how you translated these words in [Leviticus 13:3](#).

Leviticus 13:9

then he must be brought to the priest

The **priest** would determine if a disease was spreading. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “then someone must bring him to the priest” or “then he must go to the priest” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 13:10

and there is new raw flesh

Here, **new 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.

Leviticus 13:11

a chronic skin disease

A **chronic disease** is one that continues or reoccurs over a long period of time.

and the priest must pronounce him unclean. & because he is unclean

The man whom other people must not touch is spoken of as if he were physically **unclean**. (See: **Metaphor (p.939)**)
(See: **Metaphor (p.939)**)

Leviticus 13:12

(There are no notes for this verse.)

Leviticus 13:13

then he must pronounce the infected person clean. & 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 13:14

he will be unclean

The man whom other people must not touch is spoken of as if he were physically **unclean**. (See: **Metaphor (p.939)**)
(See: **Metaphor (p.939)**)

Leviticus 13:15

and pronounce him unclean. & it is unclean

The man whom other people must not touch is spoken of as if he were physically **unclean**. (See: **Metaphor (p.939)**)
(See: **Metaphor (p.939)**)

and pronounce him unclean

Here, **him** refers to the person with the skin disease.

the & raw flesh

See how you translated these words in [Leviticus 13:10](#).

is a skin disease

See how you translated these words in [Leviticus 13:3](#).

Leviticus 13:16

(There are no notes for this verse.)

Leviticus 13:17

then the priest will pronounce the infected person clean

The man whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 13:18

a boil

A **boil** is a painful, swollen area on the skin that is infected.

Leviticus 13:19

then it must be shown to the priest

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “then he must show it to the priest” (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 13:20

then 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 (p.939)**)
(See: **Metaphor (p.939)**)

Leviticus 13:21

looks at it

Here, **it** refers to the white swelling or bright spot on the skin.

Leviticus 13:22

then 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 (p.939)**)
(See: **Metaphor (p.939)**)

Leviticus 13:23

And the priest must pronounce him clean

The man whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 13:24

(There are no notes for this verse.)

Leviticus 13:25

then it is a skin disease & skin disease

See how you translated these words in [Leviticus 13:3](#).

And 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 (p.939)**)
(See: **Metaphor (p.939)**)

Leviticus 13:26

looks at it

Here, **it** refers to the burn on the person's skin.

Leviticus 13:27

then 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 (p.939)**)
(See: **Metaphor (p.939)**)

skin disease

See how you translated these words in [Leviticus 13:3](#).

Leviticus 13:28

And the priest must pronounce him clean

The man whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 13:29

(There are no notes for this verse.)

Leviticus 13:30

then 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 (p.939)**)
(See: **Metaphor (p.939)**)

Leviticus 13:31

(There are no notes for this verse.)

Leviticus 13:32

(There are no notes for this verse.)

Leviticus 13:33

the itchy area must not be shaved

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “but he must not shave the hair on the sore” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 13:34

then the priest must pronounce him clean. & and he will be clean

The man whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 13:35

after he pronounced him clean

The man whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 13:36

He is unclean

The man whom other people must not touch is spoken of as if he were physically **unclean**. (See: **Metaphor (p.939)**)
(See: **Metaphor (p.939)**)

Leviticus 13:37

He is clean, and the priest will pronounce him clean

The man whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 13:38

(There are no notes for this verse.)

Leviticus 13:39

are a dull white

Alternate translation: “are a faded white”

a rash

See how you translated **rash** 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 (p.975)**) (See: **When Masculine Words Include Women (p.975)**)

He is clean

The person whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 13:40

He is clean

The person whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**)
(See: **Metaphor (p.939)**)

Leviticus 13:41

(There are no notes for this verse.)

Leviticus 13:42

is a skin disease

See how you translated these words in [Leviticus 13:3](#).

Leviticus 13:43

(There are no notes for this verse.)

Leviticus 13:44

He is unclean. The priest must surely pronounce him unclean

The person whom other people must not touch is spoken of as if he were physically **unclean**. (See: **Metaphor (p. 939)**) (See: **Metaphor (p.939)**)

Leviticus 13:45

and & Unclean, unclean

The person whom other people must not touch is spoken of as if he were physically **unclean**. (See: **Metaphor (p. 939)**) (See: **Metaphor (p.939)**)

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.

Leviticus 13:47

As for the garment, when it has in it the infection of skin disease

Alternate translation: "A garment that has an infection of skin disease in it" or "A garment that is diseased with an infection"

Leviticus 13:48

in anything made with leather

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “in anything that someone has made from leather” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 13:49

if the infection is greenish or reddish in the garment

Alternate translation: "if there is greenish or reddish infection in the garment"

And it must be shown to the priest

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And he owner must show it to a priest" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 13:50

(There are no notes for this verse.)

Leviticus 13:51

on the seventh day

The word **seventh* is the ordinal number for "seven." Alternate translation: "on day seven" (See: [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Ordinal Numbers (p.951)**)

whatever the work for which the leather is used

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "anything in which a person uses leather" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 13:52

In the fire it must be burned up

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "He must burn the item in the fire" (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 13:53

(There are no notes for this verse.)

Leviticus 13:54

then the priest will command

Here the **priest** is telling the people what to do with household items that were possibly infected. Alternate translation: "then the priest will command the owners"

Leviticus 13:55

after being washed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “after they have washed” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

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 (p.939)**) (See: **Metaphor (p.939)**)

you must burn it

Here, **you** does not refer to the priest specifically. It just means someone **must burn** the object.

Leviticus 13:56

after it was washed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “after the owner washed it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 13:57

you must burn it

Here, **you** does not refer to the priest specifically. It just means someone **must burn** the item.

Leviticus 13:58

and the infection was removed from them

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and the item is no longer infected” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

it must be washed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the owner must wash it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

and 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 13:59

skin disease of the garment of & any article of leather

See how you translated these words in [Leviticus 13:47-48](#).

for pronouncing it clean or for pronouncing it unclean

Alternate translation: "so that a priest may declare that it is clean or that it is unclean"

for pronouncing it clean or for pronouncing it 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 (p.939)**) (See: **Metaphor (p.939)**)

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: [\[\[rc:///tw/dict/bible/kt/priest\]\]](#) and [\[\[rc:///tw/dict/bible/kt/clean\]\]](#))

Leviticus 14:1

General Information:

General Information:

Yahweh tells Moses and Aaron what the people must do when someone is cleansed of a skin disease.

Leviticus 14:2

on the day of his cleansing

This refers to the **day** on which the priest declares the person to be ritually clean.

And he must be brought to the priest

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “And someone must bring him to the priest” or “And he must go to the priest” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 14:3

the infection of skin disease

See how you translated these words in [Leviticus 13:3](#).

Leviticus 14:4

for the one who is being cleansed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “for the person he is cleansing” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

two live, clean birds

The **birds** that God allowed the people to eat and offer as sacrifices are spoken of as if they were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

and crimson yarn

Alternate translation: “and red yarn”

and hyssop

The word **hyssop** refer to a herb with a pleasant smell that was used for medicine. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 14:5

(There are no notes for this verse.)

Leviticus 14:6

the bird that was slaughtered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the bird that the person killed” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 14:7

the one who is to be cleansed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the person he is cleansing” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

and he will pronounce him 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 14:8

the one who is being cleansed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the person whom the priest is cleansing” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

and then he will be clean

The person whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 14:9

(There are no notes for this verse.)

Leviticus 14:10

he must take

Here, **he** refers to the man who was cleansed.

and three-tenths of an ephah of

One **ephah** is 22 liters. (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

and one log of oil

One **log** was 0.3 liters. (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

Leviticus 14:11

the person who is to be cleansed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the person he is cleansing” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 14:12

the log of oil

One **log** was 0.3 liters. (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

Leviticus 14:13

in the holy place

Here, **in the holy place** clarifies the previous phrase and further defines where the priest was to kill the lamb.

Leviticus 14:14

the one who is being cleansed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the person he is cleansing” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 14:15

some of the log of oil

One **log** was 0.3 liters. (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

Leviticus 14:16

and sprinkle some of the oil & before the face of Yahweh

There is no indication of what the priest sprinkled the **oil** on. Alternate translation: “sprinkle some of the oil ... in Yahweh’s presence”

Leviticus 14:17

the person being cleansed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the person whom he is cleansing” (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 14:18

before the face of Yahweh

Alternate translation: "in Yahweh's presence"

Leviticus 14:19

the one being cleansed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the person he is cleansing” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 14:20

and he will be clean

The person whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**)
(See: **Metaphor (p.939)**)

Leviticus 14:21

and his hand is not reaching

Alternate translation: "he does not have enough money to buy"

to be waved, to make atonement for him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that the priest will wave to make atonement for him" (See:

Active or Passive (p.899) (See: **Active or Passive (p.899)**)

and one-tenth of an ephah of fine flour

One-tenth of an **ephah** is 22 liters. (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

and a log of oil

One **log** was 0.3 liters. (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

Leviticus 14:22

(There are no notes for this verse.)

Leviticus 14:23

(There are no notes for this verse.)

Leviticus 14:24

the log of oil

One **log** was 0.3 liters. (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

Leviticus 14:25

the one being cleansed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the one he is cleansing” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 14:26

(There are no notes for this verse.)

Leviticus 14:27

And the priest will sprinkle & some of the oil & before the face of Yahweh

There is no indication of what the priest sprinkled the **oil** on. Alternate translation: "And the priest will sprinkle ... some of the oil ... in Yahweh's presence"

Leviticus 14:28

the one being cleansed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the one he is cleansing” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 14:29

(There are no notes for this verse.)

Leviticus 14:30

And he must offer

Alternate translation: "And the priest must offer"

Leviticus 14:31

the one being cleansed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the one he is cleansing” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 14:32

is an infection of skin disease

See how you translated these words in [Leviticus 13:3](#).

whose hand is not able to reach

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 (p. 902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 14:33

(There are no notes for this verse.)

Leviticus 14:34

When you have come

Here, **you** refers to the people of Israel. (See: **Forms of You (p.923)**) (See: **Forms of You (p.923)**)

an infection of skin disease

See how you translated this phrase in [Leviticus 13:47](#).

in the land of your possession

If your language does not use an abstract noun for the idea behind the word **possession**, you can express the same idea with a verbal form. Alternate translation: "in the land that you possess" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

Leviticus 14:35

(There are no notes for this verse.)

Leviticus 14:36

so that all that is in the house will not be made unclean

Once the priest declared **the house** to be unclean, everything in the house became **unclean**, as well. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “so that he does not need to declare anything left in the house to be unclean” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

so that all that is in the house will not 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 14:37

and it appears to be deeper than the wall

This means the priest is to determine whether mildew has gone **deeper** than just the surface of the **wall**.

Leviticus 14:38

(There are no notes for this verse.)

Leviticus 14:39

(There are no notes for this verse.)

Leviticus 14:40

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 14:41

And he will have the house scraped

Here, **he** refers to the priest.

And he will have the house scraped from around the house

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And he will tell the owner of the house to scrape it and all its walls" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 14:42

and take other dirt and plaster the house

Alternate translation: "and they must cover the stones with new clay"

Leviticus 14:43

after the stones have been pulled out and after the house has been scraped off and after the plastering

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "after the owner takes away the stones, scrapes the walls, and covers the new stones with clay" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 14:44

It is unclean

A house that is unfit for people to occupy is spoken of as if it were physically **unclean**. (See: **Metaphor (p.939)**)
(See: **Metaphor (p.939)**)

Leviticus 14:45

And the house must be torn down

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And they must tear the house down" (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 14:46

And the one who 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 (p.939)**) (See: **Metaphor (p.939)**)

until the evening

Alternate translation: "until sunset"

Leviticus 14:47

(There are no notes for this verse.)

Leviticus 14:48

the house was plastered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the owner put new clay on the stones” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

then the priest will pronounce the house clean

The house that is fit for people to occupy is spoken of as if it were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 14:49

and cedar wood, and scarlet yarn, and hyssop

See how you translated these words in [Leviticus 14:4](#).

Leviticus 14:50

(There are no notes for this verse.)

Leviticus 14:51

the bird that was slaughtered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the bird that he killed” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 14:52

And he will cleanse the house

Alternate translation: "And the priest will make the house ritually clean"

Leviticus 14:53

and it will be clean

A house that is fit for people to occupy is spoken of as if it were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 14:54

infection of skin disease

See how you translated these words in [Leviticus 13:3](#).

Leviticus 14:55

and for the skin disease of

See how you translated this word in [Leviticus 13:47](#).

Leviticus 14:56

and for a rash

See how you translated **rash** in [Leviticus 13:6](#).

Leviticus 14:57

it is unclean & it is 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 (p.939)**) (See: **Metaphor (p.939)**)

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 (p.978)**)

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 (p.984)**)

Leviticus 15:1

(There are no notes for this verse.)

Leviticus 15:2

from his body

This refers to the man's private parts. (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

makes him unclean

The person whom other people may not touch is spoken of as if he were physically **unclean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 15:3

it is his uncleanness

Alternate translation: "his body is unclean" or "he is unclean"

Leviticus 15:4

will be unclean, & will be 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 15:5

And a man who touches his bed & and he will be unclean

The person whom other people may not touch is spoken of as if he were physically **unclean**. (See: **Metaphor (p. 939)**) (See: **Metaphor (p.939)**)

until the evening

Alternate translation: "until sunset"

Leviticus 15:6

and he will be unclean

The person whom other people may not touch is spoken of as if he were physically **unclean**. (See: **Metaphor (p. 939)**) (See: **Metaphor (p.939)**)

until the evening

Alternate translation: "until sunset"

Leviticus 15:7

And the one who touches the body of

Alternate translation: "And anyone who touches any part of the body"

Leviticus 15:8

on someone who is clean

The person whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**)
(See: **Metaphor (p.939)**)

and he will be unclean

The person whom other people may not touch is spoken of as if he were physically **unclean**. (See: **Metaphor (p.939)**)
(See: **Metaphor (p.939)**)

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.

And 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 (p. 939)**) (See: **Metaphor (p.939)**)

Leviticus 15:10

under him

Here, **him** refers to the person with the infected fluid.

will be unclean & and he will be unclean

The person whom other people may not touch is spoken of as if he were physically unclean. (See: **Metaphor (p. 939)**) (See: **Metaphor (p.939)**)

until the evening

Alternate translation: "until sunset"

Leviticus 15:11

And anyone whom the one with a fluid discharge touches

Alternate translation: "And whomever the person with the infected flow touches"

Leviticus 15:12

And a vessel of clay that the one with a fluid discharge touches must be broken

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And someone must break any clay pot that the one with such a flow of fluid touches" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

and every vessel of wood must be rinsed in water

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and someone must rinse every wooden container in water" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 15:13

becomes cleansed from his fluid discharge

The man recovering from his sickness is spoken of as if he becomes physically clean. Alternate translation: “is healed from his flow” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

becomes cleansed from his fluid discharge

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “recovers from his flow” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

And he will be clean

The man whom other people may touch is spoken of as if he were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 15:14

(There are no notes for this verse.)

Leviticus 15:15

(There are no notes for this verse.)

Leviticus 15:16

And he will be unclean

People and objects that other people must not touch are spoken of as if they were physically **unclean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

until the evening

Alternate translation: "until sunset"

Leviticus 15:17

And any garment and any leather on which there is an emission of seed must be washed in water

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And someone must wash with water every garment or leather on which there is semen" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 15:18

And if a man lies with a woman

This is a euphemism. Alternate translation: "And if man has sexual relations with a woman" (See: **Euphemism (p. 919)**) (See: **Euphemism (p.919)**)

Leviticus 15:19

in her menstruation

The word **menstruation** refers to the time when blood flows from a woman's womb.

And any one who touches her will be unclean

People and objects that other people must not touch are spoken of as if they were physically **unclean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 15:20

during her menstruation

The word * *menstruation* * refers to the time when blood flows from a woman's womb.

Leviticus 15:21

her bed

Here, **her** refers to the woman who is menstruating.

And he will be unclean

The person whom other people may not touch is spoken of as if he were physically **unclean**. (See: **Metaphor (p. 939)**) (See: **Metaphor (p.939)**)

until the evening

Alternate translation: "until sunset"

Leviticus 15:22

(There are no notes for this verse.)

Leviticus 15:23

(There are no notes for this verse.)

Leviticus 15:24

And if a man actually 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: "And if any man has sexual relations with her" (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

her menstrual impurity

Alternate translation: "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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 15:25

all the days of the discharge of her uncleanness will be as the days of her menstruation

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 (p. 939)**) (See: **Metaphor (p.939)**)

Leviticus 15:26

And any thing which she sits on will be unclean

Objects that other people must not touch are spoken of as if they were physically **unclean**. (See: **Metaphor (p.939)**)
(See: **Metaphor (p.939)**)

Leviticus 15:27

And any one who touches them will be unclean; & and he will be unclean

People whom other people may not touch are spoken of as if they were physically **unclean**. (See: **Metaphor (p. 939)**) (See: **Metaphor (p.939)**)

Leviticus 15:28

And if she is cleansed

The word **she** refers to the woman who is menstruating.

she is cleansed from her discharge

The woman recovering from her bleeding is spoken of as if she becomes physically clean. Alternate translation: "she is healed from her flow of blood" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

she is cleansed from her discharge

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "she recovers from her flow of blood" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

she will be clean

The woman whom other people may touch is spoken of as if she were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 15:29

(There are no notes for this verse.)

Leviticus 15:30

because of her unclean fluid discharge

Alternate translation: "because of her flow of blood that makes her unclean"

Leviticus 15:31

And you must separate the sons 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. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

And you must separate the sons of Israel from their uncleanness

If your language does not use an abstract noun for the idea behind the word **uncleanness**, you can express the same idea with "unclean." Alternate translation: "And you must prevent the people of Israel from becoming unclean" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

from 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 15:32

This is the law

Alternate translation: "This is what must be done"

to become unclean

People whom other people may not touch are spoken of as if they were physically **unclean**. (See: **Metaphor (p. 939)**) (See: **Metaphor (p.939)**)

Leviticus 15:33

and for the one who is sick in her menstruation

Alternate translation: “and for a woman who is menstruating” or “and for a woman 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 (p.919)**) (See: **Euphemism (p.919)**)

an unclean woman

People whom other people may not touch are spoken of as if they were physically **unclean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

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: [\[\[rc://tw/dict/bible/kt/holy\]\]](#) and [\[\[rc://tw/dict/bible/kt/clean\]\]](#))

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: [\[\[rc://tw/dict/bible/kt/highpriest\]\]](#) and [\[\[rc://tw/dict/bible/kt/atonement\]\]](#) and **sin, sinful, sinner, sinning (p.993)**)

Leviticus 16:1

the two sons of Aaron

The phrase **the two sons of Aaron** refers to Nadab and Abihu, who died because they brought fire to Yahweh that he did not approve ([Leviticus 10:1-2](#)).

Leviticus 16:2

(There are no notes for this verse.)

Leviticus 16:3

(There are no notes for this verse.)

Leviticus 16:4

and the linen undergarments

These **undergarments** were clothing worn next to the skin under the outer clothes.

and & the linen sash

A **sash** is a piece of cloth that ties around the waist or chest.

and & the linen turban

A **turban** is a head covering made from wrapped strips of cloth.

Leviticus 16:5

And from the assembly of

Alternate translation: "And from the congregation of"

Leviticus 16:6

as the sin offering, which will be for himself

Alternate translation: "as the sin offering for himself"

Leviticus 16:7

(There are no notes for this verse.)

Leviticus 16:8

for the goat that departs

Aaron was to have someone set the goat free in the wilderness. Alternate translation: “the scapegoat” or “for the goat that is sent away”

Leviticus 16:9

on which the lot fell

Alternate translation: "which the lot designated"

Leviticus 16:10

And the goat & must be placed alive

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “But Aaron must bring the goat ... alive” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 16:11

And he must slaughter

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. Alternate translation: "And he must slaughter and catch the blood of" (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 16:12

a full censer of

A **censor** is a container for fire and incense, used by the priests.

Leviticus 16:13

(There are no notes for this verse.)

Leviticus 16:14

some of the blood of the bull

This is the **blood** Aaron caught with a bowl in [Leviticus 16:11](#).

on the face of the atonement lid

He put the blood on the top part of the **lid** that was towards him as he entered the most holy place.

And before the face of the atonement lid

This could mean: (1) "And below the atonement lid onto the chest" or (2) "And onto the ground in front of the atonement lid."

Leviticus 16:15

And he must sprinkle it on the atonement lid and before the face of 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](#).

Leviticus 16:16

And he must make atonement for the holy place because of the uncleanness of the sons of Israel

The sins of the people of **Israel** made the **holy place** unclean.

because of the uncleanness of & and because of their rebellion, & their sins

The words **uncleanness**, **rebellion**, and **sins** mean basically the same thing. They emphasize that the people have committed all kinds of sins.

because of the uncleanness of

Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

in the midst of their uncleanness

The phrase **their uncleanness** represents the people who commit sinful actions. Alternate translation: "in the presence of people who commit sinful actions" (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 16:17

(There are no notes for this verse.)

Leviticus 16:18

And he must go out to the altar that is before the face of Yahweh

This is the **altar** of sacrifice just inside the courtyard of the tabernacle.

and make atonement for it

Like the holy place and tent of meeting, the altar is unclean because of the sins of the people.

the horns of the altar

The **horns of the altar** 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](#). Alternate translation: “the projections at the corners of the altar”

Leviticus 16:19

And he will cleanse it

Making the altar fit to be used for God's purposes is spoken of as if the priest were physically cleansing it. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

and set it apart from the uncleanness of the sons of Israel

The altar being dedicated to Yahweh is spoken of as if it were being physically separated from the sins of the people. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

from the uncleanness of the sons of Israel

Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physical **uncleanness**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 16:20

then he must present the live goat

This **goat** is called the scapegoat in verse [Leviticus 16:10](#).

Leviticus 16:21

and confess over it

Alternate translation: "and confess over the goat"

the wickedness of & their rebellion, & their sins

The words **wickedness**, **rebellion**, and **sins** mean basically the same thing. Aaron is confessing every kind of sin that the people committed.

And he must put them 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 (p.968)**) (See: **Symbolic Action (p.968)**)

Leviticus 16:22

(There are no notes for this verse.)

Leviticus 16:23

and take off the linen garments

These were the special **garments** Aaron wore only when he entered the most holy place.

Leviticus 16:24

And 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.

and put on his garments

These **garments** were the clothes that Aaron wore for his ordinary duties.

Leviticus 16:25

he must burn

Alternate translation: "Aaron must burn"

Leviticus 16:26

And the one who sent away the goat as a goat that departs 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.

as a goat that departs

See how you translated this in [Leviticus 16:8](#). Alternate translation: “the goat that is sent away”

Leviticus 16:27

whose blood was brought in

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “whose blood Aaron brought in” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

must be brought out

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “someone must carry” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

their hides

Here, **their** refers to the bull and the goat. A **hide** is the skin of an animal. Alternate translation: “the skins of the bull and the goat”

Leviticus 16:28

(There are no notes for this verse.)

Leviticus 16:29

for you

The word **you** is plural and refers to the people of Israel. (See: **Forms of You (p.923)**) (See: **Forms of You (p.923)**)

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 (p.926)**) (See: **Hebrew Months (p.926)**)

in the seventh month on the tenth day of the month

The words **seventh** and **tenth** are the ordinal forms of “seven” and “ten”. Alternate translation: “in month seven on day ten of the month” (See: **Ordinal Numbers (p.951)**) (See: **Ordinal Numbers (p.951)**)

Leviticus 16:30

atonement will be made for you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Aaron will make atonement for you" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

to cleanse you & you will be clean

People who are acceptable for God's purposes are spoken of as if they were physically made **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 16:31

It is a sabbath of solemn 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.

Leviticus 16:32

in place of his father

When the high priest died, one of his sons would replace him.

the holy garments

These **holy garments** were special clothes the high priest must wear when he enters the most holy place.

Leviticus 16:33

all the people of the assembly

Alternate translation: "all the people of Israel"

Leviticus 16:34

General Information:

General Information:

Yahweh finishes telling Moses what the people must do on the Day of Atonement.

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: [\[\[rc:///tw/dict/bible/kt/priest\]\]](#) and [\[\[rc:///tw/dict/bible/kt/falsegod\]\]](#))

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: [\[\[rc:///tw/dict/bible/kt/life\]\]](#) and [\[\[rc:///tw/dict/bible/kt/blood\]\]](#))

Leviticus 17:1

(There are no notes for this verse.)

Leviticus 17:2

(There are no notes for this verse.)

Leviticus 17:3

(There are no notes for this verse.)

Leviticus 17:4

before the face of the dwelling of Yahweh

Alternate translation: "before Yahweh's tabernacle"

and 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. See how you translated this in [Leviticus 7:20](#). Alternate translation: "that person must be cut off from among his people as a branch is cut from a tree" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

and that man must be cut off from among his people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that person may no longer live among his people" or "you must separate that person from his people" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 17:5

(There are no notes for this verse.)

Leviticus 17:6

(There are no notes for this verse.)

Leviticus 17:7

whom they prostitute themselves after

The people being unfaithful to Yahweh by worshiping false gods is spoken of as if they were prostitutes who sold their bodies for money. Alternate translation: “for which they are unfaithful to Yahweh” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

This will be a permanent statute for them throughout their generations

See how you translated this phrase in [Leviticus 3:17](#).

Leviticus 17:8

(There are no notes for this verse.)

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. See how you translated this in [Leviticus 7:20](#). Alternate translation: “that person must be cut off from among his people like a branch is cut from a tree” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

that man must be cut off from his people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that person may no longer live among his people” or “you must separate that person from his people” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 17:10

I will set my face against that person

The idiom **set my face against** means he “firmly decided to oppose.” Alternate translation: “I have made up my mind to oppose that person” (See: **Idiom (p.933)**) (See: **Idiom (p.933)**)

and 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 17:11

For the life of the flesh is in its blood, & For it is the blood with the life that atones

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.

Leviticus 17:12

I said

Here, **I** refers to Yahweh.

every person among you must not eat blood

Alternate translation: “no one among you may eat meat with blood in it”

Leviticus 17:13

that may be eaten

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that I have said they may eat” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 17:14

the life of all flesh is its blood

This means that the **blood** 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

All who eat 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. Alternate translation: “Whoever eats blood may no longer live among his people” or “Anyone who eats blood must be cut off from his people, as if he were a branch cut from a tree” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

All who eat it must be cut off

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Whoever eats blood may no longer live among his people” or “You must separate from his people anyone who eats blood” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 17:15

or that has been torn by wild animals

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “or that wild animals have killed” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

among the native born

Alternate translation: “among the Israelites”

and he will be unclean & And 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 (p.939)**) (See: **Metaphor (p.939)**)

until the evening

Alternate translation: “until sunset”

Leviticus 17:16

then he must carry his iniquity

Here a person's **iniquity** is spoken of as if it were a physical object that the person carries. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

then he must carry his iniquity

Here the word **iniquity** represents the punishment for that iniquity. Alternate translation: “then he is responsible for his own iniquity” or “then I will punish him for his sin” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

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.)

Leviticus 18:2

(There are no notes for this verse.)

Leviticus 18:3

(There are no notes for this verse.)

Leviticus 18:4

My laws you must do, and my statutes 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 (p.954)**) (See: **Parallelism (p.954)**)

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 18:5

(There are no notes for this verse.)

Leviticus 18:6

to uncover nakedness

The phrase **to uncover nakedness** is a euphemism for sexual activity. Alternate translation: “to have sexual relations” (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

Leviticus 18:7

The nakedness of your father and the nakedness of your mother you must not uncover

This is a euphemism for sexual activity. Alternate translation: "Do not have sexual relations with your father or your mother" (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

you must not uncover her nakedness

This is a euphemism for sexual activity. Alternate translation: "you must not have sexual relations with her" (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

Leviticus 18:8

the wife of your father

Sometimes men had more than one wife. God did not allow a son to have sexual intercourse with any woman married to his father, even if she was not his mother.

It is the nakedness of your father

Alternate translation: "You would dishonor your father"

Leviticus 18:9

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

This is a euphemism for sexual activity. See how this is translated in [Leviticus 18:7](#). Alternate translation: "Do not have sexual relations with your sister, the daughter of your father or the daughter of your mother, born at home or born outside" (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

the daughter of your father or the daughter of your mother

This means a man cannot have sexual intercourse with his sister even if she has a different mother or father.

Leviticus 18:10

for they are your nakedness

Alternate translation: "for you will dishonor yourself as well as them"

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.

Leviticus 18:12

The nakedness of your father's sister you must not uncover

This is a euphemism for sexual activity. See how this is translated in [Leviticus 18:7](#). Alternate translation: "Do not have sexual relations with your father's sister" (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

Leviticus 18:13

(There are no notes for this verse.)

Leviticus 18:14

to his wife you must not come near

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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 18:15

The nakedness of your daughter-in-law you must not uncover

This is a euphemism for sexual activity. See how this is translated in [Leviticus 18:7](#). Alternate translation: “Do not have sexual relations with your daughter-in-law” (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

You must not uncover her nakedness

This is a euphemism for sexual activity. Alternate translation: “you must not have sexual relations with her” (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

Leviticus 18:16

That is your brother's nakedness

Alternate translation: "if you do that, you will dishonor your brother"

Leviticus 18:17

The nakedness of a woman and her daughter you must not uncover

This is a euphemism for sexual activity. See how this is translated in [Leviticus 18:7](#). Alternate translation: “Do not have sexual relations with a woman and her daughter” (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

to uncover her nakedness

Alternate translation: “to have sexual relations with her”

Leviticus 18:18

(There are no notes for this verse.)

Leviticus 18:19

in the impurity of her uncleanness

This refers to the time every month when a woman bleeds from her womb.

to uncover her nakedness

Alternate translation: "to have sexual relations with her"

Leviticus 18:20

your neighbor's wife

Alternate translation: "any man's wife"

Leviticus 18:21

And you must not give any of your children to cause to pass over to Molech

The phrase **to pass over to Molech** refers to burning a child in the fire as a sacrifice to the idol Molech. Alternate translation: "You must not burn your children alive for Molech" (See: **Idiom (p.933)**) (See: **Idiom (p.933)**)

And you must not profane the name of your God

Here the word **profane** means to dishonor. The word **name** represents God himself. Alternate translation: "And you must not dishonor your God" (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 18:22

And you must 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 (p.919)**) (See: **Euphemism (p.919)**)

That is detestable

Here, **detestable** refers to a violation of the natural order of things as Yahweh intended them to be.

Leviticus 18:23

to lie down with it

This is a euphemism for sexual activity. Alternate translation: “to have sexual relations with it” (See: **Euphemism (p. 919)**) (See: **Euphemism (p.919)**)

Leviticus 18:24

the nations & have become unclean

Here, **the nations** 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 ... have defiled themselves” (See: **Metonymy (p. 945)**) (See: **Metonymy (p.945)**)

Leviticus 18:25

And the land became unclean

Alternate translation: "And the people defiled the land"

And the land vomited out its inhabitants

Yahweh forcibly removing the people from the land is spoken of as if **the land vomited** the people out. Alternate translation: "I forcibly removed the people from the land" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

And the land vomited out its inhabitants

The **land** is spoken of as if it were a person who could vomit. (See: **Personification (p.957)**) (See: **Personification (p.957)**)

Leviticus 18:26

any of these detestable things

Alternate translation: “any of these disgusting things”

Leviticus 18:27

(There are no notes for this verse.)

Leviticus 18:28

so the land does not vomit you out & it vomited out

Yahweh forcibly removing the people from the land is spoken of as if the land **vomited** the people out. See how you translated this metaphor in [Leviticus 18:25](#). (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

so the land does not vomit you out & it vomited out

The land is spoken of as if it were a person who could **vomit**. See how you translated these phrases in [Leviticus 18:25](#). (See: **Personification (p.957)**) (See: **Personification (p.957)**)

Leviticus 18:29

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. Alternate translation: “the people who do these things must be separated from their people as a branch is cut from a tree” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

the people who do such things will be cut off from among their people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must separate the who do such things from their people” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 18:30

which were done before you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “which the people did here before you came” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

by them

Here, **them** refers to the detestable customs.

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: [\[\[rc:///tw/dict/bible/kt/holy\]\]](#) and [\[\[rc:///tw/dict/bible/kt/righteous\]\]](#) and **just, justice, unjust, injustice, justify, justification (p.986)**)

Leviticus 19:1

(There are no notes for this verse.)

Leviticus 19:2

(There are no notes for this verse.)

Leviticus 19:3

you must keep my sabbaths

Alternate translation: “you must observe my sabbaths” or “you must respect my day of rest”

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 19:5

you must sacrifice it for your acceptance

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 (p. 902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 19:6

it must be eaten

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must eat it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

and what is left until the third day must be burned up in the fire

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must burn up in the fire what is left until the third day” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 19:7

And if it is eaten at all

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “And if you eat any of it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

It will not be accepted

To eat the offering after the designated time is against God and increases the guilt the offering was to cover. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You may not accept it for eating” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 19:8

And the one who eats it must carry his iniquity

A person's **iniquity** is spoken of as if it were a physical object that the person carries. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

And the one who eats it must carry his iniquity

Here the word **iniquity** represents the punishment for that sin. Alternate translation: "And everyone who eats the sacrifice is responsible for his own sin" or "Yahweh will punish the sin of everyone who eats the sacrifice" (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

and 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. See how you translated this in [Leviticus 7:20](#). Alternate translation: "that person must be cut off from among his people as a branch is cut from a tree" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

and that person must be cut off from his people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that person may no longer live among his people" or "you must separate that person from his people" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 19:9

And when you harvest the harvest of your land, you must not completely & the edge of your field

Alternate translation: "And when you gather your crops, do not gather all the way to the edges of your fields"

and you must not gather the gleaning 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 19:10

(There are no notes for this verse.)

Leviticus 19:11

(There are no notes for this verse.)

Leviticus 19:12

And you must not swear by my name falsely

Alternate translation: "And do not use my name to swear about something that is not true"

Leviticus 19:13

You must not oppress your neighbor and you must not rob

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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

The wages of a hired worker must not stay all night with you until 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 19:14

(There are no notes for this verse.)

Leviticus 19:15

You must not do injustice in judgment

The double negative **not ... injustice** is used for emphasis. It can be expressed in a positive way. Alternate translation: "Always judge rightly" (See: **Litotes (p.935)**) (See: **Litotes (p.935)**)

You must not lift up the face of the poor, and you must not give preference to the face of the great

The words **poor** and **great** 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 (p.937)**) (See: **Merism (p.937)**)

In justice you must judge your neighbor

Alternate translation: "Judge everyone according to what is right"

Leviticus 19:16

as a slanderer

A **slanderer** is someone who says untrue, hurtful messages about other people.

Leviticus 19:17

You must 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 (p.939)**) (See: **Metaphor (p.939)**)

You must surely rebuke your fellow citizen

Alternate translation: "You must correct your fellow Israelite who is sinning"

Leviticus 19:18

(There are no notes for this verse.)

Leviticus 19:19

(There are no notes for this verse.)

Leviticus 19:20

lies with

This is a euphemism for sexual activity. Alternate translation: “has sexual relations with” (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

who is promised to a man

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “whom someone promised to give to a man as his wife” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

and she has not been ransomed at all or freedom has not been given to her

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “but whom her future husband has not ransomed or given her freedom” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

They must not be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You must not kill them” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 19:21

And he must bring his guilt offering to Yahweh to the entrance of the tent of meeting—a ram as a guilt offering

Alternate translation: "And a man must bring a ram as a guilt offering to Yahweh to the entrance of the tent of meeting"

Leviticus 19:22

And it will be forgiven him for his sin which he has sinned

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Yahweh will forgive the sin which he has committed" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 19:23

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

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 consider the fruit of the trees to be unclean for the first three years and not eat any of it until after that" (See: **Parallelism (p.954)**) (See: **Parallelism (p.954)**)

It must not be eaten

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "You must not eat it" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 19:24

(There are no notes for this verse.)

Leviticus 19:25

(There are no notes for this verse.)

Leviticus 19:26

(There are no notes for this verse.)

Leviticus 19:27

(There are no notes for this verse.)

Leviticus 19:28

(There are no notes for this verse.)

Leviticus 19:29

and the land will not fall to prostitution and the land become full of wickedness

Here both occurrences of the word **land** represent the people who live there. Alternate translation: “the people will begin to practice prostitution and many wicked things” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

and the land will not fall to prostitution and the land become full of wickedness

Many people practicing **prostitution** and other wicked deeds is spoken of as if the they have fallen into or become full of those things. Alternate translation: “the people will begin to practice prostitution and many wicked things” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 19:30

(There are no notes for this verse.)

Leviticus 19:31

the necromancers or to the soothsayers

The **necromancers** were people who claimed to speak with dead people. The **soothsayers** claimed to be able to predict what will happen in the future. The Israelites were not allowed to have anything to do with these people.

Do not seek to become unclean by them

Alternate translation: "Do not seek those people out. If you do, they will defile you"

Leviticus 19:32

you must rise

Standing up in front of someone is a sign of respect. (See: **Symbolic Action (p.968)**) (See: **Symbolic Action (p.968)**)

the gray-haired person

A **gray-haired person** refers to a person whose hair has turned gray from age, or “an old person.”

Leviticus 19:33

(There are no notes for this verse.)

Leviticus 19:34

(There are no notes for this verse.)

Leviticus 19:35

You must not do injustice in judgment, in measurement of length, in weight, or in quantity

This prohibits the practice of intentionally using instruments that give inaccurate readings when measuring things.

Leviticus 19:36

a just ephah

An **ephah** was a measurement for grain. (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

and a just hin

A **hin** was a measurement for liquids. (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

Leviticus 19:37

And you must keep & and you must do

These phrases mean the same thing and emphasize the command for obedience. (See: **Doublet (p.915)**) (See: **Doublet (p.915)**)

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: [\[\[rc:///tw/dict/bible/kt/sin\]\]](#) and [\[\[rc:///tw/dict/bible/other/death\]\]](#))

Important figures of speech in this chapter

Euphemism

“To see someone’s nakedness” means to live as husband wife. (See: **Euphemism (p.919)**)

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.)

Leviticus 20:2

who gives any of his offspring 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: “who kills any of his children as a sacrifice to Molech” (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

must certainly be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the people in the land must certainly stone him to death” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 20:3

And I also will set my face against that man

The idiom **set me face** means he “firmly decided.” Alternate translation: “And I have made up my mind to oppose that man” (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Idiom (p.933)**)

For he has given his offspring to Molech

See how you translated a similar phrase in [20:2](#). Alternate translation: “he has sacrificed his child”

so as to make my holy place unclean and to profane my holy name

Alternate translation: “and by doing that, he has defiled my holy place and profaned my holy name”

and to profane my holy name

Here God’s **name** represents God and his reputation. Alternate translation: “and to dishonor my reputation” or “and to dishonor me” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 20:4

the people of the land cause their eyes to be hidden at all from that man

The phrase **to cause their eyes to be hidden** implies they do not see that thing. This speaks of ignoring something as closing the eyes. Alternate translation: “the people of the land disregard that man at all” or “the people of the land even partially ignore that man” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 20:5

all the ones who prostitute themselves after him, by prostituting themselves after Molech

This phrase compares those who are unfaithful to Yahweh to prostitutes. Alternate translation: “who is unfaithful to Yahweh” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 20:6

so as to prostitute themselves after 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 (p.939)**) (See: **Metaphor (p.939)**)

I will set my face against that person

The idiom **set my face** means he "firmly decided." Alternate translation: "I have made up my mind that I will oppose that person" (See: **Idiom (p.933)**) (See: **Idiom (p.933)**)

Leviticus 20:7

(There are no notes for this verse.)

Leviticus 20:8

And you must keep my statutes and do them

The words **keep** and **do** mean basically the same thing. They are used together in order to emphasize that the people must obey God. (See: **Parallelism (p.954)**) (See: **Parallelism (p.954)**)

Leviticus 20:9

he must surely be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must surely put him to death” (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 20:10

must certainly be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must certainly put both of them to death” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 20:11

lies with & s wife, & his father

This is a polite way of referring to sexual activity. Some languages use more direct phrases such as "has sex with his father's wife." (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

Leviticus 20:12

They have committed perversion

Here God calls a man having sex with his son's wife a **perversion**, an especially serious sin. See how you translated **perversion** in [Leviticus 18:23](#).

Leviticus 20:13

lies with

This is a euphemism for sexual activity. Alternate translation: “has sexual relations with” (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

as one lies 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 (p.965)**) (See: **Simile (p.965)**)

a detestable thing

Alternate translation: “something detestable” or “something detestable”

They must surely be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You must surely put them to death” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 20:14

In the fire they must be burned, he and they

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "You must burn to death in the fire both the man and the women" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 20:15

lies with an animal

This is a euphemism for sexual activity. Alternate translation: “has sexual relations with an animal” (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

he must surely be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must surely put him to death” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 20:16

to lie with it

This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: “to have sexual relations with it” (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

then 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 (p.954)**) (See: **Parallelism (p.954)**)

They must certainly be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You must certainly put them to death” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

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 (p.919)**) (See: **Euphemism (p.919)**)

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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

and he sees her nakedness, and she sees his nakedness

This is a polite way of referring to sexual activity. Alternate translation: “they have sexual relations” (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

He has uncovered the nakedness of his sister

This is a polite way of referring to sexual activity. Alternate translation: “He has had sexual relations with his sister” (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

He must bear his iniquity

This phrase means the man is responsible for his sin. Alternate translation: “He is responsible for his sin” or “You must punish him for his sin” (See: **Idiom (p.933)**) (See: **Idiom (p.933)**)

Leviticus 20:18

And if a man lies with a menstruating woman

This is a euphemism for sexual activity. Alternate translation: “And if a man has sexual relations with a menstruating woman” (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

a menstruating woman

This means it is the time every month when a woman bleeds from her womb.

he has exposed her flow and she has uncovered the flow 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. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

he has exposed her flow and she has uncovered the flow of her blood

The fact that this was a shameful thing to do can be stated explicitly. Alternate translation: “they have done a shameful thing by exposing and uncovering the flow of her blood” (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

And both of them must be cut off from among their people

People being excluded from their 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. See how you translated a similar phrase in [Leviticus 7:20](#). Alternate translation: “And both of them must be cut off among their people as a branch is cut from a tree” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

And both of them must be cut off from among their people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that person may no longer live among his people” or “you must separate that person from his people” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

And both of them 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 20:19

And the nakedness of your mother's sister, or your father's sister, you must not uncover

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 (p.919)**) (See: **Euphemism (p.919)**)

They must bear their iniquity

The idiom "carry your own guilt" means "you are responsible for your own sin." Alternate translation: "They are responsible for their own sin" or "You must punish them for their sin" (See: **Idiom (p.933)**) (See: **Idiom (p.933)**)

Leviticus 20:20

And if a 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: "And if a man has sexual relations with his aunt" (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

Leviticus 20:21

And if a man takes his brother's wife

This could mean: (1) this is a euphemism. Alternate translation: "If a man has sexual relations with his brother's wife" or (2) it simply means "to marry." (See: **Euphemism (p.919)**) (See: **Euphemism (p.919)**)

Leviticus 20:22

and the land which I am bringing you there to dwell in will not vomit you out

This phrase describes the removal of the people from **the land** as if they were bad food that a person vomits out. 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 (p.939)**) (See: **Metaphor (p.939)**)

and the land which I am bringing you there to dwell in will not vomit you out

Here, **the land** is describes as if it were a person who could **vomit**. Alternate translation: “the land to which I am bringing you will not reject you” (See: **Personification (p.957)**) (See: **Personification (p.957)**)

Leviticus 20:23

And you must not walk in the statutes of the nations

Doing the actions of idol worshipers is spoken of as walking in their ways. Alternate translation: “And you must not act like the nations” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

I will drive out

Alternate translation: “I will remove”

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 (p.933)**)
(See: **Idiom (p.933)**)

Leviticus 20:25

(There are no notes for this verse.)

Leviticus 20:26

and I have separated you

Alternate translation: “and I have distinguished you” or “and I have set you apart”

Leviticus 20:27

they must certainly be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “they must certainly put them to death” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

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: [\[\[rc:///tw/dict/bible/kt/priest\]\]](#) and [\[\[rc:///tw/dict/bible/kt/holy\]\]](#) and **clean, wash (p.978)**)

Leviticus 21:1

he must not 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 (p.939)**) (See: **Metaphor (p.939)**)

among his people

Alternate translation: "among the Israelites"

Leviticus 21:2

(There are no notes for this verse.)

Leviticus 21:3

virgin

The word **virgin** is sometimes translated as “young woman.”

Leviticus 21:4

(There are no notes for this verse.)

Leviticus 21:5

and they must not shave off the corner of their beard

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.

Leviticus 21:6

and they must not profane the name of their God

This word **name** is used to represent Yahweh's character. Alternate translation: "and they must not disgrace God's reputation" or "and they must not disgrace their God" (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

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 (p.970)**) (See: **Synecdoche (p.970)**)

so they must be holy

Alternate translation: "so they must be set apart"

Leviticus 21:7

He must not take & he must not take

Alternate translation: "The priest must not take ... the priest must not take"

For he is holy

Alternate translation: "For he is set apart"

Leviticus 21:8

And you will make him holy

Alternate translation: "And you people must treat the priest as holy"

for he is the one who offers the bread of 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 (p.970)**) (See: **Synecdoche (p.970)**)

He must be holy for you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "You must regard him as holy" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 21:9

she must be burned

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must burn her to death” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 21:10

the oil of anointing

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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

who has had the oil of anointing poured upon his head and has had his hand filled

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "on whose head they poured anointing oil and whose hand they filled" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

he must not let his head be unbound and he must not tear his clothes

Loose hair and torn **clothes** were signs of mourning. The full meaning of this statement can be made explicit. Alternate translation: "he must not mourn for dead relatives" (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 21:11

(There are no notes for this verse.)

Leviticus 21:12

And he must not leave from the holy place

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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 21:13

(There are no notes for this verse.)

Leviticus 21:14

from his people

Alternate translation: "from among his own tribe, the tribe of Levi"

Leviticus 21:15

And he will not profane his offspring among his people

By marrying an unholy or ungodly woman, the priest would have children unworthy to be priest. Alternate translation: "And he will not have unworthy children by marrying an ungodly woman" (See: **Idiom (p.933)**) (See: **Idiom (p.933)**)

Leviticus 21:16

(There are no notes for this verse.)

Leviticus 21:17

must not come near to offer food to his God

The full meaning of this statement can be made explicit. Alternate translation: “must not come to burn the burnt offering of food on God’s altar” (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 21:18

must not come near

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.

Leviticus 21:19

(There are no notes for this verse.)

Leviticus 21:20

(There are no notes for this verse.)

Leviticus 21:21

He must not approach to offer the bread of his God

Here, **bread** represents food in general. Alternate translation: "He must not make burnt offering of food on God's altar" (See: **Synecdoche (p.970)**) (See: **Synecdoche (p.970)**)

Leviticus 21:22

The food of his God, some of the holiest holy things and some of the holy things, he may eat

Parts of the sacrifices belonged to the priests and could be eaten. Alternate translation: "He may eat the food offering of his God, some of the holiest holy things and some of the holy things"

he may eat

Here, **he** refers to the priest with the bodily defect.

some of the holiest holy things and some of the holy things

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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 21:23

(There are no notes for this verse.)

Leviticus 21:24

and to his sons

Alternate translation: "and to Aaron's sons"

Leviticus 22

Leviticus 22 General Notes

Structure and formatting

Special concepts in this chapter

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: [\[\[rc:///tw/dict/bible/kt/priest\]\]](#) and [\[\[rc:///tw/dict/bible/kt/clean\]\]](#) and **holy, holiness, unholy, sacred (p.984)**)

Leviticus 22:1

(There are no notes for this verse.)

Leviticus 22:2

that they must deal respectfully with the holy things of

Yahweh is about to describe situations where a priest is unclean and not allowed to touch holy things. Alternate translation: “that there are times when they should keep away from the holy things”

And they must not profane my holy name

The word **profane** here means to dishonor. The word **name** represents Yahweh’s character. Alternate translation: “And they must not dishonor my reputation” or “And they must not dishonor me” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 22:3

Throughout your generations

Alternate translation: "from now on"

and his uncleanness is upon him

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean. Alternate translation: "while he is unclean" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

that person must be cut off from before my face

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. Alternate translation: "that person must be cut off from before me as a branch is cut from a tree" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

that person must be cut off from before my face

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that person will no longer be able to serve as a priest" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 22:4

one with a skin disease

This refers to a disease on the skin easily spread from one person to another.

until he becomes clean

A person who is acceptable for God's purposes is spoken of as if the person were physically **clean**. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

And the one who 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 22:5

a man who touches any swarming thing that makes him unclean, or a 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 22:6

the person who touches it 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 (p.939)**) (See: **Metaphor (p.939)**)

until the evening

Alternate translation: "until sunset"

Leviticus 22:7

then he will be clean

A person who is acceptable for God's purposes is spoken of as if the person were physically **clean**. Alternate translation: "then he will be considered clean" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 22:8

an animal found dead or killed by wild animals

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “an animal that someone found dead or that a wild animal has killed” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 22:9

(There are no notes for this verse.)

Leviticus 22:10

(There are no notes for this verse.)

Leviticus 22:11

(There are no notes for this verse.)

Leviticus 22:12

the contributions of the holy things

If your language does not use an abstract noun for the idea behind the word **contributions**, you can express the same idea with a verbal form. Alternate translation: "the holy offerings which people have contributed" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

Leviticus 22:13

(There are no notes for this verse.)

Leviticus 22:14

then he must add its fifth on it and give the holy thing to the priest

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.

its fifth

The term **its fifth** refers to one part out of five equal parts. (See: **Fractions (p.924)**) (See: **Fractions (p.924)**)

Leviticus 22:15

that they lifted up

Here the phrase **lifted up** 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 offered" (See: **Symbolic Action (p. 968)**) (See: **Symbolic Action (p.968)**)

Leviticus 22:16

and cause themselves to bear the guilt of the guilt offering

Here, **guilt** is spoken of as if it were an object that people can carry. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

and cause themselves to bear the guilt of the guilt offering

This could mean: (1) they would be responsible for their sin and so become guilty. Alternate translation: “they would be guilty for the sin that they committed” or (2) the word **guilt** is a metonym for punishment for the sin that they committed. Alternate translation: “they would receive the punishment because they are guilty” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 22:17

(There are no notes for this verse.)

Leviticus 22:18

the sojourners

Alternate translation: "the foreigner"

Leviticus 22:19

for your acceptance

Alternate translation: "in order for Yahweh to accept it"

Leviticus 22:20

(There are no notes for this verse.)

Leviticus 22:21

to be accepted

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “for me to accept it” or “for Yahweh to accept it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 22:22

disabled, & maimed, or

The words **disabled** and **maimed** refer to defects caused by accidents.

or & that have warts, & eczema, or scabs

The words **warts**, **eczema**, and **scabs** refer to types of skin diseases.

Leviticus 22:23

that is deformed or stunted

The words **deformed** and **small** refer to defects the animal has from birth.

it will not be accepted

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will not accept it" or "Yahweh will not accept it" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 22:24

(There are no notes for this verse.)

Leviticus 22:25

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

Here the word **hand** represents the whole person. Alternate translation: "And you must not offer as food to your God any deformed animal from a foreigner" (See: **Synecdoche (p.970)**) (See: **Synecdoche (p.970)**)

you must not offer the food of your God

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: "you must not present an animal as a food offering to your God" (See: **Synecdoche (p.970)**) (See: **Synecdoche (p.970)**)

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

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: "And you must not offer to your God any animal that a foreigner has castrated, because that animal is deformed as a result" (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

They will not be accepted for you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Yahweh will not accept them from you" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 22:26

(There are no notes for this verse.)

Leviticus 22:27

it may be accepted

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you may accept it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

an offering made by fire

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “for a burnt offering” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 22:28

(There are no notes for this verse.)

Leviticus 22:29

(There are no notes for this verse.)

Leviticus 22:30

it must be eaten

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must eat it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 22:31

And you must keep my commandments and you must do them

The words **keep** and **do** mean the same thing. They emphasize that the people must obey God's commands.
Alternate translation: "you must obey my commandments" (See: **Doublet (p.915)**) (See: **Doublet (p.915)**)

Leviticus 22:32

And 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: “And you must not dishonor me, for I am holy” or “And you must not dishonor my holy reputation” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

I must be treated as holy in the midst of the sons of Israel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “The people of Israel must treat me as holy” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 22:33

(There are no notes for this verse.)

Leviticus 23

Leviticus 23 General Notes

Structure and formatting

Special concepts in this chapter

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: [\[\[rc:///tw/dict/bible/kt/sabbath\]\]](#), [\[\[rc:///tw/dict/bible/kt/passover\]\]](#) and [\[\[rc:///tw/dict/bible/other/firstfruit\]\]](#) and [\[\[rc:///tw/dict/bible/kt/atonement\]\]](#))

Leviticus 23:1

(There are no notes for this verse.)

Leviticus 23:2

the appointed times of Yahweh

These refers to festivals that the Lord had **appointed** to happen on specific dates. The people were to worship him at these festivals. Alternate translation: “the festivals for Yahweh” or “Yahweh’s festivals”

Leviticus 23:3

and on the seventh day is a sabbath of solemn rest

The people must **rest** habitually on the **seventh day**. 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 (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 23:4

at their appointed times

Alternate translation: "at their proper times"

Leviticus 23:5

In the first month, on day 14 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 (p.926)**) (See: **Hebrew Months (p.926)**)

In the first month

The word **first** is the ordinal form of “one”. Alternate translation: “In month one” (See: **Ordinal Numbers (p.951)**) (See: **Ordinal Numbers (p.951)**)

between the evenings

Alternate translation: “at sunset”

Leviticus 23:6

And on day 15 of this month

Here, **this 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 is around the beginning of April on the Western calendar. (See: **Hebrew Months (p.926)**) (See: **Hebrew Months (p.926)**)

Leviticus 23:7

On the first day there will be a holy assembly for you

Alternate translation: "You must set apart the first day to gather together" or "You must treat the first day as different and gather together"

Leviticus 23:8

And you will offer an offering made by fire

They would present the **offering** to Yahweh by burning it on the altar.

On day seven is a holy assembly

The requirement that people assemble on that day is spoken of as if that day were an **assembly**. Being **holy** 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 (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 23:9

(There are no notes for this verse.)

Leviticus 23:10

(There are no notes for this verse.)

Leviticus 23:11

to be accepted for you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “for Yahweh to accept it for you” or “and I will accept it for you” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 23:12

(There are no notes for this verse.)

Leviticus 23:13

two-tenths of an ephah of

An **ephah** is 22 liters. Alternate translation: "four and a half liters" (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

a fourth of a hin of

A **hin** is 3.7 liters. Alternate translation: "a liter" (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

Leviticus 23:14

It is a permanent statute throughout your generations

This means that they and their descendants must obey this command forever. See how you translated this in [Leviticus 3:17](#).

Leviticus 23:15

(There are no notes for this verse.)

Leviticus 23:16

seventh

The word **seventh** is the ordinal for number seven. See: **Ordinal Numbers (p.951)** (See: **Ordinal Numbers (p.951)**)

Leviticus 23:17

They must be two loaves of two-tenths of an ephah of fine flour. They must be baked with yeast

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "They must be two loaves of bread that you have made from two-tenths of an ephah of flour and then baked with yeast" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

two & tenths of an ephah of

An **ephah** is 22 liters. Two-tenths of an ephah is approximately 4.4 liters. Alternate translation: "four and a half liters" (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

Leviticus 23:18

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 23:19

(There are no notes for this verse.)

Leviticus 23:20

(There are no notes for this verse.)

Leviticus 23:21

(There are no notes for this verse.)

Leviticus 23:22

And when you harvest the harvest of your land, you must not finish the edge of your field

Alternate translation: "And when you gather your crops, do not gather them all the way to the edges of your fields"

Leviticus 23:23

(There are no notes for this verse.)

Leviticus 23:24

In the seventh month, on day one of the 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 (p.926)**) (See: **Hebrew Months (p.926)**)

In the seventh month

The word **seventh** is the ordinal form of “seven”. Alternate translation: “In month seven” (See: **Ordinal Numbers (p.951)**) (See: **Ordinal Numbers (p.951)**)

a solemn rest

This was a period of time that was only for worship and not for work.

Leviticus 23:25

and you must offer a sacrifice made by fire to Yahweh

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and you must offer a sacrifice that you make by fire to Yahweh” or “and you must burn an offering on the altar to Yahweh” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 23:26

(There are no notes for this verse.)

Leviticus 23:27

on day 10 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 (p.926)**) (See: **Hebrew Months (p.926)**)

of this seventh month

The word **seventh** is the ordinal form of “seven”. Alternate translation: “of month seven” (See: **Ordinal Numbers (p.951)**) (See: **Ordinal Numbers (p.951)**)

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 (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 23:28

(There are no notes for this verse.)

Leviticus 23:29

then he 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: “then he must be cut off from his people as a branch is cut off” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

then he must be cut off from his people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Then you must exclude him from his people” or “then you must separate that person from his people” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 23:30

on that very day

Alternate translation: "on the Day of Atonement"

Leviticus 23:31

It is a permanent statute throughout your generations

This means that they and their descendants must obey this command forever. See how you translated a similar phrase in [Leviticus 3:17](#).

Leviticus 23:32

It is 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.

and you must humble yourselves

In this case humbling themselves implies that they would not eat any food. This can be stated clearly. Alternate translation: "and you must humble yourselves and eat nothing" (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

on day nine 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

From evening until evening

Alternate translation: "From sunset to sunset on the next day"

Leviticus 23:33

(There are no notes for this verse.)

Leviticus 23:34

On day 15 of the seventh month

This date is near the beginning of October on Western calendars. (See: **Hebrew Months (p.926)**) (See: **Hebrew Months (p.926)**)

of the seventh month

The word **seventh** is the ordinal form of “seven”. Alternate translation: “of month seven” (See: **Ordinal Numbers (p.951)**) (See: **Ordinal Numbers (p.951)**)

is the Festival of Huts

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 (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 23:35

(There are no notes for this verse.)

Leviticus 23:36

(There are no notes for this verse.)

Leviticus 23:37

These are & appointed times of

This refers to the festivals mentioned in 23:1-36.

Leviticus 23:38

(There are no notes for this verse.)

Leviticus 23:39

on day 15 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 (p.926)**) (See: **Hebrew Months (p.926)**)

of the seventh month

The word **seventh** is the ordinal form of “seven”. Alternate translation: “of month seven” (See: **Ordinal Numbers (p.951)**) (See: **Ordinal Numbers (p.951)**)

when you have gathered the produce of

The word **produce** here represents various kinds of crops. Alternate translation: “after you have gathered the crops of” (See: **Synecdoche (p.970)**) (See: **Synecdoche (p.970)**)

Leviticus 23:40

branches of palm trees, and branches of leafy trees, and willows of the stream

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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

and willows of

The **willows** are trees with long, narrow leaves, which grow near water. (See: **Translate Unknowns (p.972)**) (See: **Translate Unknowns (p.972)**)

Leviticus 23:41

(There are no notes for this verse.)

Leviticus 23:42

(There are no notes for this verse.)

Leviticus 23:43

(There are no notes for this verse.)

Leviticus 23:44

(There are no notes for this verse.)

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 (p.980)**)

Leviticus 24:1

General Information:

General Information:

God gives Moses instructions about the things in the tent of meeting.

Leviticus 24:2

pure beaten oil of the olive

Alternate translation: "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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 24:3

Outside the curtain of the testimony

Here, **the testimony** 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 (p.970)**) (See: **Synecdoche (p.970)**)

the curtain of

This **curtain** was a thick fabric hung as a wall. It was not like a light window curtain.

from evening until morning

Alternate translation: “from sunset to sunrise” or “all night”

It is a permanent statute throughout your generations

This means that they and their descendants must obey this command forever. See how you translated a similar phrase in [Leviticus 3:17](#).

Leviticus 24:4

(There are no notes for this verse.)

Leviticus 24:5

two-tenths of an ephah

An **ephah** is about 22 litres. This **two-tenths** is about 4.4 liters. Alternate translation: “four and a half liters” (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

Leviticus 24:6

the pure gold table before the face of Yahweh

This **table** is in the holy place, which is before the most holy place.

Leviticus 24:7

And you must put on the row pure incense

The incense was probably next to the loaves, rather than directly on the loaves. Alternate translation: “And you must put pure incense next to the loaves in each row” (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

and it will be a memorial portion for the bread

What the incense would represent can be stated clearly. Alternate translation: “and it will represent the loaves as an offering” or “and it will be an offering that represents the loaves” (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 24:8

(There are no notes for this verse.)

Leviticus 24:9

And it will be

Alternate translation: "And this bread that is offered will be"

from Yahweh's offerings made by fire

Alternate translation: "fro the burnt offerings to Yahweh" or "from the offerings that you burn to Yahweh"

Leviticus 24:10

Now & went out

This phrase marks a new section of the book.

Leviticus 24:11

And the son of the Israelite woman blasphemed the Name and cursed

The words **blasphemed** and **cursed** mean basically the same thing. Alternate translation: “And the son of the Israelite woman blasphemed Yahweh by cursing him” or “And the son of the Israelite woman said terrible things about Yahweh” (See: **Parallelism (p.954)**) (See: **Parallelism (p.954)**)

Shelomith

Shelomith is the name of a woman. (See: **How to Translate Names (p.929)**) (See: **How to Translate Names (p.929)**)

the daughter of Dibri

* *Dibri** is the name of a man. (See: **How to Translate Names (p.929)**) (See: **How to Translate Names (p.929)**)

Leviticus 24:12

(There are no notes for this verse.)

Leviticus 24:13

(There are no notes for this verse.)

Leviticus 24:14

And all the hearers 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 (p.968)**) (See: **Symbolic Action (p.968)**)

Leviticus 24:15

then he must bear his sin

Suffering for sin is spoken of if a person were to carry his guilt. Alternate translation: “then he must suffer for his sin” or “then he must be punished (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 24:16

he must be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the people must put him to death” or “the people must kill him” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 24:17

he must certainly be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must certainly put him to death” (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 24:18

must repay it

How he would **repay it** can be stated clearly. Alternate translation: “must pay it back by giving him a live animal” (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

life in place of 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 (p.933)**) (See: **Idiom (p.933)**)

Leviticus 24:19

so it will be done to him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must do the same to him” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 24:20

fracture in place of fracture, eye in place of eye, tooth in place of tooth

These phrases emphasize that a person should receive the same harm he did to someone else.

fracture in place of fracture

A **fracture** 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 (p.933)**) (See: **Idiom (p.933)**)

eye in place of eye

This refers to an **eye** 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 (p.933)**) (See: **Idiom (p.933)**)

tooth in place of tooth

This refers to a **tooth** 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 (p.933)**) (See: **Idiom (p.933)**)

Leviticus 24:21

And he who strikes dead a human must be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And they must put to death anyone who kills a person" (See:

Active or Passive (p.899) (See: **Active or Passive (p.899)**)

Leviticus 24:22

(There are no notes for this verse.)

Leviticus 24:23

(There are no notes for this verse.)

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.)

Leviticus 25:2

then the land must keep a sabbath, a sabbath for Yahweh

The **land** is spoken of as if it were a person that could obey the Sabbath by resting. (See: **Personification (p.957)**) (See: **Personification (p.957)**)

then the land must keep a sabbath, a sabbath for Yahweh

Here the people honoring God by not farming the **land** every seventh year is spoken of as if the land were taking a sabbath rest. Alternate translation: “you must let the land rest every seventh year to honor Yahweh” or “you must obey Yahweh’s Sabbath by not farming the land every seventh year” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 25:3

you must prune your vineyard

To **prune** a **vineyard** is to cut the branches and vines to help the fruit grow better.

Leviticus 25:4

there must be a sabbath of solemn rest for the land

Not farming the land is spoken of as letting **the land rest**. Alternate translation: “you must observe a Sabbath of solemn rest for the land by not farming it” or “you must obey the Sabbath law by not farming the land every seventh year” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 25:5

You must not harvest the second growth of your harvest and you must not gather the grapes of your unpruned vines

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

To be **unpruned** means that no one has taken care of the **vines** and cut them as they do during the other six years. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “your vines that you do not prune” (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 25:6

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 foriegn resident who is sojourning with you

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.

Leviticus 25:7

all its yield

Alternate translation: "whatever grows on the land"

Leviticus 25:8

seven sabbaths of years

Alternate translation: "seven sets of seven years"

Leviticus 25:9

on 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 Western calendars. (See: **Hebrew Months (p.926)**) (See: **Hebrew Months (p.926)**)

on the seventh month, on the tenth day of the month

The words **seventh** and **tenth** are the ordinals of “seven” and “ten”. Alternate translation: “in month seven, on day ten of the month” (See: **Ordinal Numbers (p.951)**) (See: **Ordinal Numbers (p.951)**)

On the Day of Atonement

On ** the Day of Atonement** 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](#).

Leviticus 25:10

It will be 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: "it will be a year of restoration for you" or "it will be a year for you to return land and free slaves"

Leviticus 25:11

will be a jubilee for you

You can state clearly who they were returning the land to. Alternate translation: “will be a year for you to return the land to me” (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 25:12

You must eat its yield from the field

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.

Leviticus 25:13

In this Year of Jubilee

Alternate translation: "In this year of restoration" or "In this year to return land and free slaves"

Leviticus 25:14

(There are no notes for this verse.)

Leviticus 25:15

(There are no notes for this verse.)

Leviticus 25:16

(There are no notes for this verse.)

Leviticus 25:17

(There are no notes for this verse.)

Leviticus 25:18

And you must do my statutes, and my laws you must keep and do them

All of these phrases mean basically the same thing. They emphasize that the people must obey everything Yahweh says. (See: **Parallelism (p.954)**) (See: **Parallelism (p.954)**)

Leviticus 25:19

and you will eat to satisfaction

This means that they would eat enough until their stomach was full. Alternate translation: “and you will eat till you are full” or “and you will eat plenty” (See: **Idiom (p.933)**) (See: **Idiom (p.933)**)

Leviticus 25:20

you say

Here, **you** refers to the people of Israel. (See: **Forms of You (p.923)**) (See: **Forms of You (p.923)**)

Leviticus 25:21

Then I will command my blessing for you

God speaks of Yahweh's **blessing** as if it were a person that could obey him. Alternate translation: "Then I will send my blessing on you" or "Then I will bless you" (See: **Personification (p.957)**) (See: **Personification (p.957)**)

Leviticus 25:22

(There are no notes for this verse.)

Leviticus 25:23

And the land must not be sold

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "You must not sell your land" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 25:24

you must give redemption for the land

If your language does not use an abstract noun for the idea behind the word **redemption**, you can express the same idea 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 (p.897)**) (See: **Abstract Nouns (p.897)**)

Leviticus 25:25

(There are no notes for this verse.)

Leviticus 25:26

(There are no notes for this verse.)

Leviticus 25:27

the years of its sale

Alternate translation: "the number of years since he sold the land"

and return the balance to the man whom he sold it to

This can be made explicit. Alternate translation: "and repay to the purchaser who bought it the money the purchaser would have made" (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 25:28

the Year of Jubilee

See how you translated this in [Leviticus 25:10](#). Alternate translation: “the year of restoration” or “the year to return land”

and he will return to his property

Alternate translation: “and he will go back to his land”

Leviticus 25:29

his right of redemption

If your language does not use an abstract noun for the idea behind the word **redemption**, you can express the same idea with the verbs “redeem” or “buy back.” Alternate translation: “the right to redeem it” (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

Leviticus 25:30

And if it is not redeemed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And if he or his family does not redeem the house" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 25:31

And the houses of the villages that have no wall around them

Some **villages** did not have a **wall** around them.

Leviticus 25:32

(There are no notes for this verse.)

Leviticus 25:33

a sold house

Alternate translation: "a house that he has sold"

in the Jubilee

Alternate translation: "in the year of restoration" or "in the year to return land and free slaves"

it is their possession among the sons 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: "it is their part of the land that the Israelites possessed" or "it is their property in the land of Israel"

Leviticus 25:34

And the field of the pastureland of their cities must not be sold

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And the Levites must not sell the fields around their cities" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 25:35

(There are no notes for this verse.)

Leviticus 25:36

Do not take from him interest or usury

Alternate translation: "Do not make him pay you back more than what you lend him"

Leviticus 25:37

(There are no notes for this verse.)

Leviticus 25:38

(There are no notes for this verse.)

Leviticus 25:39

you must not make him work the work of a slave

The owner was to treat the Israelite with more respect than he would treat **a slave**.

Leviticus 25:40

Like a hired worker, like a temporary resident, he must be with you

The owner was to treat the Israelite with more respect than he would treat a slave.

the Year of Jubilee

Alternate translation: "the year of restoration" or "the year to return land and free slaves"

Leviticus 25:41

(There are no notes for this verse.)

Leviticus 25:42

they are my servants

Alternate translation: "your fellow countrymen are my servants"

They will not be sold in a slave sale

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "You must not sell them as slaves" (See: **Active or Passive (p. 899)**) (See: **Active or Passive (p.899)**)

Leviticus 25:43

(There are no notes for this verse.)

Leviticus 25:44

(There are no notes for this verse.)

Leviticus 25:45

(There are no notes for this verse.)

Leviticus 25:46

(There are no notes for this verse.)

Leviticus 25:47

(There are no notes for this verse.)

Leviticus 25:48

after he has been sold, there will be redemption for him. One of his brothers may redeem him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "after the foreigner buys your fellow Israelite, someone in the Israelite's family may buy him back" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 25:49

(There are no notes for this verse.)

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

Alternate translation: "the year of restoration" or "the year to return land and to free slaves"

according to the number of years

Alternate translation: "according to the number of years until the jubilee that the Israelite would have continued to work but will not"

like the days of a hired worker it will be with him

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. If your language does not use the passive verb **hired** in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "according to the rate a person would pay to hire a servant" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 25:51

he must pay back

Alternate translation: "the Israelite slave must pay back"

Leviticus 25:52

(There are no notes for this verse.)

Leviticus 25:53

(There are no notes for this verse.)

Leviticus 25:54

And if he is not redeemed by these

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "If no one redeems him by these means" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

And if he is not redeemed by these

You can state explicitly who he is to be redeemed from. Alternate translation: "If no one redeems him by these means from the one who bought him as a slave" (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

then he must go out in the Year of Jubilee, he and his sons 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 sons 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. Alternate translation: "it is to me that the people of Israel are servants"

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: [\[\[rc:///tw/dict/bible/kt/lawofmoses\]\]](#) and [\[\[rc:///tw/dict/bible/kt/repent\]\]](#) and **promise, promised (p.992)**)

Leviticus 26:1

General Information:

General Information:

Yahweh continues telling Moses what the people must do.

Leviticus 26:2

My sabbaths you must keep

Alternate translation: "You must obey the rules for my Sabbaths"

Leviticus 26:3

you walk in my statutes and keep my commandments and do 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 (p.954)**) (See: **Parallelism (p.954)**)

you walk in my statutes

Behaving according to the **statutes** is spoken of as if they were to **walk** in the laws. Alternate translation: "you behave according to my laws" or "you live according to my laws" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 26:4

(There are no notes for this verse.)

Leviticus 26:5

And you will eat your bread to satisfaction

Here **bread** represents food. Alternate translation: “will eat your food to satisfaction” (See: **Synecdoche (p.970)**) (See: **Synecdoche (p.970)**)

And you will eat your bread to satisfaction

If your language does not use an abstract noun for the idea behind the word **satisfaction**, you can express the same idea with a verbal form. Alternate translation: “And you will eat food until you are satisfied” or “And you will have plenty of food to eat” (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

Leviticus 26:6

And I will give peace in the land

Alternate translation: "And I will cause there to be peace in the land"

and the sword will not pass through your land

Here the word **sword** represents enemy armies or enemy attacks. Alternate translation: "and no armies will attack you" (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 26:7

and they will fall before your face by the sword

Here, **fall** represents dying, and **the sword** represents either attacking people with a sword or battle in general. Alternate translation: “and they will die when you attack them with the sword” or “and you will kill them in battle” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 26:8

And five from you will pursue a hundred, and a hundred from you will pursue ten thousand

This means the Israelites will have victory against larger armies.

Leviticus 26:9

And I will turn to you

Alternate translation: “And I will show you favor” or “And I will bless you”

and 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 (p.915)**) (See: **Doublet (p.915)**)

and make you fruitful

God speaks of them having many children as if they were trees that bear a lot of fruit. Alternate translation: “and cause you to have many children” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 26:10

And you will eat the old that has grown old

Alternate translation: "And you will have enough food stored to eat for a long time" or "And you will have enough food to store and eat it for a long time"

Leviticus 26:11

and my spirit will not detest you

If it would be helpful in your language, you could express the double-negative **not detest** in positive form.

Alternate translation: “and I will accept you” (See: **Double Negatives (p.912)**) (See: **Double Negatives (p.912)**)

Leviticus 26:12

And I will walk in the midst of you

Walking among them represents living with them. Alternate translation: "And I will live with you" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 26:13

And I broke 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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 26:14

(There are no notes for this verse.)

Leviticus 26:15

(There are no notes for this verse.)

Leviticus 26:16

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 (p.939)**) (See: **Metaphor (p.939)**)

and drains away life

It is the diseases and the fever that will do this. Alternate translation: "and will slowly take away your life" or "and will slowly make you die"

And you will sow your seed for nothing

The phrase **for nothing** means that they would get nothing from their work. Alternate translation: "And you will plant your seeds in vain" or "And you will plant your seeds, but you will not get anything from them" (See: **Idiom (p.933)**) (See: **Idiom (p.933)**)

Leviticus 26:17

And I will set my face against you

This idiom means he “firmly decided.” Alternate translation: “And I have made up my mind to oppose you” (See: **Idiom (p.933)**) (See: **Idiom (p.933)**)

Leviticus 26:18

seven times

Here, **seven times** is not literal. It means Yahweh will increase the severity of his punishment. (See: **Idiom (p.933)**)
(See: **Idiom (p.933)**)

Leviticus 26:19

And I will break the pride of your power

Using force to cause them not to be proud is spoken of as if he were to **break** their **pride**. Alternate translation: “And I will punish you and so end the pride that you feel about your power” or “And I will punish you so that you will no longer be proud of your power” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

And I will make your sky 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 (p.965)**) (See: **Simile (p.965)**)

Leviticus 26:20

And 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. (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

And your strength will be used up for nothing

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: **Idiom (p.933)**) (See: **Idiom (p.933)**)

Leviticus 26:21

you walk against me

Walking represents behavior. To **walk against** God represents opposing him or rebelling against him. Alternate translation: "you rebel against me" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

then I will add upon you a plague seven times

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 (p.939)**) (See: **Metaphor (p.939)**)

seven times

Here, **seven times** is not literal. It means Yahweh will increase the severity of his punishment. (See: **Idiom (p.933)**) (See: **Idiom (p.933)**)

according to your sins

If your language does not use an abstract noun for the idea behind the word **sins**, you can express the same idea with the verb "sin." Alternate translation: "according to how much you have sinned" (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

Leviticus 26:22

And your roads will become deserted

Here, **deserted** means that there is no one there. Alternate translation: "And so no one will travel on your roads"

Leviticus 26:23

And if in spite of these things

Alternate translation: "And if when I punish you like this" or "And if I discipline you like this and"

you do not accept my discipline

Accepting his **discipline** 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 (p.939)**) (See: **Metaphor (p.939)**)

and you walk against me in opposition

To **walk** represents behavior. Walking **in opposition** to him means opposing him or fighting against him. Alternate translation: "and you oppose me" or "and you fight against me" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 26:24

then I will also walk, I myself, against you in opposition

To **walk** represents behavior. Walking **in opposition** to him means opposing him or fighting against him. Alternate translation: “then I myself will also oppose you” or “then I myself will also fight against you” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

And I will strike you, even I myself, seven times

The number **seven** represents completeness. Alternate translation: “And I will personally punish you many times” or “And I myself will punish you most severely”

because of your sins

If your language does not use an abstract noun for the idea behind the word **sins**, you can express the same idea with the verb “sin.” Alternate translation: “because you continue to sin against me” (See: **Abstract Nouns (p.897)**) (See: **Abstract Nouns (p.897)**)

Leviticus 26:25

And I will bring a sword upon you

Here the word **sword** represents an army or an attack from an army. Alternate translation: “And I will bring an enemy army against you” or “And I will cause an enemy army to attack you” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

that will avenge with the vengeance of the covenant

Alternate translation: “that will punish you because you broke the covenant”

and you will be gathered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and you will gather together” or “and you will run to hide” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

and you will be given into the hand of the one who is hostile

Here “into the hand” means “into the control” and refers to defeat by their enemy. Alternate translation: “and you will be place under the control of your enemy” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

and you will be given into the hand of the one who is hostile

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “I will deliver you into the hand of your enemy” or “I will allow your enemy to control you” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 26:26

When I break the staff of your bread

Destroying the food that people have stored or stopping people from being able to get it is spoken of as **breaking the staff of** their **bread**. Alternate translation: "When I destroy the food you have stored" or "When I cut off your food supply" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

then ten women will 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** have to put into it.

And they will distribute your bread by weight

This means there will be so little bread that they will have to measure how much each person gets.

Leviticus 26:27

you do not listen to me

To **listen** represents obeying what he has said. Alternate translation: "you do not obey me" (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

and you walk against me in opposition

To **walk** represents behavior. Walking **against** someone represents opposing him or fighting against him. Alternate translation: "and you oppose me" or "and you fight against me" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 26:28

then I will walk against you

To **walk** represents behavior. Walking **against** someone represents opposing him or fighting against him.
Alternate translation: "then I will oppose you" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

And I will discipline you, even I, seven times

Here, **seven times** is not literal. It means Yahweh will increase the severity of his punishment. (See: **Idiom (p.933)**)
(See: **Idiom (p.933)**)

Leviticus 26:29

(There are no notes for this verse.)

Leviticus 26:30

And I will destroy your high places, and cut down your incense altars, and put your corpses on the corpses of your idols

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 your high places, and cut down your incense altars, and put your corpses on the corpses of your idols" (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 26:31

And I will lay your cities in ruins and make your holy places desolate

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 (p.945)**) (See: **Metonymy (p.945)**)

your holy places

These **holy places** were places where people worshiped idols instead of God.

And I will not smell your sweet aromas

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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 26:32

(There are no notes for this verse.)

Leviticus 26:33

and I will unsheathe a sword behind you

To **unsheathe a sword** represents sending armies to chase them. Alternate translation: “and I will send enemy armies to chase you” or “and I will send enemy armies to attack you with their swords” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

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 (p.957)**) (See: **Personification (p.957)**)

Leviticus 26:35

it will 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 (p.957)**) (See: **Personification (p.957)**)

Leviticus 26:36

I will bring despair into their hearts

To **bring despair** into their hearts represents making them afraid. Alternate translation: "I will make you terribly afraid" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

as one fleeing from a 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 (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 26:37

as from the face of a 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 (p.945)**) (See: **Metonymy (p.945)**)

power to stand to the face of those who are hostile to you

Standing before the enemies represents not falling when the enemies attack and fighting against them. Alternate translation: “power to resist your enemies when they attack you” or “power to fight back against your enemies” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 26:38

and the land of those who are hostile to you will 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: "and you will die in your enemies' land" (See: **Personification (p.957)**) (See: **Personification (p.957)**)

Leviticus 26:39

And the ones who are remaining among you

Alternate translation: "And those of you who do not die"

will rot in their iniquity

To **rot** in their * iniquity** represents wasting away because of their sins.

in the iniquities of their fathers

Here, **their fathers** represents their ancestors. (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 26:40

the iniquity of their fathers

Here, **their fathers** represents their ancestors. (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

in their unfaithfulness which they acted unfaithfully against me

Alternate translation: "the way that they were unfaithful to me and turned against me after I had been so good to them"

Leviticus 26:41

went against them in opposition

To go **against them** represents opposing them. Alternate translation: “opposed them” (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

if then 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 (p.970)**) (See: **Synecdoche (p.970)**)

Leviticus 26:42

then I will remember my covenant with Jacob

Here, **remember** represents fulfilling his covenant. Alternate translation: “then I will fulfill the covenant I made with Jacob” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

And I will remember the land

Here, **remember** represents fulfilling his promise concerning the land. Alternate translation: “And I will fulfill my promise about the land” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 26:43

And the land was abandoned by them

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The people of Israel will abandon their land" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

and it will rejoice with its sabbaths

Yahweh speaks about the land as if it were a person who **will rejoice** 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 (p.957)**) (See: **Personification (p.957)**)

Leviticus 26:44

(There are no notes for this verse.)

Leviticus 26:45

And I will remember for their sake the covenant with their ancestors

Here, **remember** represents fulfilling his covenant. Alternate translation: “And I will fulfill my covenant with their ancestors” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

in the eyes of the nations

Here, **eyes** represents the knowledge of the nations. Alternate translation: “in the knowledge of the nations” or “and the nations knew about it” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

the nations

Here, **nations** represents the people of the nations. Alternate translation: “the people of the nations” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

Leviticus 26:46

(There are no notes for this verse.)

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 (p.997)**)

Leviticus 27:1

(There are no notes for this verse.)

Leviticus 27:2

If a man vows a vow according to your valuation of persons 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 (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

according to your valuation of persons

Instead of giving the person, he would give the Lord a certain amount of silver. Alternate translation: "according to the following values for the person" or "according to the following amounts of silver instead of the person" (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

Leviticus 27:3

your valuation & your valuation

Alternate translation: "the amount ... the amount"

50 shekels of silver

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "50 pieces of silver, each of which weighs ten grams" or "500 grams of silver" (See: **Biblical Weight (p.910)**) (See: **Biblical Weight (p.910)**)

according to the shekel of the holy place

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: "the kind of shekel that is used in the sanctuary" or "the weight that is used in the sanctuary" (See: **Biblical Weight (p.910)**) (See: **Biblical Weight (p.910)**)

Leviticus 27:4

30 shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: “30 pieces of silver, each of which weighs ten grams” or “300 grams of silver” (See: **Biblical Weight (p.910)**) (See: **Biblical Weight (p.910)**)

Leviticus 27:5

your valuation

Alternate translation: "the amount you must pay"

20 shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "20 pieces of silver" or "200 grams of silver" (See: **Biblical Weight (p.910)**) (See: **Biblical Weight (p.910)**)

and 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 (p.917)**) (See: **Ellipsis (p.917)**)

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 "100 grams of silver" (See: **Biblical Weight (p.910)**) (See: **Biblical Weight (p.910)**)

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 “50 grams of silver” (See: **Biblical Weight (p.910)**) (See: **Biblical Weight (p.910)**)

three shekels of silver

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: “three pieces of silver” or “30 grams of silver” (See: **Biblical Weight (p.910)**) (See: **Biblical Weight (p.910)**)

Leviticus 27:7

60 years and up

Alternate translation: "60 years old and older"

15 shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "15 pieces of silver" or "150 grams of silver" (See: **Biblical Weight (p.910)**) (See: **Biblical Weight (p.910)**)

and 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 a female of that age your standard value must be ten shekels" (See: **Ellipsis (p.917)**) (See: **Ellipsis (p.917)**)

Leviticus 27:8

(There are no notes for this verse.)

Leviticus 27:9

(There are no notes for this verse.)

Leviticus 27:10

then it will be and the exchanged one will be set apart

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you will set apart both it and the one he exchanges it for” (See:

Active or Passive (p.899) (See: **Active or Passive (p.899)**)

Leviticus 27:11

And if any animal is unclean from which an offering must not be offered to Yahweh

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: "And if it is in fact one that Yahweh will not accept" (See: **Metaphor (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 27:12

According to the valuation of you

This refers to the value the animal is normally worth when someone buys or sells it.

Leviticus 27:13

he ever redeems it

Alternate translation: "he every buys it back"

Leviticus 27:14

(There are no notes for this verse.)

Leviticus 27:15

then he must add a fifth of the silver of your valuation to it

A **fifth** is a part of something that is divided into five equal parts. Alternate translation: “then 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 (p.924)**) (See: **Fractions (p.924)**)

Leviticus 27:16

then your valuation will be in proportion to its seed—a homer of barley seed for 50 shekels of silver

Here, **a homer of barley seed** represents a piece of land that would need one homer of barley in order to plant on all of it. Alternate translation: “then you will value a piece of land that requires one homer of barley in order to plant all of it at 50 shekels of silver” or “then the value of land that requires one homer of barley will be 50 shekels” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

a homer of

A **homer** is 220 liters. (See: **Biblical Volume (p.906)**) (See: **Biblical Volume (p.906)**)

for 50 shekels of silver

If it is necessary to use modern weight units, here are two way of doing it. Alternate translation: “50 pieces of silver, each of which weighs ten grams” or “500 grams of silver” (See: **Biblical Weight (p.910)**) (See: **Biblical Weight (p.910)**)

Leviticus 27:17

during the Year of Jubilee

The **Jubilee** occurs every 50 years. See how you translated **Jubilee** in [Leviticus 25:10](#).

according to your valuation it will stand

Here, **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 (p.939)**) (See: **Metaphor (p.939)**)

Leviticus 27:18

and it must be reduced from your valuation

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and he must reduce the estimated value” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 27:19

(There are no notes for this verse.)

Leviticus 27:20

And if he does not redeem the field

The time for redeeming the field can be stated clearly. Alternate translation: “And if he does not redeem the field before the year of Jubilee” (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

it cannot be redeemed again

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “he can no longer buy it back” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 27:21

in the Jubilee

The **Jubilee** 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](#). Alternate translation: “in the year of restoration” or “the year for you to return land and free slaves”

that has been dedicated by ban

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that someone has completely given to Yahweh” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 27:22

(There are no notes for this verse.)

Leviticus 27:23

(There are no notes for this verse.)

Leviticus 27:24

to whom he bought it from, to whom belongs the possession of the land

These two phases refer to the same person. Normally the land would be bought from its owner.

Leviticus 27:25

by the shekel of the holy place

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 (p.910)**) (See: **Biblical Weight (p.910)**)

20 gerahs must be the 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 20 gerahs" (See: **Biblical Weight (p.910)**) (See: **Biblical Weight (p.910)**)

20 gerahs must be the 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: **Biblical Weight (p.910)**) (See: **Biblical Weight (p.910)**)

Leviticus 27:26

a man must not set it apart

Alternate translation: "no one may set it apart to Yahweh"

Leviticus 27:27

And if it is not redeemed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “And if the person does not buy back the animal” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

then it will be sold at your valuation

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “then the priest must sell it at the set value” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 27:28

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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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 (p.899)**) (See: **Active or Passive (p.899)**)

Every dedicated thing, it is the holiest holy thing to Yahweh

Alternate translation: “Everything that anyone devotes to Yahweh is very holy to Yahweh”

Leviticus 27:29

Every dedicated one who is dedicated

Why a person would be dedicated to destruction can be stated clearly. Alternate translation: “Any person whom Yahweh has determined should die because of his sin” (See: **Assumed Knowledge and Implicit Information (p.902)**) (See: **Assumed Knowledge and Implicit Information (p.902)**)

must not be ransomed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. “no one may pay a ransom for it” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

He must surely be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You must surely execute him” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 27:30

(There are no notes for this verse.)

Leviticus 27:31

And if a man ever redeems some of his tenth

Alternate translation: "And if a man wants to buy back any of his tithe"

Leviticus 27:32

anything that passes under the rod

This refers to the way they would count their animals. Alternate translation: “any animals you count by raising your shepherd rod and having them walk under it to the other side” or “any animals you count” (See: **Metonymy (p.945)**) (See: **Metonymy (p.945)**)

the tenth must be set apart to Yahweh

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must set apart one-tenth to Yahweh” (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

the tenth

Alternate translation: “every tenth animal”

Leviticus 27:33

then it will be and its substitute will be set apart

Alternate translation: "then you will set apart both animals"

It must not be redeemed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "He cannot redeem it" or "He cannot buy it back" (See: **Active or Passive (p.899)**) (See: **Active or Passive (p.899)**)

Leviticus 27:34

These are the commandments

This is a summary statement. It refers to the commandments that were given in the past chapters.



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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:

Parts of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

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**.

..

Referenced in: [Leviticus 4:3](#); [Leviticus 4:20](#); [Leviticus 4:26](#); [Leviticus 4:31](#); [Leviticus 4:35](#); [Leviticus 5:3](#); [Leviticus 5:6](#); [Leviticus 5:10](#); [Leviticus 5:13](#); [Leviticus 5:16](#); [Leviticus 6:7](#); [Leviticus 7:7](#); [Leviticus 7:15](#); [Leviticus 8:22](#); [Leviticus 8:34](#); [Leviticus 11:20](#); [Leviticus 14:34](#); [Leviticus 15:31](#); [Leviticus 22:12](#); [Leviticus 25:24](#); [Leviticus 25:29](#); [Leviticus 26:5](#); [Leviticus 26:21](#); [Leviticus 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:

Sentence Structure ([UTA PDF](#))

Verbs ([UTA PDF](#))

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.

Referenced in: [Leviticus 1:3](#); [Leviticus 1:4](#); [Leviticus 1:9](#); [Leviticus 1:13](#); [Leviticus 1:15](#); [Leviticus 1:17](#); [Leviticus 2:4](#); [Leviticus 2:5](#); [Leviticus 2:7](#); [Leviticus 2:8](#); [Leviticus 2:10](#); [Leviticus 2:11](#); [Leviticus 2:14](#); [Leviticus 4:2](#); [Leviticus 4:13](#); [Leviticus 4:14](#); [Leviticus 4:15](#); [Leviticus 4:20](#); [Leviticus 4:22](#); [Leviticus 4:23](#); [Leviticus 4:26](#); [Leviticus 4:27](#); [Leviticus 4:28](#); [Leviticus 4:31](#); [Leviticus 4:35](#); [Leviticus 5:3](#); [Leviticus 5:10](#); [Leviticus 5:13](#); [Leviticus 5:16](#); [Leviticus 5:17](#); [Leviticus 5:18](#); [Leviticus 6:5](#); [Leviticus 6:7](#); [Leviticus 6:9](#); [Leviticus 6:12](#); [Leviticus 6:16](#); [Leviticus 6:17](#); [Leviticus 6:20](#); [Leviticus 6:21](#); [Leviticus 6:22](#); [Leviticus 6:25](#); [Leviticus 6:26](#); [Leviticus 6:27](#); [Leviticus 6:28](#); [Leviticus 6:30](#); [Leviticus 7:3](#); [Leviticus 7:6](#); [Leviticus 7:9](#); [Leviticus 7:12](#); [Leviticus 7:16](#); [Leviticus 7:17](#); [Leviticus 7:18](#); [Leviticus 7:19](#); [Leviticus 7:20](#); [Leviticus 7:21](#); [Leviticus 7:24](#); [Leviticus 7:25](#); [Leviticus 8:5](#); [Leviticus 8:33](#); [Leviticus 8:34](#); [Leviticus 8:35](#); [Leviticus 10:3](#); [Leviticus 10:13](#); [Leviticus 10:14](#); [Leviticus 10:18](#); [Leviticus 11:32](#); [Leviticus 11:35](#); [Leviticus 11:38](#); [Leviticus 11:41](#); [Leviticus 11:47](#); [Leviticus 12:3](#); [Leviticus 12:7](#); [Leviticus 13:2](#); [Leviticus 13:9](#); [Leviticus 13:19](#); [Leviticus 13:33](#); [Leviticus 13:48](#); [Leviticus 13:49](#); [Leviticus 13:51](#); [Leviticus 13:52](#); [Leviticus 13:55](#); [Leviticus 13:56](#); [Leviticus 13:58](#); [Leviticus 14:2](#); [Leviticus 14:4](#); [Leviticus 14:6](#); [Leviticus 14:7](#); [Leviticus 14:8](#); [Leviticus 14:11](#); [Leviticus 14:14](#); [Leviticus 14:17](#); [Leviticus 14:19](#); [Leviticus 14:21](#); [Leviticus 14:25](#); [Leviticus 14:28](#); [Leviticus 14:31](#); [Leviticus 14:36](#); [Leviticus 14:41](#); [Leviticus 14:43](#); [Leviticus 14:45](#); [Leviticus 14:48](#); [Leviticus 14:51](#); [Leviticus 15:12](#); [Leviticus 15:13](#); [Leviticus 15:17](#); [Leviticus 15:28](#); [Leviticus 16:10](#); [Leviticus 16:27](#); [Leviticus 16:30](#); [Leviticus 17:4](#); [Leviticus 17:9](#); [Leviticus 17:13](#); [Leviticus 17:14](#); [Leviticus 17:15](#); [Leviticus 18:29](#); [Leviticus 18:30](#); [Leviticus 19:6](#); [Leviticus 19:7](#); [Leviticus 19:8](#); [Leviticus 19:20](#); [Leviticus 19:22](#); [Leviticus 19:23](#); [Leviticus 20:2](#); [Leviticus 20:9](#); [Leviticus 20:10](#); [Leviticus 20:13](#); [Leviticus 20:14](#); [Leviticus 20:15](#); [Leviticus 20:16](#); [Leviticus 20:18](#); [Leviticus 20:27](#); [Leviticus 21:8](#); [Leviticus 21:9](#); [Leviticus 21:10](#); [Leviticus 22:3](#); [Leviticus 22:8](#); [Leviticus 22:21](#); [Leviticus 22:23](#); [Leviticus 22:25](#); [Leviticus 22:27](#); [Leviticus 22:30](#); [Leviticus 22:32](#); [Leviticus 23:11](#); [Leviticus 23:17](#); [Leviticus 23:25](#); [Leviticus 23:29](#); [Leviticus 24:16](#); [Leviticus 24:17](#); [Leviticus 24:19](#); [Leviticus 24:21](#); [Leviticus 25:5](#); [Leviticus 25:23](#); [Leviticus 25:30](#); [Leviticus 25:34](#); [Leviticus 25:42](#); [Leviticus 25:48](#); [Leviticus 25:50](#); [Leviticus 25:54](#); [Leviticus 26:25](#); [Leviticus 26:43](#); [Leviticus 27:10](#); [Leviticus 27:18](#); [Leviticus 27:20](#); [Leviticus 27:21](#); [Leviticus 27:27](#); [Leviticus 27:28](#); [Leviticus 27:29](#); [Leviticus 27:32](#); [Leviticus 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:

Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Referenced in: [Leviticus 1:5](#); [Leviticus 2:4](#); [Leviticus 2:13](#); [Leviticus 3:2](#); [Leviticus 3:8](#); [Leviticus 3:13](#); [Leviticus 4:5](#); [Leviticus 4:16](#); [Leviticus 4:17](#); [Leviticus 4:25](#); [Leviticus 4:30](#); [Leviticus 5:4](#); [Leviticus 6:18](#); [Leviticus 6:20](#); [Leviticus 6:25](#); [Leviticus 7:2](#); [Leviticus 8:7](#); [Leviticus 8:8](#); [Leviticus 8:23](#); [Leviticus 8:27](#); [Leviticus 9:9](#); [Leviticus 9:12](#); [Leviticus 9:17](#); [Leviticus 9:18](#); [Leviticus 10:15](#); [Leviticus 12:8](#); [Leviticus 14:32](#); [Leviticus 16:11](#); [Leviticus 17:14](#); [Leviticus 18:14](#); [Leviticus 19:5](#); [Leviticus 19:9](#); [Leviticus 19:13](#); [Leviticus 20:2](#); [Leviticus 20:17](#); [Leviticus 20:18](#); [Leviticus 21:10](#); [Leviticus 21:12](#); [Leviticus 21:17](#); [Leviticus 21:22](#); [Leviticus 22:5](#); [Leviticus 22:25](#); [Leviticus 23:32](#); [Leviticus 23:40](#); [Leviticus 24:2](#);

[Leviticus 24:7](#); [Leviticus 24:18](#); [Leviticus 25:11](#); [Leviticus 25:27](#); [Leviticus 25:54](#); [Leviticus 27:2](#); [Leviticus 27:20](#);
[Leviticus 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 liters¹, and 220 liters² of seed will yield only 22 liters³."

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 ([UTA PDF](#))

Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Referenced in: [Leviticus 5:11](#); [Leviticus 6:20](#); [Leviticus 14:10](#); [Leviticus 14:12](#); [Leviticus 14:15](#); [Leviticus 14:21](#); [Leviticus 14:24](#); [Leviticus 19:36](#); [Leviticus 23:13](#); [Leviticus 23:17](#); [Leviticus 24:5](#); [Leviticus 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**. 1"

The footnote would look like:

█ [1] This was a total of about 2,400 kilograms.

Next we recommend you learn about:

[Fractions \(UTA PDF\)](#)

Referenced in: [Leviticus 27:3](#); [Leviticus 27:4](#); [Leviticus 27:5](#); [Leviticus 27:6](#); [Leviticus 27:7](#); [Leviticus 27:16](#); [Leviticus 27:25](#)

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of “not.” Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

This page answers the question: *What are double negatives?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

Description

Negative words are words that have in them the meaning “not.” Examples in English are “no,” “not,” “none,” “no one,” “nothing,” “nowhere,” “never,” “nor,” “neither,” and “without.” Also, some words have prefixes or suffixes that mean “not,” such as the bolded parts of these words: “**un**happy,” “**im**possible,” and “**useless**.” Some other kinds of words also have a negative meaning, such as “lack” or “reject,” or even “fight” or “evil.”

A double negative occurs when a clause has two words that each have a negative meaning.

We did this **not** because we have **no** authority ... (2 Thessalonians 3:9a ULT)

And this was **not** done **without** an oath! (Hebrews 7:20a ULT)

Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, “No vi a nadie,” literally says “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” The two negatives are seen as in agreement with each other, and the sentence means, “I did not see anyone.”
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, “He is not unintelligent” can mean “He is very intelligent.” In this case, the double negative is actually the figure of speech called [litotes](#).

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν

Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

- (1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
- (2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
- (3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

- (1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)

"For we have a high priest who can feel sympathy for our weaknesses."

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

"... so that they may be fruitful."

- (2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέεν

Without me **not** you can do **nothing** (John 15:5)

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

...ἰώτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)

...iota one or one serif **not not** may pass away from the law

...**not even** one iota or one serif may pass away from the law

or:

...**certainly no** iota or serif may pass away from the law

Next we recommend you learn about:

Verbs ([UTA PDF](#))

Referenced in: [Leviticus 26:11](#)

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:

Figures of Speech ([UTA PDF](#))

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!"

"

Referenced in: [Leviticus 19:37](#); [Leviticus 22:31](#); [Leviticus 26:9](#)

Ellipsis

Description

An ellipsis^[^1] 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.

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:

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:

This page answers the question: *What is ellipsis ?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

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 **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)

So the wicked will not stand in the judgment, and **sinners 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.

”

Referenced in: [Leviticus 2:4](#); [Leviticus 5:18](#); [Leviticus 6:6](#); [Leviticus 27:5](#); [Leviticus 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.

... 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.

This page answers the question: *What is a euphemism?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

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."

"

Referenced in: [Leviticus 12:2](#); [Leviticus 12:5](#); [Leviticus 15:2](#); [Leviticus 15:18](#); [Leviticus 15:24](#); [Leviticus 15:33](#); [Leviticus 18:6](#); [Leviticus 18:7](#); [Leviticus 18:9](#); [Leviticus 18:12](#); [Leviticus 18:15](#); [Leviticus 18:17](#); [Leviticus 18:22](#); [Leviticus 18:23](#); [Leviticus 19:20](#); [Leviticus 20 General Notes](#); [Leviticus 20:11](#); [Leviticus 20:13](#); [Leviticus 20:15](#); [Leviticus 20:16](#); [Leviticus 20:17](#); [Leviticus 20:18](#); [Leviticus 20:19](#); [Leviticus 20:20](#); [Leviticus 20:21](#)

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:

Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Pronouns ([UTA PDF](#))

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 ([UTA PDF](#))

Referenced in: [Leviticus 1:3](#); [Leviticus 1:5](#); [Leviticus 1:12](#)

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:

Forms of ‘You’ — Singular ([UTA PDF](#))

Forms of ‘You’ — Dual/Plural ([UTA PDF](#))

You may also want to watch the video at 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.

For help with translating these, we suggest you read:

- [Forms of “You” — Formal or Informal](#)

”

Referenced in: [Leviticus 6:21](#); [Leviticus 9:6](#); [Leviticus 10:14](#); [Leviticus 14:34](#); [Leviticus 16:29](#); [Leviticus 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 ([UTA PDF](#))

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 \(UTA PDF\)](#)

[Biblical Money \(UTA PDF\)](#)

Referenced in: [Leviticus 5:11](#); [Leviticus 5:16](#); [Leviticus 6:5](#); [Leviticus 6:20](#); [Leviticus 22:14](#); [Leviticus 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**¹ you must humble yourselves and do no work.

The footnote would look like:

^[1] The Hebrew says, "the seventh month, on the tenth day of the month."

Next we recommend you learn about:

Ordinal Numbers ([UTA PDF](#))

Referenced in: [Leviticus 16:29](#); [Leviticus 23:5](#); [Leviticus 23:6](#); [Leviticus 23:24](#); [Leviticus 23:27](#); [Leviticus 23:34](#); [Leviticus 23:39](#); [Leviticus 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 ([UTA PDF](#))

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** ¹

The footnote would look like:

^[1] 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:

^[1] 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**¹ and Barnabas entered together into the synagogue

The footnote would look like:

[1] This is the same man who was called Saul before Acts 13.

Next we recommend you learn about:

Copy or Borrow Words ([UTA PDF](#))

Referenced in: [Leviticus 10:1](#); [Leviticus 10:4](#); [Leviticus 10:6](#); [Leviticus 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:

Figures of Speech ([UTA PDF](#))

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**

"

Referenced in: [Leviticus 11:20](#); [Leviticus 17:10](#); [Leviticus 18:21](#); [Leviticus 20:3](#); [Leviticus 20:6](#); [Leviticus 20:17](#); [Leviticus 20:19](#); [Leviticus 20:24](#); [Leviticus 21:15](#); [Leviticus 24:18](#); [Leviticus 24:20](#); [Leviticus 25:19](#); [Leviticus 26:16](#); [Leviticus 26:17](#); [Leviticus 26:18](#); [Leviticus 26:20](#); [Leviticus 26:21](#); [Leviticus 26:28](#)

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a **double negative** is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

This page answers the question: *What is litotes?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

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."

"

Referenced in: [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.

"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)

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:

Figures of Speech ([UTA PDF](#))

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**.

"

Referenced in: [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:

Figures of Speech ([UTA PDF](#))

Simile ([UTA PDF](#))

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](#).

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Referenced in: [Leviticus 1:9](#); [Leviticus 1:13](#); [Leviticus 1:17](#); [Leviticus 2:2](#); [Leviticus 2:9](#); [Leviticus 3:5](#); [Leviticus 3:16](#); [Leviticus 4:12](#); [Leviticus 4:31](#); [Leviticus 5:2](#); [Leviticus 5:3](#); [Leviticus 5:17](#); [Leviticus 6:11](#); [Leviticus 6:15](#); [Leviticus 6:21](#); [Leviticus 7:18](#); [Leviticus 7:19](#); [Leviticus 7:20](#); [Leviticus 7:21](#); [Leviticus 7:25](#); [Leviticus 8:21](#); [Leviticus 8:28](#); [Leviticus 9:24](#); [Leviticus 10:2](#); [Leviticus 10:10](#); [Leviticus 10:14](#); [Leviticus 10:17](#); [Leviticus 11:4](#); [Leviticus 11:5](#); [Leviticus 11:24](#); [Leviticus 11:26](#); [Leviticus 11:29](#); [Leviticus 11:31](#); [Leviticus 11:32](#); [Leviticus 11:34](#); [Leviticus 11:36](#); [Leviticus 11:37](#); [Leviticus 11:38](#); [Leviticus 11:39](#); [Leviticus 11:43](#); [Leviticus 11:47](#); [Leviticus 12:2](#); [Leviticus 12:5](#); [Leviticus 12:8](#); [Leviticus 13:3](#); [Leviticus 13:6](#); [Leviticus 13:8](#); [Leviticus 13:11](#); [Leviticus 13:13](#); [Leviticus 13:14](#); [Leviticus 13:15](#); [Leviticus 13:17](#); [Leviticus 13:20](#); [Leviticus 13:22](#); [Leviticus 13:23](#); [Leviticus 13:25](#); [Leviticus 13:27](#); [Leviticus 13:28](#); [Leviticus 13:30](#); [Leviticus 13:34](#); [Leviticus 13:35](#); [Leviticus 13:36](#); [Leviticus 13:37](#); [Leviticus 13:39](#); [Leviticus 13:40](#); [Leviticus 13:44](#); [Leviticus 13:45](#); [Leviticus 13:51](#); [Leviticus 13:55](#); [Leviticus 13:58](#); [Leviticus 13:59](#); [Leviticus 14:4](#); [Leviticus 14:7](#); [Leviticus 14:8](#); [Leviticus 14:20](#); [Leviticus 14:36](#); [Leviticus 14:40](#); [Leviticus 14:41](#); [Leviticus 14:44](#); [Leviticus 14:46](#); [Leviticus 14:48](#); [Leviticus 14:53](#); [Leviticus 14:57](#); [Leviticus 15:2](#); [Leviticus 15:4](#); [Leviticus 15:5](#); [Leviticus 15:6](#); [Leviticus 15:8](#); [Leviticus 15:9](#); [Leviticus 15:10](#); [Leviticus 15:13](#); [Leviticus 15:16](#); [Leviticus 15:19](#); [Leviticus 15:21](#); [Leviticus 15:24](#); [Leviticus 15:25](#); [Leviticus 15:26](#); [Leviticus 15:27](#); [Leviticus 15:28](#); [Leviticus 15:31](#); [Leviticus 15:32](#); [Leviticus 15:33](#); [Leviticus 16:16](#); [Leviticus 16:19](#); [Leviticus 16:30](#); [Leviticus 17:4](#); [Leviticus 17:7](#); [Leviticus 17:9](#); [Leviticus 17:10](#); [Leviticus 17:14](#); [Leviticus 17:15](#); [Leviticus 17:16](#); [Leviticus 18:4](#); [Leviticus 18:25](#); [Leviticus 18:28](#); [Leviticus 18:29](#); [Leviticus 19:4](#); [Leviticus 19:8](#); [Leviticus 19:17](#); [Leviticus 19:29](#); [Leviticus 20:5](#); [Leviticus 20:6](#); [Leviticus 20:18](#); [Leviticus 20:22](#); [Leviticus 20:23](#); [Leviticus 21:1](#); [Leviticus 22:3](#); [Leviticus 22:4](#); [Leviticus 22:6](#); [Leviticus 22:7](#); [Leviticus 22:16](#); [Leviticus 23:18](#); [Leviticus 23:29](#); [Leviticus 24:15](#); [Leviticus 25:2](#); [Leviticus 25:4](#); [Leviticus 26:3](#); [Leviticus 26:9](#); [Leviticus 26:12](#); [Leviticus 26:13](#); [Leviticus 26:16](#); [Leviticus 26:19](#); [Leviticus 26:20](#); [Leviticus 26:21](#); [Leviticus 26:23](#); [Leviticus 26:24](#); [Leviticus 26:26](#); [Leviticus 26:27](#); [Leviticus 26:28](#); [Leviticus 26:30](#); [Leviticus 26:31](#); [Leviticus 26:36](#); [Leviticus 26:41](#); [Leviticus 27:11](#); [Leviticus 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:

Figures of Speech ([UTA PDF](#))

... 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](#).

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Referenced in: [Leviticus 9:6](#); [Leviticus 9:23](#); [Leviticus 10:6](#); [Leviticus 16:16](#); [Leviticus 17:16](#); [Leviticus 18:21](#); [Leviticus 18:24](#); [Leviticus 19:8](#); [Leviticus 19:29](#); [Leviticus 20:3](#); [Leviticus 20:4](#); [Leviticus 21:6](#); [Leviticus 22:2](#); [Leviticus 22:16](#); [Leviticus 22:32](#); [Leviticus 23:3](#); [Leviticus 23:8](#); [Leviticus 26:6](#); [Leviticus 26:7](#); [Leviticus 26:25](#); [Leviticus 26:27](#); [Leviticus 26:30](#); [Leviticus 26:31](#); [Leviticus 26:33](#); [Leviticus 26:36](#); [Leviticus 26:37](#); [Leviticus 26:39](#); [Leviticus 26:40](#); [Leviticus 26:42](#); [Leviticus 26:45](#); [Leviticus 27:16](#); [Leviticus 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:

Parts of Speech ([UTA PDF](#))

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**.

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Referenced in: [Leviticus 10:10](#)

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:

Writing Styles ([UTA PDF](#))

Verbs ([UTA PDF](#))

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.

Next we recommend you learn about:

Background Information ([UTA PDF](#))

Connecting Words and Phrases ([UTA PDF](#))

Introduction of a New Event ([UTA PDF](#))

Verse Bridges ([UTA PDF](#))

Referenced in: [Leviticus 1:6](#); [Leviticus 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 \(UTA PDF\)](#)

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 \(UTA PDF\)](#)

Referenced in: [Leviticus 7:17](#); [Leviticus 9:1](#); [Leviticus 9:15](#); [Leviticus 13:5](#); [Leviticus 13:51](#); [Leviticus 16:29](#); [Leviticus 23:5](#); [Leviticus 23:16](#); [Leviticus 23:24](#); [Leviticus 23:27](#); [Leviticus 23:34](#); [Leviticus 23:39](#); [Leviticus 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.

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

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."

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 ([UTA PDF](#))

Referenced in: [Leviticus 11:43](#); [Leviticus 18:4](#); [Leviticus 19:23](#); [Leviticus 20:8](#); [Leviticus 20:16](#); [Leviticus 24:11](#); [Leviticus 25:18](#); [Leviticus 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:

Figures of Speech ([UTA PDF](#))

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:

Apostrophe ([UTA PDF](#))

Biblical Imagery — Common Patterns ([UTA PDF](#))

Referenced in: [Leviticus 18:25](#); [Leviticus 18:28](#); [Leviticus 20:22](#); [Leviticus 25:2](#); [Leviticus 25:21](#); [Leviticus 26:34](#); [Leviticus 26:35](#); [Leviticus 26:38](#); [Leviticus 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 ([UTA PDF](#))

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:

Quote Markings ([UTA PDF](#))

Referenced in: [Leviticus 4:2](#); [Leviticus 6:9](#); [Leviticus 6:25](#); [Leviticus 7:29](#); [Leviticus 8:31](#); [Leviticus 9:3](#); [Leviticus 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:

Figures of Speech ([UTA PDF](#))

Sentence Types ([UTA PDF](#))

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

"

Referenced in: [Leviticus 10:17](#); [Leviticus 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:

Figures of Speech ([UTA PDF](#))

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 ([UTA PDF](#))

Biblical Imagery — Common Patterns ([UTA PDF](#))

Referenced in: [Leviticus 20:13](#); [Leviticus 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 ([UTA PDF](#))

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.

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Referenced in: [Leviticus 1:4](#); [Leviticus 3:2](#); [Leviticus 3:8](#); [Leviticus 3:13](#); [Leviticus 4:4](#); [Leviticus 4:15](#); [Leviticus 4:24](#); [Leviticus 4:29](#); [Leviticus 4:33](#); [Leviticus 7:30](#); [Leviticus 8:6](#); [Leviticus 8:14](#); [Leviticus 8:18](#); [Leviticus 8:22](#); [Leviticus 8:27](#); [Leviticus 9:24](#); [Leviticus 10:6](#); [Leviticus 16:21](#); [Leviticus 19:32](#); [Leviticus 22:15](#); [Leviticus 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)

■ I looked on all the deeds that **I** had accomplished

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:

Figures of Speech ([UTA PDF](#))

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Referenced in: [Leviticus 5:4](#); [Leviticus 7:30](#); [Leviticus 8:27](#); [Leviticus 10:6](#); [Leviticus 21:6](#); [Leviticus 21:8](#); [Leviticus 21:21](#); [Leviticus 22:25](#); [Leviticus 23:39](#); [Leviticus 24:3](#); [Leviticus 26:5](#); [Leviticus 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:

[Sentence Structure \(UTA PDF\)](#)

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:

Copy or Borrow Words ([UTA PDF](#))

How to Translate Names ([UTA PDF](#))

Referenced in: [Leviticus 2:4](#); [Leviticus 2:5](#); [Leviticus 2:7](#); [Leviticus 6:10](#); [Leviticus 6:21](#); [Leviticus 7:9](#); [Leviticus 8:8](#); [Leviticus 11:5](#); [Leviticus 11:13](#); [Leviticus 11:14](#); [Leviticus 11:15](#); [Leviticus 11:16](#); [Leviticus 11:17](#); [Leviticus 11:18](#); [Leviticus 11:19](#); [Leviticus 11:22](#); [Leviticus 11:29](#); [Leviticus 11:30](#); [Leviticus 14:4](#); [Leviticus 23:27](#); [Leviticus 23:34](#); [Leviticus 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.

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)

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:

[Pronouns \(UTA PDF\)](#)

[Generic Noun Phrases \(UTA PDF\)](#)

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.”

”

Referenced in: [Leviticus 13:39](#)



unfoldingWord® Translation Words

Version 40

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

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Referenced in: [Leviticus 1 General Notes](#); [Leviticus 11 General Notes](#); [Leviticus 15 General Notes](#); [Leviticus 21 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

Referenced in: [Leviticus 24 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 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

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Referenced in: [Leviticus 9 General 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

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Referenced in: [Leviticus 15 General Notes](#); [Leviticus 22 General 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

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Referenced in: [Leviticus 19 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

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Referenced in: [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

Referenced in: [Leviticus 2 General 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

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Referenced in: [Leviticus 26 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

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Referenced in: [Leviticus 4 General Notes](#); [Leviticus 16 General Notes](#)

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

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Referenced in: [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

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Referenced in: [Leviticus 27 General Notes](#)

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